

SANSKRIT GRAMMAR.

MONIER WILLIAMS.

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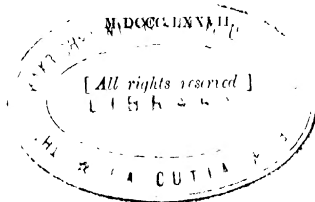
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A
PRACTICAL GRAMMAR
OF THE
SANSKRIT LANGUAGE,
ARRANGED WITH REFERENCE TO
THE CLASSICAL LANGUAGES OF EUROPE,
FOR THE USE OF
ENGLISH STUDENTS.

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P R E F A C E

TO THE FOURTH EDITION.

NOW that this Grammar has reached a fourth edition it may, perhaps, without presumption, be allowed to rest on its own merits. I have, therefore, dispensed with much of the prefatory matter which introduced the previous editions.

Any one who compares the present Grammar with its predecessor will see at once the difference between the two, not indeed in its structure and arrangement, nor even in the numbering of the rules, but in the fuller and more complete explanation of points of detail.

It may be well, however, to draw attention to some of the most noteworthy alterations and improvements.

A table shewing the interchange of letters in the three sister languages, Sanskrit, Greek, and Latin, has been given at pages 18-20.

The list of suffixes at pages 57-75 has been considerably enlarged, and arranged in alphabetical order under each declension.

The subject of declension has been elucidated by a clearer method of synopsis.

A more complete account of Sanskrit accentuation has been given at the end of the volume.

The Reading Exercises have been slightly curtailed. The publication by the Delegates of the Clarendon Press of such a Class-book as the *Nala*, and quite recently of the *Śakuntalā*, sufficiently supplies what is likely to be needed for the prosecution of the study of Sanskrit after the elements of Grammar have been acquired.

Four indices instead of two have been appended.

In order to bring the present edition into harmony with the Greek and Latin grammars now in use, some of the grammatical terms have been altered, e. g. *suffix* has been substituted for *affix*; *stem* for *base*; *special* and *general* tenses for *conjugational* and *non-conjugational* tenses respectively.

Some errors which, notwithstanding all my efforts, crept into the last edition have been corrected, and a few other improvements effected. But I dare not even now hope to have attained the standard of perfection. Sanskrit is far too vast and intricate a subject to admit of such pretensions. I can, however, with truth affirm, that I have done what I could to bring the present work up to the level of the scholarship of the day; and my acknowledgments are due to Mr. E. L. Hogarth, M. A., of Brasenose College, for his aid in conducting the sheets through the Press.

In conclusion I may, perhaps, be permitted to express a hope that my second visit to India will add to my powers of improving any future edition that may be required, as it certainly will increase my ability to promote a more general knowledge of the Sanskrit language and literature among my own fellow-countrymen, to whose rule a vast Eastern Empire has been committed, and who cannot hope, except through Sanskrit, to gain a proper acquaintance with its spoken dialects, or to understand the mind, read the thoughts, and reach the very heart and soul of its vast populations.

M. W.

OXFORD, October 1876.

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CHAPTER I.

LETTERS.

1. THE Deva-nāgarī or Nāgarī character (or its modifications *), in which the Sanskrit language is usually written, is adapted to the expression of nearly every gradation of sound; and almost every letter has a fixed and invariable pronunciation (see, however, 16).

There are fourteen vowels (or without *lrī* thirteen, see 3. *d*) and thirty-three simple consonants. To these may be added a nasal sign, standing for either true or substitute *Anusvāra* (see 6), and a sign for a hard breathing, called *Visarga* (see 8). They are here first exhibited in the order followed in dictionaries. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

VOWELS.

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṛī*,
 ए *ṛ*, ऐ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Nasal sign called true or proper *Anusvāra*, ° *n*. Substitute *Anusvāra*, ° *m*.

Sign for a hard breathing, called *Visarga*, : *h*.

CONSONANTS.

Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>n</i>
Palatals,	च <i>ç</i>	छ <i>çh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
Cerebrals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels,	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants,	श <i>ś</i>	ष <i>śh</i>	स <i>s</i>		
Aspirate,	ह <i>h</i>				

Two characters, ऌ *ḷ*, ॡ *ḷh* (often = उ *ḍ*, ढ *ḍh*), are used in the Veda.

* Such as the Bengālī, Gujarātī, &c. In the South of India Sanskrit is generally written, not in the Deva-nāgarī, but in the Telugu, Kanarese, and Malayālam

The characters are written from left to right, like the Roman.

The compound or conjunct consonants (see 5) may be multiplied to the extent of four or five hundred. The most common are given here. A more complete list will be found at the end of the volume.

THE MORE COMMON CONJUNCT CONSONANTS.

क्क *kk*, क्त *kt*, क or क्र *kr*, क्ल *kl*, क्व *kv*, क्श *ksh*, क्य *khy*, ग्न *gn*, ग्र *gr*,
 ग्ल *gl*, घ्र *ghr*, न्क *nk*, न्ग *ng*, छ *čč*, छ *čh*, च्य *čy*, ज्ञ *jj*, ज्ञ *jñ*, ज्व *jv*,
 च्न *čn*, न्च *nč*, न्ज *nj*, ट्त *tt*, ट्य *ty*, द्ग *dg*, द्य *dy*, न्त *nt*, न्थ *nth*, न्द *nd*,
 न्न *nn*, न्य *ny*, त्त *tt*, त्थ *tth*, त्न *tn*, त्त *tm*, त्य *ty*, त्र or त्र *tr*, त्व *tv*, त्स *ts*,
 थ्य *thy*, द्ग *dg*, द्ध *ddh*, द्भ *dbh*, द्म *dm*, द्य *dy*, द्र *dr*, द्व *dv*, ध्य *dhy*, ध्व *dhw*,
 न्त *nt*, न्द *nd*, न्न *nn*, न्य *ny*, प्त *pt*, प्य *py*, प्र *pr*, प्ल *pl*, भ्य *bj*, ब्द *bd*, ब्य *by*,
 ब्र *br*, भ्य *bhy*, भ्र *bhr*, म्भ *mbh*, म्म *mm*, म्य *my*, म्ल *ml*, य्य *yy*, र्क *rk*,
 र्म *rm*, ल्य *lp*, ल्ल *ll*, व्य *vy*, व्र *vr*, श्च *šč*, श्य *šy*, श्र *śr*, श्ल *śl*, श्व *śv*, श्त *št*,
 श्थ *sth*, श्न *šn*, श्य *shy*, स्क *sk*, स्ख *skh*, स्त *st*, स्थ *sth*, स्न *sn*, स्य *sy*,
 स्र *sr*, सव *sv*, सस् *ss*, ह्य *hm*, ह्य *hy*, ह्ल *hl*, क्य *kty*, क्त *ktr*, क्त्य *kty*,
 क्श्च *kshč*, क्श्च *kshh*, क्य *kshy*, ग्न *gny*, ग्न *gbhy*, ग्र *gry*, क्त *nkt*, क्त *nky*,
 च्च *čh*, च्च *čhr*, न्य *ndy*, त्त *tsn*, त्त *tmy*, च्य *try*, त्स *tsy*, त्र *tr*,
 त्त *ttv*, द्य *ddy*, द्ध *ddhy*, द्भ *dbhy*, द्र *dry*, न्य *nty*, म्य *mby*, द्र *rdr*, र्य *ryy*,
 र्व *rv*, श्र *shr*, स्त *sth*, स्त *sty*, स्त्र *str*, त्स *tsny*, न्य *ntry*, र्स *rtsy*,
 र्स *rtsny*.

characters, as well as in the Grantha (or Grantham), which is a name for the character used for Sanskrit in the Tamil country, the Tamil alphabet being too defective to represent all the necessary sounds. In the second edition of this Grammar I gave a comparative table of old Inscription characters from Mr. Edward Thomas' edition of *Prinsep's Indian Antiquities*, which shows that the present form of Deva-nāgarī character is traceable to the inscriptions of Asoka, who is called Piyadasi for Priyadarśin—a well-known Buddhist king, grandson of Candra-gupta = Sandrakottos—and who must have reigned over nearly the whole of India, his capital being Pātali-putra (= Pāli-bothra, the modern Patna). These inscriptions are found on rocks at Giri-nagara (Girnār) in Gujarāt on the Western coast, and at Dhaurī in Kuttack on the Eastern coast (in the province of Orissa); and again at a place called Kāpurdigiri, quite N. of the Pañjāb, a little to the E. of Purushapura (Peshāwar). It is from the Girnār rock-inscriptions that the present Deva-nāgarī is most evidently derived, and these are not yet clearly traceable to a Phœnician origin, those of Kāpurdigiri being more so.

Observe—In reading the following pages for the first time, the attention should be confined to the large type.

Observe also—When reference is made to other parts of the Grammar, the numbers will denote the paragraphs, not the pages.

The letters (except *r*, called *Repha*, and except the nasal sign called *Anusvára* and the sign for the hard breathing called *Visarga*) have no names (like the names in the Greek alphabet), but the consonants are enunciated with the vowel *a*. Native grammarians, in designating any letter, add the word कार *kāra*; thus, सकार *a-kāra*, ‘the letter *a*’; ककार *ka-kāra*, ‘the letter *ka*.’

NUMERICAL FIGURES.

१	२	३	४	५	६	७	८	९	१०	११	१२	३४५
1	2	3	4	5	6	7	8	9	10	11	12	345

THE VOWELS AND THE METHOD OF WRITING THEM.

2. The short vowel स *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written सक्, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, &c., no vowel has to be written. The mark ˘ under the *k* of सक्, called *Virāma* (see 9), indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after a final consonant. It is omitted in the first tables that the letters may be kept unencumbered by additional marks.

a. The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus, सक् *ák*, का *ká*; इक् *ik*, कि *ki*.

b. Observe here, that the short vowel *i*, when *initial*, is written in its right place, but when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in order to write such a word as *iti*, the letters would have to be arranged thus, *it* इति.

c. Perhaps the true explanation of this peculiarity is that in the earliest alphabets the two *i*'s were written over the consonant to which they belonged, short *i* inclining to the left, and long *i* to the right, a perpendicular stroke having been afterwards added.

3. The long vowels ऀ *á* and ँ *í*, not initial, take their proper place after a consonant. Also the non-initial *o* and *au* (which are formed by placing ˘ and ˆ over ऀ *á*), like ऀ *á*, take their proper place after

their consonants; thus, को *ko*, कौ *kau*. The vowels *u*, *ú*, *ri*, *rí*, *lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, कृ *kṛi*, कृ *kṛí*, क्लृ *klṛi*.

a. Except when *u* or *ú* follows र *r*, in which case the method of writing is peculiar; thus, रु *ru*, रू *rú*.

b. When, however, the vowel चृ *ri* follows र *r* the vowel is written in its initial form and *r* in the crescent shape placed over it (see 5. a); thus, निरृति *nirṛiti*, 'the goddess of destruction.'

c. The vowels *ri*, *rí*, *lri* and *lrí* are peculiar to Sanskrit (see 11. c). *lrí* only occurs in the root कृप् *klṛip*, 'to make,' and its derivatives.

d. The long लृ *lrí* is only used in technical grammatical explanations; strictly it has no existence, and is useless except as contributing to the completeness of the alphabetical system.

e. The vowels *e* and *ai*, not initial, are written *above* the consonants after which they are pronounced; thus, के *ke*, कै *kai*.

f. In a few words initial vowels follow other vowels; e.g. अचक्षिन् *a-riṇin*, 'without debt;' गोअग्र *go-agra*, 'a number of cows;' प्रउग *pra-üga*, 'the pole of a chariot;' तितउ *titau*, 'a sieve.'

METHOD OF WRITING THE SIMPLE CONSONANTS.

4. The consonants have only one form, whether initial or not initial. And here note that in every consonant, and in the initial vowels, there is a perpendicular stroke or the commencement of one, and that all have a horizontal line at the top; but in two of the letters, ध *dh* and भ *bh*, this horizontal line is broken. In writing rapidly, the student will do well to form the perpendicular stroke first, then the distinctive parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

METHOD OF WRITING THE CONJUNCT CONSONANTS.

5. The necessity for conjunct consonants is caused by the fact that every consonant is supposed to have the vowel अ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word or, in a few cases, of a syllable (see 3. f). Hence when any simple consonants stand alone in any word, the short vowel अ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short अ *a*. Thus such a word as

कलानतया would be pronounced *kalánatayá*, where long आ *á* being written after *l* and *y* takes the place of the inherent vowel. But supposing that, instead of *kalánatayá*, the word had to be pronounced *klántyá*, how are we to know that *kl* and *nty* have to be uttered without the intervention of any vowel? This occasions the necessity for conjunct or compound consonants. *Kl* and *nty* must then be combined together thus, क्ल, न्त्य, and the word is written क्लान्त्या. And here we have illustrated the two methods of compounding consonants; viz. 1st, by writing them one above the other; 2ndly, by placing them side by side, omitting in all, except the last, the perpendicular line which lies to the right.

a. Some letters, however, change their form entirely when combined with other consonants. Thus र *r*, when it is the *first* letter of a conjunct consonant, is written above in the form of a crescent, as in कूर्मे *kúrma*, कार्तव्ये *kártsvya*; and when the *last*, is written below in the form of a small stroke, as in the word क्रमेण *krameṇa*.

b. So again in क्ष* *ksha* and ज्ञ† *jña* the simple elements क् ष and ज्ञ are scarcely traceable.

c. In some conjunct consonants the simple letters slightly change their form; as, श *śa* becomes ष in श्र *śra*; द् *d* with य *ya* becomes घ *dya*; द् *d* with ध *dha* becomes ड *ddha*; द् *d* with भ *bha* becomes ब्र *dbha*; त् *t* with र *ra* becomes त्र *tra* or त्र *tra*; क् *k* with त *ta* becomes क्त *kta*.

d. Observe, that when *r* comes in the middle of a conjunct consonant, it takes the same form as at the end; thus, ग्र्य *grya*, ग्र *gra*. When conjunct consonants commencing with ८ are followed by the vowels *i*, *í*, *e*, *ai*, *o*, *au*, or by a nasal symbol (see 6), then ८ is for the convenience of typography written on the right of all; thus, र्णि *rñi*, र्णि *rñi*, र्के *rke*, र्कौ *rkau*, र्काम् *rkam*.

ANUSVÁRA AND ANUNÁSICA.

6. *Anusvára* (० *ṇ*), i. e. 'after-sound,' is a nasal sound which always belongs to a preceding vowel, and can never be used like a nasal consonant to begin a syllable (though like a consonant it imparts, in conjunction with a following consonant, prosodial length to the preceding short vowel). It is denoted by a simple dot,

* Sometimes formed thus क्ष, and pronounced *kya* in Bengálí.

† This compound is sometimes pronounced *gya* or *nya*, though it will be more convenient to represent it by its proper equivalent *jña*.

which ought to come either immediately over the vowel after which the nasalization is sounded, or on the right of the vowel-mark; thus, कं *kaṃ*, कुं *kum*, किं *kiṃ*, कीं *kiṃ*.

This dot serves two purposes. It marks, 1. the Anusvára proper or *True Anusvára*; 2. a short substitute for the five nasal consonants; in which latter case it may be called *Substitute Anusvára*.

a. True Anusvára denotes the nasalization of the vowel which precedes it before श् *ś*, ष् *śh*, स् *s*, and ह् *h*, in the body of words. It is then pronounced with the nose only (like *n* in the French *mon*, &c.), and will in this Grammar be represented in the Indo-Romanic type by *n*, as in अंश *aṇśa*, अंहति *aṇhati*.

But since the true Anusvára must take the place of a final म् *m* when the three sibilants श् *ś*, ष् *śh*, स् *s*, and the aspirate ह् *h* (but see 7. c) follow; and also generally when र् *r* follows at the beginning of a word (see *e.* next page); it is then in this Grammar expressed by *m*; thus, तम् शत्रुम् is written तं शत्रुम् *taṃ śatrum*; तम् राजानम् becomes तं राजानम् *taṃ rájánam*; and सम् with root ङ् is written संद् *saṃhri*.

b. Substitute Anusvára is sometimes used, for shortness, as a *substitute* for any of the five nasal consonants इ *n*, ऋ *ñ*, ए *n*, न् *n*, म् *m*, which belong to the five classes of letters (see 15), when no vowel intervenes between these and a following consonant in the middle of the same word (thus the syllables इङ्क *ink*, इञ् *inç*, अङ् *aṇḍ*, इन् *int*, इम् *imp* may for shortness be written इङ्क, इञ्, अङ्, इन्, इप्). In these cases Anusvára must be pronounced like the nasal consonant for which it has been substituted, and in this Grammar it will always be represented in Indo-Romanic type by these nasal consonants.

But Anusvára is more usually substituted for these nasals when *final* and resulting from the euphonic adaptation of the final *m* of accus. cases sing., nom. cases neut., some adverbs and persons of the verb to a following word (see 60). It will then in this Grammar be represented in the Indo-Romanic type by *m*, as in the cases mentioned in 6. a.

c. Anusvára is even used in some printed books, though less correctly, for the final म् *m* of the words specified in the last paragraph when they stand in a pause (i. e. at the end of a

sentence or clause, or when not followed by another word). In such cases, too, it should be represented by *m*.

d. But Anusvára is never admitted as a substitute for the original final *n* of a *pada* or inflected word (as in accus. cases plur., loc. cases of pronominals, the 3rd pers. plur. and pres. part. of verbs, &c., see 54), unless the next word begin with *ś*, *ṣ*, *ṣ*, or their aspirates, when, by 53, a sibilant is interposed before the initial letter.

e. And in the case of *roots* ending in *n* or *m*, these final nasals, if not dropped, pass into Anusvára before terminations or suffixes beginning with a sibilant or *h*, but are *not changed* before semivowels; thus *मन् + स्यते = मंस्यते mṁsyate*, 'he will think;'; *मन् + ये = मन्ते manye*, 'I think' (617); *यन् + स्यति = यंस्यति yaṁsyati*, 'he will restrain;'; *गम् + य = गम्य gamya*, 'accessible' (602); *नम् + र = नम्र namra*, 'bent.' *सम्* followed by *राज्* is *सम्राज् samrāj*, 'a sovereign.'

f. Hence it appears that the nasal sign Anusvára is peculiarly the nasal of the three sibilants *श* *ś*, *ष* *ṣ*, *स* *s*, and the aspirate *ह* *h*; and that the true Anusvára always occurs before these letters. It is also to a certain degree the nasal of the semivowel *र* *r*; so that these five consonants having a nasal sign of their own have no relationship to the corresponding nasal consonant of their respective classes.

7. That Anusvára is less peculiarly the nasal of the semivowels is evident from *e*. above. Hence *म्* *m* final in a word (not a root) may, before *य* *y*, *ल्* *l*, *व* *v*, either pass into Anusvára or be represented by *यँ*, *लँ*, *वँ*, or assimilate itself to these letters; thus *सम् + यम् = संयम्* or *सयँम्*, *यम् + लोकम् = यं लोकम्* or *यल्लोकम्*.

In the latter case the nasal character of *य* *y* and *ल्* *l* is denoted by a nasal symbol called *Anunásika* (i. e. 'through the nose,' sometimes called *Āndra-vindu*, 'the dot in the crescent'), which is also applied to mark the nasality of a final *ल्* *l* deduced from a final *न्* *n* when followed by initial *ल्* *l*, see 56. Of course the word *सम्यक् samyañc*, 'going conformably' (formed from *समि* + *क्*), retains the *m*.

a. And this *Anunásika* ^ॐ is not only the sign of the nasality of *य* *y*, *ल्* *l*, and *व* *v*, in the preceding cases, but also marks the nasality of vowels, though in a less degree than Anusvára, see 11. f.

b. In the Veda *Anunásika* is written for a final *न्* *n* after a long vowel before another vowel; as, *वस्यँ इन्द्रांसि* for *वस्यान् इन्द्रांसि* R̥g-veda VIII. 1, 6.

c. Observe—A final म् *m* before अ् *hm*, ह् *hn*, झ् *hy*, ङ् *hl*, ख् *hv*, may either be changed to Anusvára or undergo assimilation with the second letter; thus किं अलयति or किम् अलयति, किं हुते or किन् हुते, किं सः or किँ सः, &c. (see 7).

VISARGA, JIHVÁMÚLÍYA, AND UPADHMÁNÍYA.

8. The sign *Visarga*, 'emission of breath,' (sometimes said to derive its name from symbolizing the rejection of a letter in pronunciation,) usually written thus :, but more properly in the form of two small circles °, is used to represent a distinctly audible and harder aspiration than the letter ह् *h*. It is reckoned under the *váhya-prayatna*, and is said, like the hard consonants, to be *a-ghosha*, without the soft articulation. This sign is never the representative of ह् *h*. Although conveniently represented by *h*, it should be borne in mind that Visarga (*h*) is a harder aspirate than ह् *h*, and is in fact a kind of sibilant, being often a substitute for *s* and *r* preceded by vowels whenever the usual consonantal sound of these letters passes into an aspiration at the end of a sentence or through the influence of a *k*, *kh*, *p*, *ph*, or a sibilant commencing the next word.

And since, according to native grammarians, स् *s* ought not to be allowed at the end of a complete word, all those inflections of nouns and verbs which end in *s* and stand separate from other words are, in native Grammars, made to end in Visarga.

But in this Grammar such inflections are allowed to retain their final स् *s*. We have only to bear in mind that this *s* is liable at the end of a sentence, or when followed by certain consonants, to pass into an audible breathing more distinct than *s* in the French *les* or the English *isle*, *viscount*, when it is represented by *h* (:).

In some parts of India Visarga has a slightly reverberating sound very difficult of imitation; thus रामः *rámah* is almost like रामह् *rámaha*, अग्निः *agniḥ* like अग्निह् *agnih*, शिवैः *śivaiḥ* like शिवैह् *śivaihi*.

a. An *Ardha-visarga*, 'half-visarga,' or modification of the symbol Visarga, in the form of two semicircles ∪, is sometimes employed before *k*, *kh*, and *p*, *ph*. Before the two former letters this symbol is properly called *Jihvámúlíya*, and the organ of its enunciation said to be the root of the tongue (*jihvá-múla*). Before *p* and *ph* its proper name is *Upadhmáníya*, 'to be breathed upon,' and its organ of utterance is then the lips (*oshṭha*).

The *Jihvámúlíya* and *Upadhmáníya* are therefore to be regarded as the sibilants of the guttural and labial classes respectively. (See Pá. 1. 1, 9.)

b. The sign *Ardha-visarga* is now rarely seen in printed Sanskrit texts. In the

Vedas the Upadhmaniya occurs, but only after an Anusvára or Anunásika; thus, नृंह पाहि or नृंह पाहि, and in this case also the symbol Visarga may be used for it.

VIRÁMA, AVAGRAHA, &C.

9. The *Viráma*, 'pause' or 'stop,' placed under a consonant (thus क् k), indicates the absence of the inherent अ a, by help of which the consonant is pronounced.

Observe—Viráma properly means the *pause of the voice at the end of a sentence*. In some MSS. it is employed like a mark of punctuation at the close of a sentence ending with a consonant, while the mark । is the proper means of denoting the close of a sentence ending in a vowel, all the preceding words being written without separation, because supposed to be pronounced without pause.

10. The mark ऽ (*Avagraha*, sometimes called *Ardhákára*, half the letter a), placed between two words, denotes the elision (*lopa*) or suppression (*abhinidhāna*) of an initial अ a after ए e or ओ o final preceding. It corresponds to our apostrophe in some analogous cases. Thus, तेऽपि *te'pi* for ते अपि *te api*.

a. In books printed in Calcutta the mark ऽ is sometimes used to resolve a long á resulting from the blending of a final á with an initial a or á: thus तथाऽपश्यं for तथा अपश्यं, usually written तथापश्यं. Sometimes a double mark ऽऽ denotes an initial long आ. The mark ऽ is also used in the Veda as the sign of a hiatus between vowels, and in the *pada* text to separate the component parts of a compound or of other grammatical forms.

b. The half pause । is a stop or mark of punctuation, usually placed at the end of the first line of a couplet or stanza.

c. The whole pause ॥ is placed at the end of a couplet, or is used like a full stop.

d. The mark of repetition ° indicates that a word or sentence has to be repeated. It is also used to abbreviate a word, just as in English we use a full point; thus प° stands for पर्व, as chap. for chapter; so ०भ for शुभ.

PRONUNCIATION OF SANSKRIT VOWELS.

11. The vowels in Sanskrit are pronounced for the most part as in Italian or French, though occasional words in English may exemplify their sound; but every vowel is supposed to be *alpa-prāṇa*, 'pronounced with a slight breathing' (see 14. a).

a. Since अ a is inherent in every consonant, the student should be careful to acquire the correct pronunciation of this letter. There

are many words in English which afford examples of its sound, such as *vocal, cedar, zebra, organ*. But in English the vowel *u* in such words as *fun, bun, sun*, more frequently represents this obscure sound of *a*; and even the other vowels may occasionally be pronounced with this sound, as in *her, sir, son*.

b. The long vowel आ *á* is pronounced as *a* in the English *father, far, cart*; इ *i* as the *i* in *pin, lily*; ई *í* as the *i* in *marine, police*; उ *u* as the *u* in *push*; ऊ *ú* as the *u* in *rude*.

c. The vowel चृ *ri*, peculiar to Sanskrit, is pronounced as the *ri* in *merrily*, where the *i* of *ri* is less perceptible than in the syllable *ri*, composed of the consonant *r* and the vowel *i**. चृ *ri* is pronounced nearly as the *ri* in *chagrin*, being hardly distinguishable from the syllable री; but in the case of the vowels री and री there is a mere vibration of the tongue in the direction of the upper gums, whereas in pronouncing the consonant *r*, the tongue should actually touch them (see 19, 20): ए *e* as the *e* in *prey, there*; ओ *o* as in *so*; ऐ *ai* as *ai* in *aisle*; औ *au* as *au* in the German *Haus* or as *ou* in the English *house*†. लृ *lri* and लृ *lri* differ little in sound from the letter लृ *l* with the vowels री and री annexed.

d. Hence it appears that every simple vowel in Sanskrit has a short and a long form, and that each vowel has one invariable sound; so that the beginner can never, as in other languages, be in doubt as to pronunciation or prosody.

e. Note, however, that Sanskrit possesses no short *ē* and *ō* in opposition to the long diphthongal sounds of *e* and *o*.

f. Although for all practical purposes it is sufficient to regard vowels as either short or long, it should be borne in mind that native grammarians give eighteen different modifications of each of the vowels *a, i, u, ri*, and twelve of *lri*, which are thus explained:—Each of the first four vowels is supposed to have three prosodial lengths or measures (*mátrá*), viz. a short (*hrasva*), a long (*dīrgha*), and a prolated

* That there is not, practically, much difference between the pronunciation of the vowel *ri* and the syllable री *ri* may be gathered from the fact that some words beginning with चृ are also found written with री, and vice versa; thus, रीरि and चृरि, रीषि and चृषि, रीष् and चृष्. Still the distinction between the definition of a vowel and consonant at 19 and 20 should be borne in mind. There is no doubt that in English the sound of *ri* in the words *merrily* and *rich* is different, and that the former approaches nearer to the sound of a vowel.

† Colloquially in India *ai* is often pronounced rather like *e* and *au* like *o*.

(*pluta*); the long being equal to two, and the prolated to three short vowels. Each of these three modifications may be uttered with a high tone, or a low tone, or a tone between high and low; or in other words, may have the acute, or the grave, or the circumflex accent. This gives nine modifications to *a, i, u, ri*; and each of these again may be regarded either as nasal or non-nasal, according as it is pronounced with the nose and mouth, or with the mouth alone. Hence result eighteen varieties of every vowel, excepting *lri, e, ai, o, au*, which have only twelve, because the first does not possess the long and the last four have not the short prosodial time. A prolated vowel is marked with three lines underneath or with ३ on one side, thus आ or आ३ (see Pāṇ. 1. 2, 27).

PRONUNCIATION OF SANSKRIT CONSONANTS.

12. क *k*, ज *j*, प *p*, ब *b* are pronounced as in English.

a. ग *g* has always the sound of *g* in *gun, give*, never of *g* in *gin*.

b. च *ç* is pronounced like *ch* in *church*, or as *c* in Italian. Observe that च *ç* is a simple consonantal sound, although represented in English words by *ch*. It is a modification or softening of *k*, just as *j* is of *g*, the organ of utterance being in the palate, a little in advance of the throat. Hence, in Sanskrit and its cognate languages, the palatals *ç* and *j* are often exchanged with the gutturals *k* and *g*. See 25.

c. त *t*, द *d* are more dental than in English, *t* being something like *t* in *stick*, and *d* like *th* in *this*; thus *veda* ought to be pronounced rather like *vetha*. But in real fact we have no sound exactly equivalent to the Indian dentals *t* and *d*. The sound of *th* in *thin, this*, is really dental, but, so to speak, *over-dentalized*, the tongue being forced *through* the teeth instead of *against* them. Few Englishmen acquire the correct pronunciation of the Indian dentals. They are said to be best pronounced by resting the end of the tongue against the inside of the front teeth and then suddenly removing it.

13. दृ *t*, इ *d*. The sound of these cerebral letters is in practice hardly to be distinguished from the sound of our English *t* and *d*. Properly, however, the Sanskrit cerebrals should be uttered with a duller and deeper intonation, produced by keeping the tongue as far back in the head (*cerebrum*) as possible, and slightly turning it upwards. A Hindú, however, would always write any English word or name containing *t* and *d* with the cerebral letters. Thus such words as *trip, drip, London* would be written ट्रिप्, ड्रिप्, लण्डन्.

In Bengal the cerebral इ *ḍ* and द *ḍh* have nearly the sound of a dull *r*; so that *vidāla*, 'a cat,' is pronounced like *virāla*.

In some words both द *ḍ* and इ *ḍ* seem interchangeable with र *r* and ल *l*; so that खोद *khoḍ*, 'to be lame,' may be also written खोइ, खोर, खोल. In Prākṛit, cerebral letters often stand for the Sanskrit dentals. Cerebrals rarely begin words in Sanskrit.

14. ख *kh*, घ *gh*, छ *ḥ*, ज *jh*, ढ *ṭh*, ढ *ḍh*, थ *th*, ध *dh*, फ *ph*, भ *bh*. These are merely aspirated forms of simple consonants. They are not double or compound letters; *h* is only added to denote a distinct aspiration. Thus ख is pronounced like *kh* in *inkhorn*, not like the Greek *χ*; थ as *th* in *anthill*, not as in *think*; फ as *ph* in *uphill*, not as in *physic*, but colloquially *ph* is often pronounced like *f* (as *phala* is pronounced *fala*); भ *bh* as in *cabhorse*. Care must be taken not to interpolate a vowel before the aspirate. Indeed it is most important to acquire the habit of pronouncing the aspirated consonants distinctly. *Dá* and *dhá*, *prishṭa* and *prishṭha*, *stamba* and *stambha*, *kara* and *khara* have very different meanings, and are pronounced very differently. Few Englishmen pay sufficient attention to this, although the correct sound is easily attainable. The simple rule is to breathe hard while uttering the aspirated consonant, and then an aspirated sound will come out with the consonant before the succeeding vowel.

a. With regard to aspiration we may note that according to Pāṇ. i. 1, 9, the letters are all either slightly aspirated (*alpa-prāṇa*) or more strongly aspirated (*mahá-prāṇa*). To the former belong vowels, semivowels, nasals, and *k*, *g*, *ḥ*, *j*, *ṭ*, *ḍ*, *t*, *d*, *p*, *b*, which are supposed to require a slight breathing in uttering them when they are initial. The *mahá-prāṇa* letters are *kh*, *gh*, *ḥh*, *jh*, *ṭh*, *ḍh*, *th*, *dh*, *ph*, *bh*, *ś*, *sh*, *s*, *h*, *Anusvara*, *Visarga*, *Jihvámúlīya*, and *Upadhmánīya*.

15. इ *n*, ञ *ṇ*, ण *n*, न *n*, म *m*. Each of the five classes of consonants in Sanskrit has its own nasal sound, represented by a separate nasal letter. In English and most other languages the same fivefold division of nasal sounds might be made, though we have only one nasal letter to express the guttural, palatal, cerebral, and dental nasal sounds. The truth is, that in all languages the nasal letters take their sound from the organ employed in uttering the consonant that follows them. Thus in English it will be found that guttural, palatal, cerebral, dental, and labial nasals are followed by consonants of the same classes, as in *ink*, *sing*, *inch*, *under*, *plinth*,

imp. If such words existed in Sanskrit, the distinction of nasal sounds would be represented by distinct letters; thus, इङ्, सिङ्, इञ्, अयङ्, ङिन्प्, इम्प्. Compare 6.

a. It should be observed, however, that the guttural nasal ङ *n*, which is rarely found by itself at the end of a word in Sanskrit, never at the beginning, probably has, when standing alone, the sound of *ny* in *sing*, where the sound of *g* is almost imperceptible. So that the English *sing* might be written सिङ्. The palatal ञ *ñ* is only found in conjunction with palatal consonants, as in ञ् *ñc*, ञ् *ñj*, ञ् *ññ*, and ञ् *ñh*. This last may be pronounced like *ny*, or like *gn* in the French *campagne*. In Bengal, however, it always has the sound of *gy*: thus राङ्गा is pronounced *rāgyā*. The cerebral nasal ण *ṇ* is generally the result of a preceding cerebral letter, as explained at 58. It is found in conjunction with cerebral consonants, but is not found at the beginning of pure Sanskrit words (except when used artificially as a substitute for roots beginning with न् *n*). It is pronounced, as the other cerebrals, by turning the tip of the tongue rather upwards. The dental and labial nasals न् *n* and म् *m* are pronounced with the same organs as the class of letters to which they belong. See 21.

16. य *y*, र *r*, ल *l*, व *v* are pronounced as in English. Their relationship to and interchangeableness with (*samprasāraṇa*) the vowels *i*, *ri*, *lri*, *u*, respectively, should never be forgotten. See 22. a.

When व *v* is the last member of a conjunct consonant it is pronounced like *w*, as द्वार is pronounced *dwāra*; but not after *r*, as सर्व *sarva*. To prevent confusion, however, व will in all cases be represented by *v*, thus द्वार *dvāra*. See Preface to Sanskrit-English Dictionary, p. xix.

a. The character ऌ *ḷ* is peculiar to the Veda. It appears to be a mixture of ल *l* and र *r*, representing a liquid sound formed like the cerebrals by turning the tip of the tongue upwards; and it is often in the Veda a substitute for the cerebral इ *i* when between two vowels, as ऌह *ḷh* is for इह *ih*.

b. The semivowels *r* and *l* are frequently interchanged, *r* being an old form of *l*. Cf. roots *rabh*, *rip*, with the later forms *labh*, *lip*. (See examples at 25.)

17. श *ś*, ष *ṣ*, स *s*, ह *h*. Of these, श *ś* is a palatal sibilant, and is pronounced like *sh* or like *s* in *sure*; (compounded with *r* it is sounded more like *s* in *sun*, but the pronunciation of *ś* varies in different provinces and different words.) ष *ṣ* is a cerebral, rather softer than our *sh*. That its pronunciation is hardly to be distinguished from that of the palatal is proved by the number of words written indiscriminately with श or ष; as, कोश or कोष. This ष

is often corrupted into क् in conversation, and क् *ksh* is often pronounced like क् *ch*. The dental स *s* is pronounced as the common English *s*. Different sibilants, of course, exist in English, though represented by one character, as in the words *sure, session, pressure, stick, sun*.

ह *h* is pronounced as in English, and is guttural.

CLASSIFICATION OF LETTERS.

18. In the arrangement of the alphabet at page 1, all the consonants, excepting the semivowels, sibilants, and *h*, were distributed under the five heads of gutturals (*kaṇṭhya*), palatals (*tālavya*), cerebrals (*múrdhanya*), dentals (*dantya*), and labials (*oshṭhya*). We are now to show that *all the forty-seven* letters, vowels, semivowels, and consonants, may be referred to one or other of these five grand classes, according to the organ principally concerned in their pronunciation, whether the throat, the palate, the upper part of the palate, the teeth, or the lips*.

a. We have also to show that all the letters may be regarded according to another principle of division, and may be all arranged under the head of either **HARD** or **SOFT**, according as the effort of utterance is attended with expansion (*vivára*), or contraction (*samvára*), of the throat.

* *a.* According to some native grammars the classes (*varga*) of consonants are distinguished thus: *ka-varga* the class of guttural letters beginning with *k*, including the nasal, *ca-varga* the palatals, *ṭa-varga* the cerebrals, *ta-varga* the dentals, *pa-varga* the labials, *ya-varṇa* the semivowels, *śa-varga* the sibilants and the aspirate *h*.

b. In the Śiva-sūtras of Pāṇini the letters are arranged in fourteen groups: thus, *a i u ṇ—ṛi ṛi k—e o n—ai au é—h y v r ṭ—l ṇ—ñ m n ṇ n m—jḥ bh ñ—gh ḍh dh sh—j b g ḍ d ś—kh ph ḥ th ṭ t v—k p y—ś sh s r—h l*. By taking the first letter of any series and joining it to the last of any other series various classes of letters are designated; thus *al* is the technical name for the whole alphabet; *hal* for all the consonants; *aé* the vowels; *ak* all the simple vowels; *aṇ* the vowels *a, i, u*, short or long; *eé* the diphthongs; *yaṇ* the semivowels; *jaś* the soft consonants *g, j, ḍ, d, b*; *jhaś* the same with their aspirates; *jhaśh* the soft aspirates alone; *yar* all the consonants except *h*; *jhal* all the consonants except the nasals and semivowels; *jhar* all the consonants except the aspirate, nasals, and semivowels.

b. The following tables exhibit this twofold classification, the comprehension of which is of the utmost importance to the study of Sanskrit grammar.

Gutturals	अ a आ á	क ka ख kha	ग ga घ gha	ङ na	ह ha	
Palatals	इ i ई í ए e ऐ ai	च éa छ éha	ज ja ञ jha	ण ña	य ya	श śa
Cerebrals	चुरि चुरी	ट ṭa ठ ṭha	ड ḍa ढ ḍha	ण ṇa	र ra	ष sha
Dentals	ल ṛi लृ ṛí	त ta थ tha	द da ध dha	न na	ल la	स sa
Labials	उ u ऊ ú ओ o औ au	प pa फ pha	ब ba भ bha	म ma	व va	

The first two consonants in each of the above five classes and the sibilants, including Visarga, are hard ; all the other letters, including Anusvára, are soft, as in the following table :

HARD OR SURD LETTERS.		SOFT OR SONANT LETTERS.					
क ka*	ख kha*	अ a आ á	ग ga*	घ gha*	ङ na	ह ha	
च éa*	छ éha*	इ i ई í ए e ऐ ai	ज ja*	झ jha*	ञ ña	य ya	
ट ṭa*	ठ ṭha*	ष sha	चुरि चुरी	ड ḍa*	ढ ḍha*	ण ṇa	र ra
त ta*	थ tha*	स sa	ल ṛi लृ ṛí	द da*	ध dha*	न na	ल la
प pa*	फ pha*	उ u ऊ ú ओ o औ au	ब ba*	भ bha*	म ma	व va	

Note—Hindú grammarians begin with the letters pronounced by the organ furthest from the mouth, and so take the other organs in order, ending with the lips. This as a technical arrangement is perhaps the best, but the order of creation would be that of the Hebrew alphabet ; 1st, the labials ; 2nd, the gutturals ; 3rd, the dentals.

c. Observe, that although ए e, ऐ ai, are more conveniently connected with the palatal class, and ओ o, औ au, with the labial, these letters are really diphthongal, being made up of a + i, á + i, a + u, á + u, respectively. Their first element is therefore guttural. (In the Prátisákhyas the diphthongs e, ai, o, au are called *Sandhy-akshara*.)

d. Note also, that it is most important to observe which hard letters have kindred soft letters, and *vice versa*. The kindred hard and soft are those in the same line marked with a star in the above table ; thus g, gh, are the corresponding soft letters to k, kh ; j, jh, to é, éh, and so with the others.

In order that the foregoing classification may be clearly understood, it is necessary to note the proper meaning of the term vowel and consonant, and to define the relationship which the nasals, semivowels, and sibilants, bear to the other letters.

19. A vowel is defined to be a sound (*svara*) or vocal emission of breath from the lungs, modified or modulated by the play of one or other of five organs, viz. the throat, the palate, the tongue, the teeth, or the lips, but not interrupted or stopped by the actual *contact* of any of these organs.

a. Hence अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ए *ḥi*, with their respective long forms, are simple vowels, belonging to the guttural, palatal, labial, cerebral, and dental classes respectively, according to the organ principally concerned in their modulation. But ए *e* and ऐ *ai* are half guttural, half palatal; ओ *o* and औ *au* half guttural, half labial. See 18. c.

b. The vowels are, of course, held to be soft letters.

20. A consonant is not the modulation, but the actual stoppage, of the vocal stream of breath by the *contact* of one or other of the five organs, and cannot be enunciated without a vowel. Hence the consonants from *k* to *m* in the table on p. 1 are often designated by the term *spārśa* or *sprishṭa*, 'resulting from contact;' while the semivowels *y*, *r*, *l*, *v* are called *īshat-sprishṭa*, 'resulting from slight contact.' By native grammarians they are sometimes said to be *avidyamāna-vat*, 'as if they did not exist,' because they have no *svara* (sound or accent). Another name for consonant is *vyañjana*, probably so called as 'distinguishing' sound.

a. All the consonants, therefore, are arranged under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ concerned in *stopping* the vocal sound.

b. Again, the first two consonants in each of the five classes, and the sibilants, are called *hard* or *surd*, i. e. non-sonant (*a-ghosha*), because the vocal stream is abruptly and completely interrupted, and no *ghosha* or sound allowed to escape; while all the other letters are called *soft* or *sonant* (*ghosha-vat*, 'having sound'), because the vocal sound is less suddenly and completely arrested, and they are articulated with a soft sound or low murmur (*ghosha*).

c. Observe, that the palatal stop is only a modification of the

guttural, the point of contact being moved more forward from the throat towards the palate*.

In the same way the cerebral (*múrdhanya*) stop is a modification of the dental. See 13.

d. The cerebral letters have probably been introduced into Sanskrit through pre-existing dialects, such as the Dráviḍian, with which it came in contact (see 24). As these letters are pronounced chiefly with the help of the tongue, they are sometimes appropriately called *linguals*.

21. A nasal or narisonant letter is a soft letter, in the utterance of which the vocal stream of breath incompletely arrested, as in all soft letters, is forced through the nose instead of the lips. As the soft letters are of five kinds, according to the organ which interrupts the vocal breathing, so the nasal letters are five, viz. guttural, palatal, cerebral, dental, and labial. See 15.

22. The semivowels *y, r, l, v* (called अन्तःस्थ antaḥstha or antaḥsthá because they stand between the other consonants and the sibilants) are formed by a vocal breathing, which is only half interrupted, the several organs being only slightly touched (*ishat-sprishṭa*) by the tongue. They are, therefore, soft or sonant consonants, approaching nearly to the character of vowels—in fact, half vowels, half consonants. See 16.

a. Each class of soft letters (excepting the guttural) has its own kindred semivowel to which it is nearly related. Thus the palatal soft letters इ *i*, ई *í*, ए *e*, ऐ *ai*, ज *j*, have य *y* for their kindred semivowel. Similarly र *r* is the kindred semivowel of the cerebral soft letters ऋ *ri*, ॠ *rí*, and ॡ *ṛ*; so also ल *l* of the dentals ॢ *lṛi*, ॣ *lṛí*, and द *d*†; and व *v* of उ *u*, ऊ *ú*, ओ *o*, औ *au*, and ब *b*.

b. The guttural soft letters have no kindred semivowel in Sanskrit, unless the aspirate ह *h* be so regarded.

* The relationship of the palatal to the guttural letters is proved by their frequent interchangeableness in Sanskrit and in other languages. See 24, 25, and 176, and compare *church* with *kirk*, Sanskrit *catvār* with Latin *quatuor*, Sanskrit *éa* with Latin *que* and Greek *καί*, Sanskrit *jánu* with English *knee*, Greek *γόνυ*, Latin *genu*. Some German scholars represent the palatals ञ and ज by *k'* and *g'*.

† That ॢ *l* is a dental, and kindred to द *d*, is proved by its interchangeableness with *d* in cognate languages. Thus *lacrima*, δάκρυμα. Compare also दीप् with λαμπ.

23. The sibilants or hissing sounds (called **उष्मन्** *úshman* by native grammarians) are hard letters, which, nevertheless, strictly speaking, have in some measure the character of vowels. The organs of speech in uttering them, although not closed, are more contracted and less opened (*ishad-vivṛita*) than in vowels, and the vocal stream of breath in passing through the teeth experiences a friction which causes sibilation.

a. The aspirate **ह** *h*, although a soft letter, is also called an *úshman*.

b. The palatal, cerebral, and dental classes of letters have each their own sibilant (viz. **ञ**, **ष**, **स**, respectively, see 17). The Ardha-visarga, called *Jihvāmūṭīya* (ञ=ञ), was once the guttural sibilant, and that called *Upadhāmūṭīya* (ञ=फ) the labial sibilant (see 8. a); but these two latter, though called *úshman*, have now gone out of use. Visarga (ः) is also sometimes, though less correctly, called an *úshman*. The exact labial sibilation denoted by *f*, and the soft sibilant *z* are unknown in Sanskrit.

24. That some of the consonants did not exist in the original Sanskrit alphabet, but have been added at later periods, will be made clear by a reference to the examples below, exhibiting the interchange of letters in Sanskrit, Greek, and Latin. The palatals *č*, *ch*, *j*, *jh*, *ñ* were probably developed out of the corresponding gutturals; the cerebrals *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ* are thought to be of Dravidian origin; the guttural nasal *n* is evidently for an original *ṇ* or *m* before a guttural letter; *l* is supposed to be a more modern form of *r*; *ś* belongs to the palatal class, and is generally for an original *k*; *sh* is for an original *s*, cf. root *ush*, 'to burn,' with Lat. *us-tu-s*, from *ur-o*; *h* is for an original *gh*, sometimes for *dh*, and occasionally for *bh* (e. g. root *grah*, 'to seize,' for the Vedic *grabh*).

Of the vowels probably only *a*, *i*, *u* were original; *ṛi* is not original, and seems to have been a weakened pronunciation of the syllable *ar*, and at a later period *lṛi* of *al*. In Prākṛit *ṛi* is represented by either *i* or *u*. The diphthongs are of course formed by the union of simple vowels (see 29).

INTERCHANGE OF LETTERS IN SANSKRIT, GREEK, AND LATIN.

25. The following is a list of examples exhibiting some of the commonest interchanges of letters in Sanskrit, Greek, and Latin.

Sanskrit *a* = Greek *α*, *ε*, *ο*, = Latin *a*, *e*, *o*, *i*, *u*; e. g. Sk. *ajra-s*, 'a plain,' Gr. *ἀγρός*, L. *ager*; Sk. *jan-as*, 'race,' Gr. *γένος*, L. *gen-us*; Sk. *janas-as*, gen. c., Gr. *γένε(σ)-ος*, *γένους*, L. *gener-is*; Sk. *nava-s*, 'new,' Gr. *νέος*, L. *novu-s*; Sk. *apas-as*, 'of work,' L. *oper-is*.

Sanskrit *d* = Gr. *α*, *η*, *ω*, = L. *d*, *ē*, *ō*; e. g. Sk. *mā-tṛi* (stem *mātar-*), 'a mother,' Gr. *μήτηρ* (stem *μήτερ-*), Dor. *μάτηρ*, Lat. *māter*; Sk. *jñā-ta-s*, 'known,' Gr. *γινω-τό-ς*, L. *(g)notu-s*; Sk. *sāmi-*, 'half,' Gr. *ἥμι-*, L. *semi-*.

Sanskrit *i* = Gr. *ι*, = L. *i*, *e*; e. g. Sk. *sāmi-*, 'half,' Gr. *ἥμι-*, L. *semi-*.

Sanskrit *ī* = Gr. *ι*, = L. *ī*; e. g. Sk. *jīva-s*, 'living,' Gr. *βίος*, L. *viv-u-s*.

Sanskrit *u* = Gr. *υ*, = L. *u*, *o*; e. g. Sk. *uru-s*, 'broad,' Gr. *εὐρύς*; Sk. *jānu*, 'knee,' Gr. *γόνυ*, L. *genu*.

Sanskrit *ú* = Gr. *υ*, = L. *u*; e.g. Sk. *músh*, *músh-a-s*, &c., 'a mouse,' Gr. *μῦς*, L. *mus*.

Sanskrit *ṛi*, i.e. *ar* = Gr. *ρ* with a short vowel, = L. *r* with a short vowel; e.g. Sk. *mṛi-ta-s*, 'dead,' Gr. *βρο-τό-ς* (for *μορο-τό-ς* or *μορο-τό-ς*), L. *mor-tuus*; Sk. *mātṛibhyas*, 'from mothers,' L. *matribus*; Sk. *mātṛishu*, 'in mothers,' Gr. *μητράσι*.

Sanskrit *ṛi* = Gr. *ρ* with a vowel, = L. *r* with a vowel; e.g. Sk. *dātṛin*, acc. pl. of *dātṛi*, 'a giver,' Gr. *δο-τῆρ-ας*, L. *da-tor-es*; Sk. *mātṛis*, L. *matres*.

Sanskrit *e* = Gr. *αι*, *ει*, *οι*, = L. *ai*, *é*, *oi*, *ae*, *a*, *i*, *ú*; e.g. Sk. *ves-a-s*, 'an abode,' Gr. *(F)οἴκος*, L. *vicu-s*; Sk. *e-mi*, 'I go,' Gr. *εἶ-μι*; Sk. *eva-s*, 'going,' 'a course,' Gr. *αἰ-ώμ*, L. *ævu-m*.

Sanskrit *ai* = Gr. *αἰ*, *ηἰ*, *ωἰ*, = L. *æ* in certain inflexions; e.g. Sk. *deryai*, 'to a goddess,' Gr. *θεῖα*, L. *deæ*.

Sanskrit *o* = Gr. *αυ*, *ευ*, *ου*, = L. *au*, *o*, *u*; e.g. Sk. *gola-s*, 'a ball,' Gr. *γαυλός-ς*; Sk. *ojas*, 'power,' L. *augeo*.

Sanskrit *au* = Gr. *αυ*, *ηυ*, = L. *au*; e.g. Sk. *nau-s*, 'a ship,' Gr. *ναῦς*, *νηῦς*, L. *navis*, *nauta*, 'a sailor.'

Sanskrit *k*, *kh*, *ś*, *ś*, = Gr. *κ*, = L. *c*, *q*; e.g. Sk. *kravis*, *kravya-m*, 'raw flesh,' Gr. *κρέας*, *κρεῖον*, L. *cru-or*, *caro*; Sk. *khala-s*, 'a granary,' *śālā*, 'a hall,' Gr. *καλιά*, L. *cella*; Sk. *éa*, 'and,' Gr. *καί*, L. *-que*.

Sanskrit *g*, *j*, = Gr. *γ* (*β*), = L. *g* (*b*); e.g. Sk. *yug-a-m*, 'a yoke,' Gr. *ζυγός-ν*, L. *jug-u-m*; Sk. *jānu*, 'knee,' Gr. *γόνυ*, L. *genu*; Sk. *ajra-s*, 'a plain,' Gr. *ἀγρός-ς*, L. *ager*; Sk. *gau-s*, 'a cow,' Gr. *βοῦς*, L. *bos*; Sk. *guru-s*, 'heavy,' Gr. *βαρύς*, L. *grav-i-s*.

Sanskrit *gh* = Gr. *χ*, = L. *g*; e.g. Sk. *rt. stigh*, 'to ascend,' Gr. *στέιχ-ω*, *στίχ-ω*, L. *ve-stig-ium*; Sk. *laghu-s*, 'light,' Gr. *ἐλαχύν-ς*.

Sanskrit *ch* = Gr. *σκ*, = L. *sc*; e.g. Sk. *cháyá*, 'shade,' Gr. *σκιά*; Sk. *rt. éhid*, 'to cleave,' Gr. *σχίζ-ω*, *σχίδ-η*, L. *scind-o*.

Sanskrit *t* (*th*) = Gr. *τ*, = L. *t*; e.g. Sk. *trayas*, 'three,' Gr. *τρεῖς*, L. *tres*.

Sanskrit *d* = Gr. *δ*, = L. *d*; e.g. Sk. *dam-a-s*, 'a house,' Gr. *δόμος*, L. *domu-s*.

Sanskrit *dh* = Gr. *θ*, = L. initial *f*, non-initial *d*, *b*; e.g. Sk. *da-dhá-mi*, 'I place,' Gr. *τίθ-μι*; Sk. *dhú-ma-s*, 'smoke,' Gr. *θυμός-ς*, L. *fu-mu-s*; Sk. *údh-ar*, 'udder,' Gr. *ούθαρ*, L. *uber*; Sk. *andh-as*, 'food,' &c., Gr. *ἀνθ-ος*, L. *ad-or*.

Sanskrit *p* (*ph*) = Gr. *π* (*φ*), = L. *p* (*f*); e.g. Sk. *pitrī*, Gr. *πατήρ*, L. *pater*; Sk. *phulla-m*, 'a flower,' Gr. *φύλλο-ν*, L. *foliu-m*.

Sanskrit *b* = Gr. *β* (*π*), = L. *b* (*f*); e.g. Sk. *rt. lamb*, 'to hang down,' L. *lab-i*; Sk. *budh-na-s*, 'ground,' Gr. *πυθ-μῆν*, L. *fundu-s*; Sk. *budh*, 'to know,' Gr. *πυνθάνομαι* (*πυθ*).

Sanskrit *bh* = Gr. *φ*, = L. initial *f*, non-initial *b*; e.g. Sk. *rt. bhṛi*, *bhar-d-mi*, 'I bear,' Gr. *φέρ-ω*, L. *fer-o*; Sk. *nabh-as*, 'vapour,' 'a cloud,' Gr. *νέφ-ος*, L. *nub-e-s*.

Sanskrit *n*, *ñ*, = Gr. *γ* before gutturals, = L. *n*; e.g. Sk. *an-ka-s*, 'a hook,' Gr. *ἄγκ-ών*, *ἄγκ-ος*, L. *anc-u-s*, *unc-u-s*; Sk. *pañcām*, 'five,' Gr. *πέντε*, L. *quinque*.

20 INTERCHANGE OF LETTERS IN SANSKRIT, GREEK, AND LATIN.

Sanskrit *n*, = Gr. *ν*, = L. *n*; e. g. Sk. *nava-s*, 'new,' Gr. *νέος*, L. *novu-s*.

Sanskrit *m* = Gr. *μ*, = L. *m*; e. g. Sk. *mā-tṛi*, 'a mother,' Gr. *μή-τηρ*, L. *ma-ter*.

Sanskrit *y* = Gr. *ζ*, = L. *j*; e. g. Sk. *yakṛit*, 'liver,' Gr. *ἥπαρ*, L. *jecur*;
Sk. *yug-a-m*, Gr. *ζυγ-όν*, L. *jug-u-m*.

Sanskrit *r* = Gr. *ρ*, *λ*, = L. *r*, *l*; e. g. Sk. *rājan*, 'king,' L. *rex* (stem *reg-*); Sk. *sara-s*, 'whey,' Gr. *ὀρός*, L. *seru-m*; Sk. *rudh-i-ra-s*, 'blood-red,' Gr. *ἐρυθ-ρός*, L. *ruber*, *rufus*; Sk. *rt. śru*, *śravas*, *śru-ta-s*, Gr. *κλέ-ος*, *κλυ-τός*, L. *in-cly-tu-s*.

Sanskrit *l* = Gr. *λ*, = L. *l*; e. g. Sk. *rt. lū*, *lu-nā-mi*, 'I cut,' Gr. *λύ-ω*, L. *re-lu-o*, *so-lv-o* (for *se-lu-o*); Sk. *lih* (= *rih*), 'to lick,' Gr. *λεί-ω*, *λί-γχο-ος*, L. *ling-o*, *lig-uri-o*.

Sanskrit *v* = Gr. *φ* (*v*), or disappears, = L. *v* (*u*); e. g. Sk. *nava-s*, 'new,' Gr. *νέφος*, i. e. *νέος*, L. *novu-s*; Sk. *vish-a-s*, 'poison,' Gr. *ί-ός*, L. *vīrus*; Sk. *dvi*, 'two,' Gr. *δύο*, L. *duo*.

Sanskrit *ś* (for an original *k*) = Gr. *κ*, = L. *c*, *q*; e. g. Sk. *daśan*, 'ten,' Gr. *δέκα*, L. *decem*; Sk. *aśva-s*, 'a horse,' Gr. *ἵππο-ος*, *ἵκκο-ος*, L. *equu-s*; Sk. *śvā*, 'a dog,' Gr. *κύ-ων*, L. *can-is*.

Sanskrit *s*, *śh*, = Gr. *σ*, *ς*, disappears between two vowels, = L. *s*, changes to *r* between two vowels; e. g. Sk. *asti*, 'he is,' Gr. *ἐστί*, L. *est*; Sk. *janas-as*, 'of a race,' Gr. *γένε(σ)-ος*, *γένους*, L. *gener-is*; Sk. *vish-as*, 'poison,' Gr. *ί-ός*, L. *vīr-us*; Sk. *ṣaṭ*, 'six,' Gr. *ἕξ*, L. *sex*.

Sanskrit *h* (for an original *gh*, sometimes for *dh*, and occasionally for *bh*) = Gr. *χ*, *κ* (sometimes *θ*), = L. *h*, *c*, *q*; e. g. Sk. *hi-ma-s*, 'winter,' Gr. *χί-ών*, L. *hiems*; Sk. *hṛid-aya-m*, 'the heart,' Gr. *καρδ-ία*, L. *cor* (stem *cord-*); Sk. *han* for *ghan* and *dhan* (in *ja-ghān-a*, 'he killed'; *ni-dhan-a*, 'death'), Gr. *θάν-ατος*; Sk. *hita* for *dhita*, 'placed' (fr. *dhā*, Gr. *θη*), Gr. *θετός*.

THE INDIAN METHOD OF WRITING.

26. According to Hindú grammarians every syllable ought to end in a vowel*, except at the end of a clause or sentence, and every final consonant ought to be attracted to the beginning of the next syllable; so that where a word ends in a consonant, that consonant ought to be pronounced with the initial letter of the next word. Hence in some Sanskrit MSS. all the syllables are separated by slight spaces, and in others all the words are joined together without any separation. Thus the two words **आसीद् राजा** *ásid rájá* would in some books be written **आ सी द्रा जा** and in others **आसीद्राजा**. There seems little reason for considering the mere spaces left between the words of a sentence to be incompatible with the

* Unless it end in Anusvára or Visarga *h*, which in theory are the only consonantal sounds allowed to close a syllable until the end of a sentence.

operation of euphonic laws. Therefore in some Sanskrit books printed in Roman type every uncompound word capable of separation is separated, e. g. *pitur dhanam ádatte*; which is even printed in Deva-nágarí letters (by those scholars who allow an extension of the use of the mark called Viráma) thus, पितुर् धनम् आदत्ते, for पितुर्धनमादत्ते.

The following words and passages in the Sanskrit and English character, are given that the Student, before proceeding further in the Grammar, may exercise himself in reading the letters and in transliteration.

To be turned into English letters.

अक, अज, अश, आस, आप, इल, इष, ईड, ईर,
उख, उच, ऊह, ऋण, ऋज, एध, ओख, कण, कित,
कुमार, क्षम, क्षिप, क्षुध, क्षै, कूप, खन, खिद, गाह,
गुज, गृध, गृ, घृण, घुष, चकास, चक्ष, चित, छिद,
छो, जीवा, भूष, टीका, ठः, डीनं, ढौक, णिद, तापः,
तडागः, दया, दमकः, दशरथः, दुरालापः, देव, धूपिका,
धृतः, नटः, नील, नेम, परिदानम्, पुरुषस्, पौरः, पौरु-
षेयी, पुरोडाशः, बहुः, बालकस्, भोगः, भोजनम्, मुखम्,
मृगः, मेदस्, मेदिनी, यकृत्, योगः, रेणु, रेचक, रै,
रैवत, रुजा, रूपम्, रुरुदिषु, लोह, वामः, वैरम्, शक्,
शौरः, षट्, साधुः, हेमकूटः, हेमन्.

To be turned into Sanskrit letters.

Ada, asa, ali, ádi, ákhu, ágas, iti, ísah, íhá, ulára, upanishad,
uparodha, úru, úsha, rishi, eka, kakud, kaṭu, koshah, gaura, ghaṭa,
éaitya, éet, éhálam, jetri, jhíri, ṭagara, ḍamara, ḡhála, ṇama,
tatas, tathá, ṭriṇa, tushára, deha, daitya, dhavala, nanu, nayanam,
nidánam, pitri, bhauma, bheshajam, marus, mahat, yuga, rush, rūḡhis,
lauha, vivekas, śatam, shodáśan, sukhin, hṛidaya, tatra, adya, buddhi,
arka, kratu, anśa, anka, anga, añcala, añjana, kañṭha, añḡa, anta,
manda, sampúrṇa.

33, 2 10

The following story has the Sanskrit and English letters interlined.

अस्ति हस्तिनापुरे विलासी नाम रजकः । तस्य गर्द-
asti hastināpure vilāso nāma rajakaḥ tasya garda-
 भोऽतिभारवाहनाद् दुर्बलो मुमूर्षुर् अभवत् । ततस् तेन
bho 'tibhāravāhanād durbalo mumūrshur abhavat tatas tena
 रजकेनासौ व्याघ्रचर्मणा प्रच्छादयारण्यसमीपे शस्यक्षेत्रे
rajakenāsau vyāghraçarmaṇā praçchādyāraṇyasamīpe śasyakshetre
 मोचितः । ततो दूराद् अवलोक्य व्याघ्रबुद्ध्या क्षेत्रप-
moçitaḥ tato dūrād avalokya vyāghrabuddhyā kshetrapa-
 तयः सत्वरं पलायन्ते । अथ केनापि शस्यरक्षकेण धूसर-
tayaḥ satvaraṃ palāyante atha kenāpi śasyarakshakeṇa dhūsara-
 कचलकृततनुचाणेन धनुःकाण्डं सज्जीकृत्यावनतकायेन
kambalakṛitatatanutrāṇena dhanuḥkāṇḍaṃ sajjikṛityāvanatakāyena
 एकान्ते स्थितम् । ततस् तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो
ekānte sthitam tatas taṃ ca dūre dṛishṭvā gardabhaḥ puṣṭāṅgo
 गर्दभीयमिति मत्वा शब्दं कुर्वाणस् तदभिमुखं धावितः ।
gardabhīyamiti matvā śabdaṃ kurvāṇas tadabhimukhaṃ dhāvitaḥ
 ततस् तेन शस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव
tatas tena śasyarakshakeṇa gardabho 'yamiti jñātvā līlayaiva
 व्यापादितः ॥
vyāpāditaḥ.

The following story is to be turned into Sanskrit letters.

*Asti śrīparvatamadhya brahmapurākhyam nagaram. Tatra śaila-
 śikhare ghaṇṭākarnō nāma rākshasaḥ prativasatīti janapravādaḥ śrū-
 yate. Ekadā ghaṇṭām ādāya palāyamānuḥ kaṣṭiḥ ṭauro vyāghreṇa
 vyāpāditaḥ. Tatpāṇipatitā ghaṇṭā vānaraiḥ prāptā. Te vānarāḥ tāṃ
 ghaṇṭām anukṣhaṇam vādayanti. Tato nagarajanair manushyaḥ khā-
 dito dṛishṭaḥ pratikṣhaṇam ghaṇṭārāvaṣṭa śrūyate. Anantaram
 ghaṇṭākarnaḥ kupito manushyān khādāti ghaṇṭām ca vādayatītyu-*

ktvá janáh sarve nagarát paláyitáh. Tataḥ karálayá náma kuṭṭinyá vimṛśya markatá ghaṇtám vádayanti svayaṃ vijñáya rájá vijñápitah. Deva yadi kiyaddhanopakshayaḥ kriyate tadāham enaṃ ghaṇṭākarmaṇ sādhayāmi. Tato rájñá tushṭena tasyai dhanam dattam. Kuṭṭinyá éa maṇḍalaṃ kṛtvá tatra gaṇeśádigaauravaṃ darśayitvá svayaṃ vānarapriyaphalányádāya vanam praviśya phalányákīrñāni. Tato ghaṇtám parityajya vānaráh phalásaktá babhúvuh. Kuṭṭiní éa ghaṇtám grihítvá nagaram ágatá sakalalokapújyábhavat.

CHAPTER II.

SANDHI OR EUPHONIC COMBINATION OF LETTERS.

WE are accustomed in Greek and Latin to certain euphonic changes of letters. Thus for the perfect passive participle of *reg-o* (stem *reg-*) we have (not *reg-tu-s* but) *rec-tu-s*, the soft *g* being changed to the hard *c* before the hard *t* (cf. *rex* for *reg-s*). In many words a final consonant assimilates with an initial; thus *συν* with *γνώμη* becomes *συγγνώμη*; *ἐν* with *λάμπω*, *ἐλλάμπω*. *Suppressus* is written for *subpressus*; *appellatus* for *adpellatus*; *immensus* for *inmensus*; *affinitas* for *adfinitas*; *offero* for *obfero*, but in perfect *obluli*; *colloquium* for *conloquium*; *irrogo* for *inrogo*. In English, assimilations of the same kind take place in pronunciation, though they are not always recognized in writing; thus *cupboard* is pronounced as if written *cub-board*, and *blackguard* as if written *blag-guard*. These laws for the euphonic junction of letters are applied throughout the whole range of Sanskrit grammar; and that, too, not only in the interior of words when a stem is united with its terminations and suffixes, but in combining words in the same sentence. Thus, if the sentence '*Rara avis in terris*' were Sanskrit, it would require, by the laws of Sandhi or combination, to be written *Rarāvīrīnsterriḥ*. The learner is recommended, after learning the most common rules of combination, printed in large type, to pass at once to the declension of nouns and conjugation of verbs.

There are two classes of rules of Sandhi, viz. 1. Those affecting the junction of final and initial letters of *completely formed* words in sentences as well as of the stems of words in compounds; 2. Those which take effect in the *process of forming* words by the junction of roots and of stems, whether nominal or verbal, with suffixes and terminations (see 74. a). As the rules which apply to one class are generally applicable to the other, it will be convenient to consider them together; but some of the rules which come into operation in the formation of *verbs*, are reserved till they are wanted (see 294).

SECT. I.—EUPHONIC PERMUTATION AND COMBINATION
OF VOWELS.

27. The changes of vowels called Guṇa and Vṛiddhi should at once be impressed on the memory. When the vowels इ *i* and ई *ī* become ए *e*, this is called a Guṇa change, or *qualification* (guṇa meaning ‘quality’). When *i* and *ī* become ऐ *ai*, this is called a Vṛiddhi change, or *increase*. Similarly, उ *u* and ऊ *ū* are often changed to their Guṇa ओ *o*, and Vṛiddhi औ *au*; ऋ *ṛi* and ॠ *ṛī* to their Guṇa अर् *ar*, and Vṛiddhi आर् *ār*; and अ *a*, though it can have no corresponding Guṇa change, has a Vṛiddhi substitute in आ *ā*.

a. Native grammarians consider that *a* is already a Guṇa letter, and on that account can have no Guṇa substitute. Indeed they regard *a*, *e*, *o* as the only Guṇa sounds, and *ā*, *ai*, *au* as the only Vṛiddhi; *a* and *ā* being the real Guṇa and Vṛiddhi representatives of the vowels ऋ and ॠ. It is required, however, that *r* should always be connected with *a* and *ā* when these vowels are substituted for *ṛi*; and *l*, when they are substituted for *ṛī*.

b. Observe—It will be convenient in describing the change of a vowel to its Guṇa or Vṛiddhi substitute, to speak of that vowel as *gunated* or *vṛiddhied*.

28. In the formation of stems, whether nominal or verbal, the vowels of roots cannot be gunated or vṛiddhied, if they are followed by double consonants, i.e. if they are long by position; nor can a vowel long by nature be so changed, *unless it be final*. The vowel अ *a* is, as we have seen, already a Guṇa letter. See 27. a.

a. But in secondary derivatives long vowels are sometimes vṛiddhied: स्थौल *sthaula*, ‘robust,’ from स्थूल *sthūla*; ग्रैव *graiva*, ‘belonging to the neck,’ from ग्रीवा *grīva*; मौल *maula*, ‘radical,’ from मूल *mūla* (see 80. B).

29. The Guṇa sounds ए *e*, ओ *o* are diphthongal, that is, composed of two simple vowel sounds. Thus, ए *e* is made up of *a* and *i*; ओ *o* of *a* and *u*; so that a final अ *a* will naturally coalesce with an

initial इ *i* into *e*; with an initial उ *u* into *o*. (Compare 18. c.) Again, अ *ar* may be regarded as made up of *a* and *ri*; so that a final अ *a* will blend with an initial अ *ri* into *ar*.

a. Similarly, the Vṛiddhi diphthong ऐ *ai* is made up of *a* and *e*, or (which is the same) *á* and *i*; and औ *au* of *a* and *o*, or (which is the same) *á* and *u*. Hence, a final *a* will naturally blend with an initial ऐ *e* into *ai*; and with an initial औ *o* into *au*. (Compare 18. c; and see note to table in next page.) The simple vowels in their diphthongal unions are not very closely combined, so that *e*, *o*, *ai*, *au* are liable to be resolved into their constituent simple elements.

b. If *ai* is composed of *á* and *i*, it may be asked, How is it that long *á* as well as short *a* blends with *i* into *e* (see 32), and not into *ai*? In answer to this some scholars have maintained that a long vowel at the end of a word naturally shortens itself before an initial vowel (see 38. i), and that the very meaning of Guṇa is the prefixing of short *a*, and the very meaning of Vṛiddhi, the prefixing of long *á*, to a simple vowel. Hence the Guṇa of *i* is originally *a i*, though the two simple vowels blend afterwards into *e*. Similarly, the original Guṇa of *u* is *a u*, blending afterwards into *o*; the original Guṇa of *ri* is *a ri*, blending into *ar*.

c. The practice of gunating vowels is not peculiar to Sanskrit. The Sanskrit *a* answers to the Greek *ε* or *ο* (see 25), and Sanskrit एमि *emi*, 'I go,' which in the 1st pers. plural becomes इमस् *imas*, 'we go,' is originally *a i mi*, corresponding to the Greek *εἶμι* and *ἴμεν*. Similarly in Greek, the root *φύγ* (*ξ-φύγ-ον*) is in the present *φεύγ-ω*. Compare also the Sanskrit *veda* (*voida*), 'he knows,' with Greek *οἶδα*; and compare *λέ-λοιπ-α*, perfect of *λιπ*, with the Sanskrit perfect.

30. Again, let it be borne in mind that य *y* is the kindred semivowel of *i*, *í*, *e*, and *ai*; व *v* of *u*, *ú*, *o*, and *au*; र *r* of *ri* and *rí*; and ल *l* of *li* and *lí*. So that *i*, *í*, *e*, *ai*, at the end of words, when the next begins with a vowel, may often pass into *y*, *y*, *ay*, *áy*, respectively; *u*, *ú*, *o*, *au*, into *v*, *v*, *av*, *áv*; and *ri*, *rí*, into *r*. [Observe—*lri* is not found as a final.]

The interchange of vowels with their own semivowels is called by Sanskrit grammarians *samprasāraṇa*.

In English we recognize the same interchangeableness, though not in the same way; thus we write *holy*, *holier*; *easy*, *easily*; and we use *ow* for *ou* in *now*, *cow*, &c.

In order to impress the above rules on the mind, the substance of them is embodied in the following table:

Simple vowels,	$\underbrace{a \text{ or } \acute{a}}$	$\underbrace{i \text{ or } \acute{i}}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{\acute{r}i \text{ or } \acute{r}\acute{i}}$	$\underbrace{l\acute{r}i \text{ or } l\acute{r}\acute{i}}$
Guṇa substitute,		$\begin{array}{c} e \\ \\ \acute{a} \end{array}$	$\begin{array}{c} o \\ \\ \acute{a}u \end{array}$	$\begin{array}{c} \acute{a}r \\ \\ \acute{a}r \end{array}$	$\begin{array}{c} \acute{a}l \\ \\ \acute{a}l \end{array}$
Vṛiddhi substitute,	\acute{a}	$\acute{a}i$	$\acute{a}u$	$\acute{a}r$	$\acute{a}l$
Simple vowels,		$\underbrace{i \text{ or } \acute{i}}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{\acute{r}i \text{ or } \acute{r}\acute{i}}$	$\underbrace{l\acute{r}i \text{ or } l\acute{r}\acute{i}}$
Corresponding semivowel,		$\begin{array}{c} y \\ \\ \acute{a}y \end{array}$	$\begin{array}{c} v \\ \\ \acute{a}v \end{array}$	$\begin{array}{c} r \\ \\ \acute{a}r \end{array}$	$\begin{array}{c} l \\ \\ \acute{a}l \end{array}$
Guṇa,		$\begin{array}{c} e \\ \\ \acute{a} + i \end{array}$	$\begin{array}{c} o \\ \\ \acute{a} + u \end{array}$		
Guṇa resolved,		$\begin{array}{c} \acute{a} + i \\ \\ \acute{a}y \end{array}$	$\begin{array}{c} \acute{a} + u \\ \\ \acute{a}v \end{array}$		
With semivowel substitute,		$\acute{a}y$	$\acute{a}v$		
Vṛiddhi,		$\begin{array}{c} \acute{a}i \\ \\ \acute{a} + e \end{array}$	$\begin{array}{c} \acute{a}u \\ \\ \acute{a} + o \end{array}$		
Vṛiddhi resolved,		$\begin{array}{c} \acute{a} + \acute{a} + i \\ \\ * \acute{a} + i \end{array}$	$\begin{array}{c} \acute{a} + \acute{a} + u \\ \\ * \acute{a} + u \end{array}$		
With semivowel substitute,		$\acute{a}y$	$\acute{a}v$		

The following rules will now be easily understood. They apply generally to the junction (1) of separate words in sentences and compounds; (2) of roots and stems with suffixes and terminations. To distinguish the second class of combinations the sign + will be used in the examples given. The object of most of the rules is to prevent a hiatus between vowels †.

31. If any *simple* vowel (short or long) is followed by a similar simple vowel (short or long), the two vowels blend into one long similar vowel (Pāṇ. VI. 1, 101); e. g.

न अस्ति इह *na asti iha* becomes नास्तीह *nástīha*, 'he is not here.'

राजा अस्तु उत्तमः *rājā astu uttamah* becomes राजास्तुत्तमः *rājāstūtammah*, 'let the king be supreme.'

जीवा अन्त *jīvā anta* becomes जीवान् *jīvānta*, 'end of life.'

अधि ईश्वर *adhi śvara* becomes अधीश्वर *adhīśvara*, 'supreme lord.'

ऋतु उत्सव *ṛitu utsava* becomes ऋतुत्सव *ṛitūtsava*, 'festival of the season.'

पितृ ऋद्धि *pitṛi-ṛiddhi* becomes पितृद्धि *pitṛīddhi*, 'a father's prosperity.'

* Since $e = a + i$ and $o = a + u$, therefore $a + e$ will equal $a + a + i$ or $\acute{a} + i$; and $a + o$ will equal $a + a + u$ or $\acute{a} + u$.

† In the Vedic hymns hiatus between vowels is not uncommon; cf. note to 66.

32. **अ** *a* or **आ** *á*, followed by the dissimilar vowels **इ** *i*, **उ** *u*, **ऋ** *ṛi* (short or long), blends with *i* or *í* into the Guṇa **ए** *e*; with *u* or *ú* into the Guṇa **ओ** *o**; with *ṛi* or *ṛí* into the Guṇa **अर** *ar* (Pāṇ. vi. 1, 87); e.g.

परम ईश्वर *parama íśvara* becomes **परमेश्वर** *parameśvara*, 'mighty lord.'
हित उपदेश *hita upadeśa* becomes **हितोपदेश** *hitopadeśa*, 'friendly instruction.'
गङ्गा उदक *gaṅgá udaka* becomes **गङ्गोदक** *gaṅgodaka*, 'Ganges-water.'
तव वृद्धि *tava ṛiddhi* becomes **तवर्द्धि** *tavarddhi*, 'thy growth.'
महा ऋषि *mahá ṛishi* becomes **महर्षि** *maharshi*, 'a great sage.'
 Similarly, **तव लृकार** *tava ṛikára* becomes **तवलृकार** *tavalkára*, 'thy letter *ṛi*.'

33. **अ** *a* or **आ** *á*, followed by the diphthongs **ए** *e*, **ओ** *o*, **ऐ** *ai*, or **औ** *au*, blends with *e* into the Vṛiddhi *ai*; with *ai* also into *ai*; with *o* into the Vṛiddhi *au*; with *au* also into *au* (Pāṇ. vi. 1, 88); e.g.

पर श्रुति *para śruti* becomes **परैश्रुति** *paraiśruti*, 'nourished by another.'
विद्या एव *vidyá eva* becomes **विद्यैव** *vidyāiva*, 'knowledge indeed.'
देव ऐश्वर्य *deva aiśvarya* becomes **देवैश्वर्य** *devaiśvarya*, 'majesty of deity.'
अल्प ओजस् *alpa ojas* becomes **अल्पोजस्** *alpaújas*, 'little energy.'
गङ्गा ओष *gaṅgá oṣa* becomes **गङ्गाँष** *gaṅgaúṣa*, 'Ganges-current.'
ज्वर औषध *jvara auśadha* becomes **ज्वरोषध** *jvaraúśadha*, 'fever-medicine.'

34. **इ** *i*, **उ** *u*, **ऋ** *ṛi* (short or long), followed by any dissimilar vowel or diphthong, pass into their kindred semivowels; viz. *i* or *í* into *y*; *u* or *ú* into *v*†; *ṛi* or *ṛí* into *r* (Pāṇ. vi. 1, 77); e.g.

अग्नि अस्त्र *agni astra* becomes **अग्न्यस्त्र** *agny-astra*, 'fire-arms.'
प्रति उवाच *prati uvāca* becomes **प्रत्युवाच** *praty-uvāca*, 'he spoke in reply.'
तु इदानीम् *tu idánim* becomes **त्विदानीम्** *tv idánim*, 'but now.'
मातृ आनन्द *mātrī ānanda* becomes **मातृानन्द** *mātr-ānanda*, 'a mother's joy.'
मातृ औत्सुक्य *mātrī autsukya* becomes **मातृौत्सुक्य** *mātr-autsukya*, 'a mother's anxiety.'

35. Final **ए** *e* and **ओ** *o*, followed by an initial **अ** *a*, if it *begin another word*, remain unchanged, and the initial **अ** *a* is cut off (Pāṇ. vi. 1. 109); e.g.

ते अपि *te api* becomes **तेऽपि** *te 'pi*, 'they indeed' (see 10).
सो अपि *so api* becomes **सोऽपि** *so 'pi*, 'he indeed.'

* The blending of *a* and *i* into the sound *e* is recognized in English in such words as *sail*, *nail*, &c.; and the blending of *a* and *u* into the sound *o* is exemplified by the French *faute*, *baume*, &c.

† Illustrated by some English words; thus we pronounce a word like *million* as if written *millyon*; and we write *evangelist* (not *euangelist*), *saying*, *playing*, &c.

a. In compounds the elision of initial *a* after a stem like *go* appears to be optional, e. g. *go-śvāh* or *go-aśvāh*, 'oxen and horses' (Pāṇ. vi. 1, 122). See 38. e.

b. But *go* may become *gava* in certain compounds, as *go agram* may become *gavāgram*, see 38. e; so *go indra* becomes *gavendra*, 'lord of kine,' or *gav-indra* by 36.

36. But followed by *á, i, í, u, ú, ri, rí, e, o, ai, au*, if any one of these *begin another word*, final *ए e* and *ओ o* are changed to *ay* and *av* respectively; and the *y* of *ay*, and more rarely the *v* of *av*, may be dropped, leaving the *a* uninfluenced by the following vowel (Pāṇ. vi. 1, 78); e. g.

ते आगताः *te ágatāh* becomes तयागताः *tay ágatāh*, and then त आगताः *ta ágatāh*, 'they have come.'

Similarly, विष्णो इह *viṣṇo iha* becomes विष्णविह *viṣṇav iha*, and then विष्ण इह *viṣṇu iha*, 'O Viṣṇu, here!'

Observe—When *go*, 'a cow,' becomes *gav* in compounds, *v* is retained; e. g.

गो ईश्वर *go íśvara* becomes गवीश्वर *gav-íśvara*, 'owner of kine.'

गो ओकस् *go okas* becomes गवोकस् *gav-okas*, 'abode of cattle.'

a. And in the case of *ए e* and *ओ o* followed by any vowel or diphthong in the same word, even though the following vowel or diphthong be *a* or *e* or *o*, then *e* must still be changed to *ay*, and *o* to *av*, but both *y* and *v* must be retained; e. g.

जे + अ *je+a* becomes जय *jaya*, the present stem of *ji*, 'to conquer' (see 263).

अग्ने + ए *agne+e* becomes अग्नये *agnaye*, 'to fire' (dative case).

भो + अ *bho+a* becomes भव *bhava*, the present stem of *bhú* (see 263).

37. ऐ *ai* and औ *au*, followed by any vowel or diphthong, similar or dissimilar, are changed to *áy* and *áv* respectively (Pāṇ. vi. 1, 78); e. g.

कस्मै अपि *kasmai api* becomes कस्मायपि *kasmáy api*, 'to any one whatever.'

रै + अस् *rai+as* becomes रायस् *ráyas*, 'riches' (nom. plur.).

ददौ अन्नम् *dadau annam* becomes ददावन्नम् *dadáv annam*, 'he gave food.'

नौ + औ *nau+au* becomes नावौ *návau*, 'two ships' (nom. du.).

a. If both the words be complete words, the *y* and *v* are occasionally dropped, but not so usually as in the case of *e* at 36; thus कस्मा अपि *kasmá apt* for कस्मायपि *kasmáy api*, and ददा अन्नम् *dadá annam* for ददावन्नम् *dadáv annam*.

PRAGRIHYA EXCEPTIONS.

38. There are some exceptions (usually called *pragrihya*, 'to be taken or pronounced separately') caused by vowels which must, under all circumstances, remain unchanged. The most noticeable are the terminations of duals (whether of nouns, pronouns, or verbs)

in *í*, *ú*, or *e* (Pán. I. 1, 11). These are not acted on by following vowels; e. g.

कवी एतौ *kaví etau*, 'these two poets;' बन्धू इमौ *bandhú imau*, 'these two relations;' अमू आसते 'these two sit down;' पचते इमौ 'these two cook;' शेवहे आवाम् 'we two lie down.'

Observe—The same applies to *अमी* *amí*, nom. pl. masc. of the pronoun *अदस्*.

a. The Vedic *asme* and *yushme* are also *pragrihya* according to Pán. I. 1, 13.

b. Prolated vowels (II. f) remain unchanged, as आगच्छ कृण ३ अद् 'Come, Krishna, here,' &c. (Pán. VI. 1, 125; VIII. 2, 82).

c. A vocative case in *o*, when followed by the particle *iti*, may remain unchanged, as विष्णो इति *vishno iti*, or may follow 36.

d. Particles, when simple vowels, and ओ *o*, as the final of an interjection, remain unchanged, as इ इन्द्र *i indra*, 'O, Indra!' उ उमेश *u umesa*, 'O, lord of Umá!' अहो इन्द्र *aho indra*, 'Ho, Indra!' (Pán. I. 1, 14, 15.)

Observe—This applies also to the exclamation आ *á* (but not to the *á* which native grammarians call आइ *án*, and which is used as a preposition before verbs and before nouns with the meanings 'to,' 'up to,' 'as far as,' 'until,' 'a little'); e. g. आ एवम् *á evam*, 'Ah, indeed!' (but *á udakát* becomes *odakát*, 'as far as water;' *á ushṇa* becomes *oshṇa*, 'slightly warm').

e. Before initial अ *a* the ओ *o* of गो *go*, 'a cow,' remains unchanged and optionally cuts off the *a*; e. g. गोअग्रम् *go-agram*, or गोयग्रम् *go-'gram*, 'a multitude of cows' (cf. 35. a. b, 36. Obs.).

Other Exceptions.

f. The final *a* or *á* of a preposition blends with the initial अ *ri* of a root into *ár* (not into *ar*); e. g. प्र अरु = प्रारु 'to go on;' उप अरु = उपारु 'to approach;' प्र अरु = प्रारु 'to flow forth;' आ अरु = आरु 'to obtain' (Pán. VI. 1, 91). Compare 260. a.

g. The final *a* of a preposition is generally cut off before verbs beginning with ए *e* or ओ *o*; see 783. k. Obs. and 783. p. Obs. (Pán. VI. 1, 89, 94).

Observe—The particle एव when it denotes uncertainty is said to have the same effect on a preceding final *a*.

h. The अ *ú* which takes the place of the वा *of* वाह् in the acc. pl. of such words as प्रशवाह्, 'a steer training for the plough,' requires Vpiddhi after *a*, as प्रशोहस्.

i. The उ *u* of किमु may remain or be changed to व् before a vowel, as किमु उक्तम् or किमुक्तम् 'whether said.'

j. According to Sákalya, *a*, *i*, *u*, *ri* (short or long), final in a word, may optionally either remain unchanged (but, if long, must be shortened) before a word beginning with अ *u* or follow the usual rule, thus ब्रह्म अविः (or even ब्रह्मा अविः 'a Brahman who is a Rishi') may be either ब्रह्म अविः or ब्रह्मविः, but in no case can ब्रह्मा अविः be allowed to remain unchanged. Similarly, यथा अविः may be either यथाविः or यथाअविः 'according to the Rishi.'

So in the case of *í* or *ú* or *í*, final in a word, followed by dissimilar vowels, thus

चक्रो अस्त्र is either चक्रयत् or चक्रि अस्त्र 'the discus armed here.' But compounded words follow the usual rule, as नदी उदक = नद्युदक 'river-water.' Except before words beginning with *ri*, as in the example कुमारीशुभ्यः or कुमारिशुभ्यः (Benfey's larger Gram. p. 52), and in असिमुद्भित 'made prosperous by (the power of) the sword,' Mahā-bh. XVIII. 105.

k. The words चोतु 'a cat' and ओष्ठ 'the lip,' when used in compounds, may optionally cut off a preceding final *a*; e.g. स्थूल चोतु is स्थूलोतु or स्थूलौतु; अथर ओष्ठ is अथरोष्ठ or अथरौष्ठ 'the lower lip;' (see Pāṇ. VI. 1, 94. Vārt.); and दिव चोऽस्त्रम् may be either दिवोऽस्त्रम् or दिवौऽस्त्रम् 'a deity.'

l. So also the sacred syllable ओम् and the preposition आ *d* may cut off a final *a*; e.g. शिवाय ओं नमः = शिवायो नमः 'Om! reverence to Śiva;' शिव इहि (i.e. आ with इहि) = शिवेहि 'O Śiva, come!' ३३, 21(1)

m. The following words illustrate the same irregularity: शक अन्धु becomes शकन्धु; कर्क अन्धु becomes कर्कन्धु 'jūjube;' लाङ्गल ईषा becomes लाङ्गलीषा 'plough-handle;' (see Gaṇa Śakandhy-ādi to Pāṇ. VI. 1, 94.)

n. The following compounds are also irregular (see Pāṇ. VI. 1, 89. Vārt.):

अक्षौहिणी *akṣauhiṇī*, 'a complete army' (from *akṣha ūhinī* for *vāhinī*).

प्रौढ *praudha*, 'grown up' (from *pra ūdha*).

प्रौह *prauha*, 'reflection' (from *pra ūha*).

स्वैर *svaira*, स्वैरिन् *svairin*, 'self-willed' (from *sva īra*).

सुखार्ति *sukhārta*, 'affected by joy' (from *sukha rita*).

प्रार्थी *prārṇa*, 'principal debt' (from *pra rīṇa*).

कम्बलार्थी *kambalārṇa*, 'debt of a blanket' (from *kambala rīṇa*).

वसनार्थी *vasanārṇa*, 'debt of a cloth' (from *vasana rīṇa*).

ऋणार्थी *ṛṇārṇa*, 'debt of a debt' (from *rīṇa rīṇa*).

प्रेष *praisha*, 'an invitation;' प्रैष्य *praishya*, 'a servant' (from *pra eṣha*).

The annexed table exhibits the combinations of vowels at one view. Supposing a word to end in *ú*, and the next word to begin with *au*, the student must carry his eye down the first column (headed 'final vowels') till he comes to *ú*, and then along the top horizontal line of 'initial vowels,' till he comes to *au*. At the junction of the perpendicular column under *au* and the horizontal line beginning *ú*, will be the required combination, viz. *v au*.

INITIAL VOWELS.		1	2	3	4	5	6	7	8	9	10	11	12
		a	á	i	í	u	ú	ri	rí	e	ai	o	au
FINAL VOWELS.	a or á	á 31	á 31	e 32	e 32	o 32	o 32	ar 32	ar 32	ai 33	ai 33	au 33	au 33
	i or í	y 34	a y 34	í 31	í 31	y 34	u y 34	ri 34	rí 34	e y 34	ai y 34	y 34	y 34
	u or ú	v 34	a v 34	v 34	í v 34	ú 31	ú 31	ri 34	rí 34	e v 34	ai v 34	v 34	au 34
	ri or rí	r 34	a r 34	í 34	í 34	u 34	ú 34	ri 31	rí 31	e r 34	ai r 34	o r 34	au 34
	e 35, 36 . 36. a.	e ay	a ay	í ay	í ay	u ay	ú ay	ri ay	rí ay	e ay	ai ay	o ay	au ay
	ai 37	áy† a	áy	í áy	í áy	u áy	ú áy	ri áy	rí áy	e áy	ai áy	o áy	au áy
	o 35, 36	o*	av† a	í av	í av	u av	ú av	ri av	rí av	e av	ai av	o av	au av
	au 37	áv† a	áv	í áv	í áv	u áv	ú áv	ri áv	rí áv	e áv	ai áv	o áv	au áv

Observe, that in the above table, as in the examples, the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases where the blending of the two vowels made this impossible.

* If the initial *a* belong to a termination, suffix, &c., and not to a complete word, then *a* is not cut off, and *o* becomes *av* before it. See 36. *a*.
† If both the words are complete words, the *y* and *v* may be dropped throughout, but not so usually as in the case of *e*.

SECT. II.—EUPHONIC COMBINATION OF CONSONANTS.

39. Before proceeding to the combination of consonants, let the letters be again regarded as divided into two grand classes of Hard and Soft, as explained at 20. *b*.

HARD OR SURE.				SOFT OR SONANT.							
<i>k</i>	<i>kh</i>			<i>g</i>	<i>gh</i>	<i>ṅ</i>	<i>h</i>	<i>a</i>	<i>á</i>		
<i>ḥ</i>	<i>ḥh</i>	<i>ś</i>		<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>i</i>	<i>í</i>	<i>e</i>	<i>ai</i>
<i>ṭ</i>	<i>ṭh</i>	<i>śh</i>	<i>ḥ</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r</i>	<i>ṛi</i>	<i>ṛí</i>		
<i>t</i>	<i>th</i>	<i>s</i>		<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>lṛi</i>	<i>lṛí</i>		
<i>p</i>	<i>ph</i>			<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	<i>u</i>	<i>ú</i>	<i>o</i>	<i>au</i>
											<i>ṁ</i>

40. The stems of nouns and the roots of verbs may end in almost any letter, and these final letters (whether single or conjunct) are allowed to remain when the crude words stand alone; but *complete words*, when they stand alone or at the end of a sentence, can only, according to the native system, end in one of nine consonants (or, including Visarga and the Anusvára substituted for final *m*, eleven), viz. क् *k*, छ् *ḥ*, त् *t*, प् *p*, न् *n*, य् *y*, र् *r*, ल् *l*, Visarga (ः), and Anusvára (ṁ); and even stems of words not ending in one of the above eleven letters are liable to undergo changes which shall make them so end, before the process of their euphonic union with other suffixes and other words in sentences is commenced.

Pāṇini (VIII. 4, 56), however, seems to allow a word ending in one of the soft consonants *g*, *ḍ*, *d*, and *b*, optionally to stand at the end of a sentence or before a pause; e. g. वाक् or वाग्, &c.

41. In this Grammar the soft letters *g*, *ḍ*, *d*, *b*, the sibilant स् *s*, and the semivowel र् *r* will be admitted as possible finals of complete words standing alone, as well as of stems preparing for euphonic combinations; but the following five preliminary laws must be enforced under any circumstances, without reference to the initial letters of succeeding words.

FIVE PRELIMINARY LAWS.

I. A conjunct quiescent consonant (i. e. a conjunct consonant having no vowel after it) is not generally allowed to remain at the end of a word; but must be reduced to a simple one. As a general rule this is done by dropping every consonant except the first; thus *śarants* becomes *śaran*, *avets* becomes *avet*, *ṭikīrsh* becomes *ṭikīr* (see 166. a).

Observe, however, that क् *k*, द् *t*, त् *t*, प् *p*, when preceded by र् *r*, remain conjunct if both elements of these conjunct letters are either radical or substitutes for radical letters, e.g. *úr**k*, nom. of *úrj*, 'strength' (176. *h*); *amár**t*, 3rd sing. Impf. of *rt. mṛij* (Pāṇ. VIII. 2, 24). But in *abibhar* for *abibhart*, *t* is rejected as not being radical (see the table at 583; cf. *ἐτυπτον* for *ἐτυπτο**ν*).

II. An aspirated quiescent consonant is not allowed to remain final, but is changed to its corresponding *unaspirated* letter; e.g. चित्त्रलिक् *ċitralikh* becomes *ċitralik* (see 43); छ् *ch*, however, usually becomes द् *t* (see under IV. below).

III. The aspirate ह् *h* is not allowed to remain final, but is usually changed to द् *t* (thus *lih* becomes *lit*); sometimes to क् *k* or त् *t** (see 182, 305, 306).

IV. Final palatals, as being of the nature of gutturals, are generally changed to gutturals; thus च् *ċ* is usually changed to क् *k*, e.g. *vác* becomes *vák* (see 176); but छ् *ch* becomes द् *t* (see 176); ज् *j* is changed to ग् *g* (or क् *k*) and sometimes to ड् *ḍ* (or द् *t*), (see 176) †. [Technical grammatical expressions are excepted; cf. 50. *b.*]

V. The sibilants श् *ś*, ष् *ṣ*, if final, are generally changed into द् *t*; sometimes, however, श् *ś* becomes क् *k*; and ष् *ṣ* either क् *k* or Visarga (see 181) ‡.

a. The above changes must hold good before all suffixes and terminations of nouns and verbs beginning with strong consonants (i.e. all consonants except nasals and semivowels), and before Taddhita suffixes beginning with nasals.

b. But before terminations of nouns and verbs beginning with vowels, and generally before weak consonants (i.e. nasals and semivowels), the finals of roots and stems remain unchanged (see *vác*, 176; *vaś*, 650), even in opposition to the general rule which requires the softening of a hard letter when a soft letter follows.

GENERAL RULES FOR COMBINATION OF CONSONANTS.

42. If two hard or two soft unaspirated letters come in contact, there is generally no change; thus

विद्युत् प्रकाश *vidyut prakāśa* remains विद्युत्प्रकाश *vidyut-prakāśa*, 'the brilliance of lightning.'

* So in Arabic *ś h* becomes *ī t*.

† So in cognate languages *ch* is often pronounced as *k* or passes into *k*. Compare *archbishop*, *archangel*, *church*, *kirk*, &c. Again, *nature* is pronounced *nachure*, and *g* in English is often pronounced as *j*.

‡ Compare *parochial* with *parish*, and *nation* pronounced *nashun*.

कुमुद विकास *kumud vikāsa* remains कुमुदविकास *kumud-vikāsa*, 'the blossoming of the lotus.'

दृशद् अधोगति *drīśad adhogati* remains दृशदधोगति *drīśad-adhogati*, 'the descent of the rock.'

विद्युत् + सु *vidyut + su* remains विद्युत्सु *vidyutsu*, 'in lightnings' (loc. case plur.).

43. If any hard letter (except a sibilant, see 64-66) ends a word when any soft initial letter follows, the hard (unless affected by some special rule) is changed to its own soft, which must always be in the unaspirated form by 41. II. (but see *d.* below); thus

सरित् रय *sarit raya* becomes सरिट्रय *sarid-ṛaya*, 'the current of a river.'

चित्रलिक् लिखित *ċitralik (for ċitralikh, 41. II.) likhita* becomes चित्रलिङ्गिखित *ċitraliṅg-likhita*, 'painted by a painter.'

वाक् देवी *vāk (for vāc, 41. IV.) devī* becomes वाग्देवी *vāg-devī*, 'the goddess of eloquence;' similarly, वाक् ईश *vāk īśa* becomes वागीश *vāg-īśa*, 'the lord of speech.'

विद् भव *viḍ (for vish, 41. V.) bhava* becomes विड्भव *viḍ-bhava*, 'generated by filth.'

a. An option is allowed before nasals, as follows: When two words come together, the initial of the second word being a nasal, then the final of the first word is usually (though not necessarily) changed to the nasal of its own class (see Pāp. VIII. 4, 45); thus

तत् नेत्रम् *tat netram* becomes तन्नेत्रम् *tan netram (or tad netram)*, 'that eye.'

अप मूलम् *ap mūlam* becomes अम्मूलम् *am mūlam (or ab mūlam)*, 'water and roots.'

सरित् मुख *sarit mukha* becomes सरिन्मुख *sarin-mukha (or सरियुख sarid-mukha)*, 'the source of a stream.'

b. Before *maya* and *mātra*, the nasalization is not optional but compulsory; thus

चित् मय *ċit maya* becomes चिन्मय *ċin-maya*, 'formed of intellect.'

वाक् मय *vāk (for vāc, 41. IV.) maya* becomes वाङ्मय *vān-maya*, 'full of words.'

विद् मय *viḍ (for vish, 41. V.) maya* becomes विरमय *vin-maya*, 'full of filth.'

तत् मात्रम् *tat mātram* becomes तन्मात्रम् *tan-mātram*, 'merely that,' 'an element.'

c. In the case of roots followed by Kṛit suffixes there is not usually any change; e. g. छद् + मन् *chad + man* becomes छसन् *chadman*, 'disguise.'

d. It will be seen from 41. V. a. b. that the general rule 43 applies to case-endings of nouns beginning with consonants, but not to case-endings beginning with vowels. In the latter case, the final consonant attracts the initial vowel, so as to form with it a separate

syllable; thus *vák + bhis* becomes *vág-bhis*, 'by words;,' but in *vác + á*, *t* attracts *á*, thus *vá-tá*, 'by a speech' (not *vág-á*): *sarít + bhis* = *sarid-bhis*, 'by rivers;,' but in *sarít + á*, *t* attracts *á*, thus *sari-tá*, 'by a river' (not *sarid-á*). So also *samidh + á* becomes *sami-dhá*, 'by fuel' (not *samid-á*).

e. Similarly, in the case of *verbal* terminations beginning with vowels or with *m*, *v*, *y*, attached to roots ending in hard letters (see *pat*, 597. c; *kship*, 635; *vac*, 650), rule 43 does not apply.

f. ष 'six' (becoming षट् by 41. V.), when followed by the augment *n* before the case-ending *आम्* *ám*, becomes *षष्ट्याम्* *shaṇ-n-ám*, because the final *ट्* becomes *ण* and cerebralizes also the inserted *n* coming in contact with it. Similarly, *षट् नवति* becomes *षष्ट्यवति* *shaṇ-navati*, 'ninety-six,' and *षट् नगर्यः* becomes *षष्ट्यनगर्यः* *shaṇ-nagaryah*, 'six cities.' Compare 58. b.

44. If a soft letter ends a word or stem, when any hard initial letter follows, the soft is changed to its own hard, which must always be in the unaspirated form by 41. II; thus

कुमुद् + सु *kumud + su* becomes कुमुत्सु *kumutsu*, loc. pl. of *kumud*, 'a lotus.'

समिद् + सु *samidh* (for *samidh*, 41. II.) + *su* becomes समित्सु *samitsu*, loc. pl. of *samidh*, 'fuel.'

Note—Similarly in Latin, a soft guttural or labial passes into a hard before *s* and *t*; thus *reg + si* becomes (*reksi*) *rexī*, *scrib + si* = *scripsi*, *reg + tum* = (*rektum*) *rectum*, &c.

a. With regard to palatals see 41. IV.

b. Soft letters, which have no corresponding hard, such as the nasals, semi-vowels, and ह *h*, are changed by special rules.

c. If the final be an aspirated soft letter, and belong to a stem whose initial is ग *g* or ड *d*, द् *d* or ब् *b*, then the aspiration, which is suppressed in the final, is transferred back to the initial letter of the stem; as बुध् + सु *budh + su* becomes भुत्सु *bhutsu*, loc. pl. of *budh*, 'one who knows' (177; cf. also *duh*, 182). Similarly दध् + तस् *dadh + tas* becomes धत्तस् *dhattas*, 'they two place;,' and see 306. a, 299. a. b, 664.

Note—Greek recognizes a similar principle in *τρέχω, θρέξομαι; τρυφ, θρίπτω*: cf. also *θρίξ*, i. e. *θρικ-ς* from the stem *τριχ-*.

CLASSIFICATION OF SPECIAL RULES.

It is stated at 40, 41, that complete words as well as stems preparing for combination can only end in certain consonants. Of these the most usually occurring final consonants are त् *t* and द् *d*, the nasals न् *n* and म् *m*, the dental sibilant स् *s* (changed to Visarga by native grammarians), and the semivowel र् *r* (also by them changed

to Visarga). It will be sufficient, therefore, for all practical purposes to give special rules under four heads :

- 1st, Changes of final t and d .
- 2nd, Changes of the nasals, especially n and $ṇ$.
- 3rd, Changes of final $ṣ$.
- 4th, Changes of final $ṣ$.

CHANGES OF FINAL t AND d .

45. By the general rule (43), final t becomes d before soft consonants, and before vowels; as $मरुत् वाति$ *marut vāti* becomes $मरुद्वाति$ *marud vāti*, 'the wind blows.'

a. Certain exceptions are provided for by 41. V. b, 43. d. Hence also stems ending in t followed by the suffixes *vat*, *mat*, *vin*, *vala* do not necessarily change; e.g. *vidyut-vat*, 'possessed of lightning;' *garut-mat*, 'possessed of wings.'

46. And, by 44, final d generally becomes t before hard consonants; as $दृशद् पतन$ becomes $दृशत्पतन$ *drīṣat-patana*, 'the fall of a stone.'

47. And, by 43. a, final t or d may become n before n or m .

Assimilation of final t or d .

48. If t or d ends a word, when an initial $च$ $č$, $ज$ j , or $ल$ l follows, then t or d assimilates with these letters; thus

$भयात् लोभात्$ *bhayāt lobhāt* $éa$ becomes $भयाल्लोभाच्च$ *bhayāl lobhāt éa*, 'from fear and avarice.'

$तद् जीवन्$ *tad jīvanam* becomes $तज्जीवन्$ *taj jīvanam*, 'that life.'

a. A final t or d also assimilates with a following $छ$ $čh$ or $ज्$ jh , but by 41. II. the result will then be $č$ $čh$; j jh ; thus $तत् छिनत्ति$ becomes $तच्छिनत्ति$ 'he cuts that;' $तद् मयः$ = $तज्मयः$ 'the fish of him.'

b. Final t or d assimilates in the same way with $ट$ $ṭ$, $ड$ $ḍ$, and their aspirates; thus $तत् टीका$ becomes $तट्टीका$; $तद् डीनम्$, $तड्डीनम्$; $तत् ठकुपः$, $तड्ठकुपः$.

Observe—The converse does not take place in the contact of complete words; thus $षट् ते$ (not $षट्ठे$) 'those six:' but $ईड् + ते$ = $ईष्टे$ 'he praises,' see 325.

Final t or d may also assimilate with initial $म्$ m and $ण$ $ṇ$.

49. If t or d ends a word and the next begins with $श$ $ś$ immediately followed by a vowel, semivowel, or nasal, then t or d is changed to $च$ $č$, and the initial $श$ $ś$ is usually changed to $छ$ $čh$; e.g.

$तत् श्रुत्वा$ *tat śrutvā* becomes $तच्छ्रुत्वा$ *tac śhrutvā*, 'having heard that;' but $तच्छ्रुत्वा$ *tac śrutvā* is allowable.

a. Similarly, the change of initial η s to η ch is optional after a final η k ; thus η $वाक्शत$ may either remain so or be written η $वाक्छत$ 'a hundred speeches.' Again, after a final η t and η p this rule is said to be optional; but examples are not likely to occur: though in R̥ig-veda III. 33, 1, we have η $विपादसुतुद्री$ for η $विपादशुतुद्री$, the two rivers Vipás and S̥utudrī in the Pāijāb.

50. If η t ends a word, when initial η h follows, the final η t is changed to η d (by 43), and the initial η h optionally to η dh ; thus

η $तत् हरति$ *tat harati* becomes η $तद्धरति$ *tad dharati*, 'he seizes that;' but η $तद् हरति$ *tad harati* is allowable.

a. By a similar rule, and on the same principle, any consonant (except a nasal, semivowel, or sibilant) followed by η , must be softened if hard, and its soft aspirate optionally substituted for the initial η ; thus η $वाक् हरति$ *vāk harati* becomes η $वाग्घरति$ *vāg gharati*, 'speech captivates.'

b. Similarly, η $अच् हरत्$: *ac hrasvaḥ* becomes η $अज्जस्वः$ *aj jhrasvaḥ*, 'a short vowel.'

Insertion of η t changeable to η $é$.

51. When η ch is between two vowels (long or short) in the body of a simple word, η t changeable by 48. a. to η $é$ must be inserted before η ch ; thus root η $प्रच्छ$ *prach* followed by a vowel must be written η $प्रच्छ$ *prac̥cha* (as in η $पप्रच्छ$ *paprac̥cha*, η $पृच्छामि$, &c. at 631); so also η $चि^* + छेद$ becomes η $चिच्छेद$ 'he has cut;' η $अ^* + छिनत्$ = η $अच्छिनत्$ 'he was cutting' (see Pāṇ. VI. 1, 73, 75).

Observe—In the case of root *mur̥ch* there is no insertion of η $é$ in *mur̥chana*, &c., because *ch* is not between two vowels.

a. This insertion of η $é$ is obligatory when η ch is initial, and when a previous syllable of any word, either separate or compounded, ends in a *short* vowel; as, η $शैलस्य छाया$ or η $शैलच्छाया$ 'the shadow of a rock.'

b. The same is obligatory after the preposition η $आ$ *á* and the particle η $मा$ *má*; as η $आ छन्न$ becomes η $आच्छन्न$ 'covered;' so η $मा छिदत्$ becomes η $माच्छिदत्$ *má c̥hidat*, 'let him not cut' (Pāṇ. VI. 1, 74).

c. In all other cases after *long* vowels the insertion of η $é$ is optional; as, η $वदरीच्छाया$ or η $वदरीच्छाया$ 'the shade of a jujube tree;' η $सा छिनत्ति$ or η $साच्छिनत्ति$ 'she cuts' (Pāṇ. VI. 1, 76).

d. An augment η t may optionally be inserted after final η t before initial η s ; as, η $षट्सन्$: or η $षट्सन्तः$ 'being six' (Pāṇ. VIII. 4, 42; 3, 39).

* η $चि$ $é$ is the syllable of reduplication to form the perfect of η $छिद्$ *c̥hid* (252), and η $अ$ the augment to form the imperfect of all verbs (251).

CHANGES OF THE NASALS, ESPECIALLY न् *n*.

52. If the letter न् *n*, preceded by a *short* vowel, ends a word, when the next begins with any vowel, the *n* is doubled; thus

आसन् अत्र *āsan atra* becomes आसन्नत्र *āsann atra*, 'they were here.'

तस्मिन् उद्याने *tasmin udyāne* becomes तस्मिन्नुद्याने *tasminn udyāne*, 'in that garden.'

a. This applies equally to final रु *n* and य *n*; as प्रवङ्क्यति becomes प्रवङ्क्येति 'he goes towards the west'; सुगण्यस्ति = सुगण्यस्ति 'he is a good calculator' (see Pāṇ. VIII. 3, 32); but these, especially the last, rarely occur as finals.

b. Technical terms in grammar, such as उप-दी (i. e. 'a list of suffixes beginning with up'), are said to be exceptions to this rule.

53. If न् *n* ends a word, when an initial च् *č* or त् *t* or द् *d* (or their aspirates) follows, a sibilant is inserted between the final and initial letter, according to the class of the initial letter; and the न् *n* then passes into the true Anusvāra, see 6. *d*; e. g.

कस्मिन् + चित् *kasmin + čit* becomes कस्मिंश्चित् *kasmīś-čit*, 'in a certain person.'

अस्मिन् तडागे *asmin taḍāge* becomes अस्मिंस्तडागे *asmiṁs taḍāge*, 'in this pool.'

महान् टङ्कः *mahān ṭaṅkaḥ* becomes महोष्टङ्कः *mahāuṣṭkaḥ*, 'a large axe.'

a. The same holds good before छ् *ch* (as, तांश्छादयति 'he covers them'), and before थ् *th*, द् *d*; but the two latter are not likely to occur.

b. If *s* immediately follows *t* in a conjunct consonant, as in the word त्सरु 'a sword-hilt,' there is no change; thus सन् त्सरु: remains सन्त्सरु:.

c. A similar euphonic *s* is inserted between the prepositions *sam*, *ava*, *pari*, *prati*, and certain words which begin with *k*, as संस्कार *saṁs-kāra*, संस्कृत *saṁs-kṛta*, परिष्कार *pariṣh-kāra*, प्रतिष्कार *pratiṣh-kāra*, &c. (see 70); just as in Latin, between the preposition *ab* and *c*, &c., e. g. *ab-s-condo*. Also, between पुन् 'a male,' and a word beginning with a hard consonant, as कोकिल 'a cuckoo,' thus पुंस्कोकिलः; also when कान् is repeated, e. g. कांस्कान् or कौस्कान् 'whom?' 'whom?' 'which of them?' (Pāṇ. VIII. 3, 12, but cf. Vopa-deva II. 35.)

d. न् *n* at the end of a root does not require an inserted *s* before terminations beginning with *t*; thus हन् + ति *han + ti* is हन्ति *hanti*, 'he kills' (but see 57, 57. a. b).

e. Except, also, प्रशान् *praśān* (nom. of *praśām*, 179. a); as, प्रशान्नोति 'the peaceful man spreads'; प्रशान्तिनोति 'the peaceful man collects' (Pāṇ. VIII. 3, 7).

54. The only cases in which न् *n*, when originally the final of a word, can pass into Anusvāra are given above at 53, 53. a; thus in classical Sanskrit combinations like तान् करोति or तान् ददाति must not be written तां करोति, तां ददाति.

55. If न् *n* ends a word, when the next begins with श् *ś*, then न् *n* and श् *ś* may be combined in either of the two following ways:

1st, the final न् *n* may be changed to palatal ण् *ṇ*; thus महान् शूरः *mahān śūraḥ* may be written महाण्शूरः 'a great hero.'

2ndly, the initial श् *ś* may be changed to छ् *ch*; thus महाशूरः.

a. According to native authorities an augment *t*, changeable to *č* (51), may be

inserted in both cases, thus महाचक्षुरः or महाचक्षूरः, but this is rarely done; and in practice, both न् and श् are sometimes erroneously left unchanged against the rule (thus, महान् शूरः).

b. Final ण् n may optionally insert an augment क् k when any sibilant begins the next word or syllable. Hence प्राङ् शत may be either प्राङ्कशत (or प्राङ्कशत by 49. a) or may remain unchanged.

c. Similarly, final ण् n may insert द् d, and final न् n may insert त् t before स् s; e.g. सुगण्, 'a good reckoner,' is in loc. pl. सुगणसु or सुगणदसु; and सन् सः, 'he being,' may be सन्तः; and some say the inserted letters may optionally be aspirated. The insertion of त् between a final न् and initial स् is common in the Veda; but in later Sanskrit these insertions are not usual.

56. If न् n ends a word, when the next begins with ल् l, the n assimilates with the l, and the Āndra-vindu mark ॡ is placed over the l, substituted for n, to denote its nasality; thus पक्षान् लुनाति becomes पक्षाॡनुनाति or पक्षाॡन् लुनाति 'he clips the wings;' see 7. Similarly, ἐν + λαμπρῶ = ἐλλ᾽λαμπρῶ; con + ligo = colligo.

a. Final न् n, before ज् j or ञ् jh, and ण् ñ, is properly written in the palatal form ञ्, but in practice is often allowed to remain unchanged against the rule.

b. Final न् n, before द् d, द् dh, and ण् n, should be written in the cerebral form ण्.

c. But final न् n, before gutturals, labials, semivowels (except य् y), and the sibilants स् s, ष sh, remains unchanged; as, तान् षट् 'those six.'

57. न् n as the final of nominal stems is rejected before terminations and suffixes beginning with consonants; thus धनिन् + भिस् dhanin + bhis becomes धनिभिस् dhanibhis, 'by rich people;' युवन् + त्व yuvan + tva becomes युवन्त्व yuva-tva, 'youth.' Similarly svāmin + vat becomes svāmi-vat, 'like a master.' But राजन्वत् rājan-vat is excepted in the sense of 'having a good king.' (Raghu-v. VI. 22; Pāṇ. VIII. 2, 14; cf. also उदन्वत् udan-vat, 'the ocean,' Raghu-v. x. 6.)

a. न् n as the final of a root is rejected before those terminations beginning with consonants (excepting nasals and semivowels) which have no indicative P (see 307 and 323); thus हन् + तिP is हन्ति, but हन् + tas is हतस्, see 654.

b. Also, when a word ending in न् n is the first (or any but the last) member of a compound word, even though the next member of the compound begins with a vowel; e.g. राजन् पुरुष rājan puruṣa becomes राजपुरुष rāja-puruṣa, 'the king's servant;' राजन् इन्द्र rājan indra becomes राजेन्द्र rājendra, 'chief of kings;' स्वामिन् अर्थम् svāmin artham becomes स्वाम्यर्थम् svāmy-artham, 'on the master's account.'

c. न् n not final, immediately preceded by a palatal, is changed to the palatal form; e.g. याच् + ना = याच्ना 'prayer,' यज् + न = यज्ञ 'a sacrifice;' similarly, राज्ञी 'a queen,' fem. of राजन् 'a king.'

Change of न् n (not final) to ण् n.

58. If न् n (not final, and having immediately after it any vowel, or one of the consonants न् n, म् m, य् y, व् v) follows any one of the

three cerebral letters ऋ *ri* (short or long), र *r*, ष *sh*, in the same word (*samāna-pade*), then न् *n* must be changed to the cerebral ण *n*, even though any vowel or any of the guttural or labial consonants at page 15 (viz. *k, kh, g, gh, ṅ, h*, and *p, ph, b, bh, m, v*), or *y* or *Anusvāra*, either singly or combined together or with any vowel, intervene; as in the following examples formed with suffixes or terminations: क्षिपाणि (635); कर्मणा (152); मृगेण (107); वृंहण 'causing to grow fat'; शृङ्गिण 'horned'; ब्रह्मण्य 'devout.' साचार्यानी *ācāryānī*, 'the wife of an *Ācārya*,' is an exception (Pāṇ. iv. 1, 49. Vārt.)*.

Obs. 1. न् *n* final (i. e. followed by Virāma) in a word is not so changed; e. g. दातृन्, not दातृण् (see 127).

Obs. 2. In a word like कुर्वन्ति, 'they do,' *t* immediately after *n* prevents the change. Similarly, रुन्वन्स् (671).

Obs. 3. This change of a dental to a cerebral letter is called *nati* in the Prātiśākhya.

a. The intervention of any of the palatal, cerebral, or dental consonants at p. 15, except *y* (viz. *ç, çh, j, jh, ñ, ś, t, th, d, dh, ṇ, l, th, d, dh, l, s*), prevents the operation of this rule, as in सचर्चना 'worship'; सज्जन 'abandoning'; क्रीडन 'playing'; वर्त्मनि 'roads' (nom. pl. of वर्त्मन्); शृगालेन 'by a jackal' (149).

The intervention of a labial, *conjunct* with न् *n*, precludes any change in the conjugational forms of the verb तृप् 'to satisfy,' cl. 5. (तृप्नोति &c., 618), and in those of क्षुभ् 'to shake,' cl. 9. (क्षुभ्नाति &c., 694); see Pāṇ. viii. 4, 39. In the Veda, however, तृप्नोति is found. But the intervention of nasals, semivowels, or *h*, though *conjunct* with the न्, do not prevent cerebralization, as in सव्यम्णा (157); सराव्या inst. c. of सरावन् 'hostile'; ग्राव्या of ग्रावन् 'a stone.'

Observe—According to Pāṇ. vi. 1, 16, the past pass. part. of *vraśé*, 'to cut,' and *ruj*, 'to break,' should be वृक्ण, रुग्ण.

b. If two *conjunct* न् *ns* follow the letters causing the cerebralization, they each become ण, as in विषण् *vishañna* † (540).

c. Even in compound words where ऋ, ऋ, ष, र are in the first member of the compound, and न् occurs in the second member, the change to ण may sometimes take place (especially when the separate ideas inherent in each word are lost sight of in a single object denoted), and sometimes is optional. When, however, the

* The whole rule 58 is thus expressed in the first two Sūtras of Pāṇini viii. 4, रपाभ्यां णो नः समानपदे । अटकुष्ठाङनुम्व्यवायेऽपि । The vowel *ri* is supposed to be included in र. अट् stands for the vowels, diphthongs, *y, r, v*, and *h*; कु for the guttural class of consonants; पु for the labial; आङ् for the preposition आ; नुम् for *Anusvāra*.

† Except a word like प्राणियन् redup. aorist of सन् 'to breathe,' with प्र.

words do not, so to speak, merge their individuality in a single object, no change is generally allowed, but even in these cases it is impossible to lay down a precise rule. The following are a few examples: ग्रामणी 'a village-chief,' अग्रणी 'foremost,' रामायण 'the Rámáyana,' वार्धनीश 'a Rhinoceros' ('leather-snouted animal'), खरणस 'having a sharp nose,' but चर्मनासिका 'a whip,' and सर्वनामन् 'a pronoun,' स्वर्नदी or स्वर्णदी 'the river of heaven,' वृषनाशन 'a plant' (where वृषणाशन might be expected), गिरिनिदी or गिरिणदी 'a mountain-stream,' आसवण 'a mango-grove,' ब्रह्महणम् (acc. of ब्रह्महन्) 'the killer of a Bráhmaṇ.' Similarly, वृत्रहणम् acc. c. of वृत्रहन् 'the slayer of Vṛitra,' but वृत्रघ्न (where *han* becomes *ghna*); सर्वोहन् 'the whole day;' and in other similar compounds when the first member ends in short *a*, but पराह् 'afternoon' (if from परा अहन्). See Pāp. VIII. 4, 3, &c.

d. In a compound, न् *n* is not generally changed to ण् *n*, if the first member ends in प् *sh*, and the next word is formed with a Kṛit suffix containing न् *n*, as निष्पान, दुष्पान, यजुष्पावन (Pāp. VIII. 4, 35).

e. If the second member of a compound contain a guttural or be monosyllabic, the change of न् *n* to ण् *n* is necessary, as in स्वर्गैकामिणौ, हरिकामण (Pāp. VIII. 4, 13), क्षीरपेण (Pāp. VIII. 4, 12); but not in compounds with *agni*, as शराग्नि.

59. The prepositions अन्तर्, निर् (for निस्), परा, परि, प्र, and दुर् (for दुस्) require the change of न् *n* to ण् *n* in most roots beginning with न् (which in the Dhātu-pāṭha are therefore written with cerebral ण्); e. g. प्रणमति 'he bows,' अन्तर्णयति 'he leads inside,' निर्णुदति 'he drives out,' पराणुदति 'he drives away,' प्रणय 'guidance,' प्रणायक 'a guide,' परिणाह 'circumference.'

a. But in the following roots the न् is never changed, and these roots are therefore written in the Dhātu-pāṭha with dental न् *n*: नृत् 'to dance,' नन्द 'to rejoice,' नद् 'to roar,' नक्ष् 'to kill,' नट् 'to dance *,' नाष् 'to ask,' नाध् 'to ask,' नृ 'to lead.'

b. In the case of नष् 'to destroy,' the change of न् into ण् only takes place, when ण् is not changed to प्, as प्रणश्यति, परिणश्यति, but प्रनष्ट, परिनष्ट (Pāp. VIII. 4, 36).

c. In the case of हन् 'to kill,' the change of न् to ण् takes place except when ह् is changed to प्, as in प्रहण्यते, प्रहणन्, but प्रहन्ति (Pāp. VIII. 4, 24). An option is allowed when न् is followed by म् or व्, as in प्रहन्मि or प्रहन्मि, &c. (Pāp. VIII. 4, 23).

d. When the preposition नि intervenes between the above-mentioned prepositions and the root, the change of न् into ण् takes place in the following verbs, गद्, नद्, पत्, पद्, गा, ने, सो, हन्, या, वा, द्रा, प्सा, वप्, वह्, शम्, चि, दिह्. In most other verbs the change is optional, as प्रनिभिनन्ति or प्रणिभिनन्ति (Pāp. VIII. 4, 17, 18).

e. After prepositions containing an *r*, the *n* of certain suffixes like *ana* is liable to be cerebralized, but in the case of causal stems, and in some other cases, the

* According to some the resistance of this root to cerebralization is only when it belongs to class 10, and means 'to drop or fall.'

change is optional (see Pāṇ. VIII. 4, 29-31); e. g. प्रकोपन् or प्रकोपण्, प्रयापन् or प्रयापण्. In प्रविपन्, प्रमङ्गन्, प्रक्रम्यन्, प्रगमन्, प्रभान्, &c., no change to ण् is allowed (Pāṇ. VIII. 4, 32, 34). In the case of root अन् 'to breathe,' the final becomes ण् in प्राण् and पराण्, making प्राणिति 'he breathes,' and पराणिति (Pāṇ. VIII. 4, 19). The causal aorist allows two cerebral nasals, e. g. प्राणिणत्; as does also the desid. of पराण्, e. g. पराणिणिषति. In this way final न् may be changed to ण् at the end of a word, as in प्राण्, पराण्, formed from rt. *an*. But this is only true of rt. अन्. In no other case can final न् become ण्. When *r* is separated from the *n* of *an* by more than one letter, no change is allowed, as in पर्यनिति.

Changes of final *म्* *m*.

60. If *म्* *m* ends a word, when any one of the consonants *k*, *kh*, *g*, *gh*; *ṭ*, *ṭh*, *j*, *jh*; *t*, *th*, *d*, *dh*, *n*; *p*, *ph*, *b*, *bh*, *m* follows, then *म्* *m* may pass into Anusvāra, or may, before any one of those consonants, be changed to its own nasal; thus गृहम् जगाम *griham jagāma* is written either गृहं जगाम or गृहम्रगाम 'he has gone home;' and नुगाम् प्रति either नगरं प्रति or नगरम्प्रति 'towards the city;' but in these cases Anusvāra is generally used. So also डीन preceded by prep. *sam* becomes either संडीन or सख्डीन 'flight;' सम् चय either संचय or सच्चय 'collection;' सम् न्यास either संन्यास or सन्न्यास 'abandonment;' but in these cases Anusvāra is not so usual.

a. The final *म्* *m* of a root is changed to न् *n* or ण् *n* before suffixes beginning with any consonant except *y*, *r*, *l*, *s*; thus जङ्गम् + मि = जङ्गन्मि (see 709). So also चक्षम् + वहे = चक्षवहे (see 58; and Pāṇ. VIII. 2, 65).

b. Before श्, ष्, स्, ह्, a final *म्* is represented by Anusvāra; also generally before the semivowels, but see 6. *e*, *f*, 7.

c. With regard to final *म्* before ह् when followed by *m*, *n*, *y*, *l*, *v*, see 7. *c*.

d. When the next word begins with a vowel, then *म्* *m* must always be written; thus गृहम् आयाति becomes गृहमायाति 'he comes home' (not गृहं आयाति).

e. Observe—When न् *n* or ण् *n* not final is preceded by छ् *ṣh*, the latter becomes श् *ś*, as प्रच्छ् + न् = प्रश्न 'a question;' विच्छ् + न् = विश् 'lustre' (Pāṇ. VI. 4, 19); पाप्रच्छ् + मि = पाप्रश्मि 'I ask frequently.'

CHANGES OF FINAL *स्* *s*.

61. Many cases of nouns and many inflections of verbs end in स् *s*, which is changeable to श् *ś* and ष् *ṣh*, and is liable to be represented by Visarga (:, i. e. the sign for a hard breathing, see 8), or to pass into र् *r* (regarded as the corresponding soft letter of the

hard sibilants and Visarga). *As these changes will constantly meet the student's eye, the following five rules must be carefully studied.*

Observe—In other grammars these rules are designated 'rules for the changes of Visarga,' a sibilant not being allowed at the end of a complete word standing alone (see 40).

In the following pages, however, *s* is preserved as a final, both in declension and conjugation, for two reasons: 1st, because it is more easily pronounced than a mere breathing; 2ndly, because it keeps in view the resemblance between Sanskrit and Greek and Latin terminations.

62. FIRST RULE. *When does the final sibilant remain unrejected?*—Before त् *t*, च् *ç*, and द् *d*, and their aspirates, respectively; thus, final स *s* before *t*, *th*, remains unchanged; before *ç*, *th*, passes into the palatal sibilant श् *ś*; and similarly, before *t*, *th*, passes into the cerebral sibilant ष् *sh*.

a. Final स *s* is also allowed to remain unchanged before initial स *s*, and to assimilate with initial श् *ś* and ष् *sh**. More commonly, however, it is in these cases represented by Visarga; see 63.

b. So also, the final स *s* of a root must always remain unchanged before the terminations *si*, *se*; thus शास् + से = शास्से; वस् + से = वस्से; see 304. a.

c. When an initial त् *t* is compounded with a sibilant, a preceding final *s*, instead of remaining unchanged, may become Visarga as if before a sibilant; e.g. हरिः त्सरे गृह्णाति 'Hari grasps the sword-belt.'

d. For exceptions in *as*, *is*, *us*, see 69.

63. SECOND RULE. *When does final स *s* pass into Visarga (:)?*—Before क् *k*, प् *p*, and their aspirates, and generally (but see 62. a) before the three sibilants स *s*, श् *ś*, and ष् *sh*†.

a. Before a pause, i.e. at the end of a sentence.

b. When an initial sibilant is compounded with another hard consonant, the preceding final *s* is often dropped in MSS.; e.g. हरि स्कन्दति or हरिः स्कन्दति 'Hari goes.'

c. Nouns ending in *is* or *us* followed by verbs beginning with *k*, *p*, or their aspirates, and grammatically connected with these verbs, may optionally substitute *sh* for Visarga; e.g. सर्पिष्करोति or सर्पिः करोति 'he makes ghee' (Pāṇ. VIII. 3. 44).

64. THIRD RULE. *When does final स *s* become o?*—Before all soft consonants.

a. Similarly, before short अ *a*, which *a* is then cut off.

This rule is more properly, but less simply, stated thus. When does final स *s*

* The assimilation of स *s* with an initial ष् *sh* is rare; but त्वयष्पष्टि is an example.

† Examples before initial ष् *sh*, like त्वयःषष्टि, are rare.

blend with a preceding *a* into the vowel *o* ? Before all *soft* consonants final स् *s* is treated as if liquefied into *u* *.

b. The names of the worlds (*bhūvas, mahas, janas, tapas, &c.*) change *s* to *r* before soft consonants; e.g. *bhūvar-loka, mahar-loka, &c.*

65. **FOURTH RULE.** *When does final स् s become र r?*—When preceded by any other vowel but अ *a* or आ *ā*, and before all *soft* letters, consonants or vowels.

a. Unless र *r* itself be the soft letter following, in which case, to avoid the conjunction of two *r*'s, final स् *s* is dropped, and the vowel preceding it (if short) is lengthened.

The interchangeableness of *s, r*, and *Visarga* is illustrated in some Greek and Latin words; e.g. *flus, floris; genus, generis; labor* for *labos; sex* = ἑξ; *suavis* = ὕδys, &c.

66. **FIFTH RULE.** *When is final स् s rejected?*—When preceded by short अ *a*, before any other vowel except short आ *ā* †. NB. The अ *a*, which then becomes final, opens on the initial vowel without coalition ‡.

a. When preceded by long आ *ā*, before any soft letter, consonant or vowel. NB. If the initial letter be a vowel, the आ *ā*, which then becomes final, opens on it without coalition.

b. When preceded by any other vowel but अ *a* or आ *ā*, before the letter *r*, as noticed at 65. *a.*

c. Native grammarians say that final *s* passes into *Visarga*, which is then changed to *y*; which *y* is rejected in accordance with 36, 37.

The above five rules are illustrated in the following table, in which the nominative cases नरस् *naras*, 'a man'; नरास् *narās*, 'men'; हरिस् *haris*, 'the god Vishnu'; रिपुस् *ripus*, 'an enemy'; and नौस् *naus*, 'a ship'—are joined with verbs.

* That is, it is first changed to *r*, as at 65, and *r* is then liquefied into a vowel; just as *l* is often changed to *n* in French. The plural of *animal* is *animaux*.

† That is, it blends with *a* into *o*, as in 64; and *o* becoming *av* before any vowel but *a*, the *v* is rejected by 36. Indian grammarians hold that final *s* or *Visarga* here becomes *y*, which would also be rejected by 36.

‡ This is one of the three cases in which a hiatus of two vowels is admissible in Sanskrit. The three cases are, 1. when final *s* is rejected from *as* or *ās* (66); 2. when a complete word, ending in *e*, is followed by any other vowel but *a* (see 36); 3. when certain dual terminations, ई *ī*, ऊ *ū*, ए *e*, are followed by vowels (see 38). In the middle of a word a hiatus is very rare (see 5. *b*).

FIRST RULE. Final sibilant remains un- rejected.	SECOND RULE. Final स s passes into Yisarga.	THIRD RULE. Final सस as becomes सो o.	FOURTH RULE. Final स s becomes र r.	FIFTH RULE. Final स s is rejected.
<p>नरस् तरति <i>naras tarati</i> नरास् तरति <i>naras taranti</i> हरिस् तरति <i>haris tarati</i> नौस् तरति <i>naus tarati</i> नराञ् चरति <i>naras carati</i> नराञ् चरति <i>naras caranti</i> हरिञ् चरति <i>haris carati</i> नौञ् चरति <i>naus carati</i></p> <p>Final s rarely remains unchanged before स s, and assimilates with श ś; thus, नरस् सरति <i>naras sarati</i> नरास् सरति <i>naras saranti</i> हरिस् सरति <i>haris sarati</i> नराञ् शोचति <i>naras socati</i> नराञ् शोचति <i>naras socanti</i> हरिञ् शोचति <i>haris socati</i></p>	<p>नरः करोति <i>narah karoti</i> नराः कुर्वति <i>narah kharanti</i> हरिः करोति <i>harih karoti</i> नरः खनति <i>narah khaanti</i> नराः खनति <i>narah khaanti</i> हरिः खनति <i>harih khaanti</i> नरः पचति <i>narah pacati</i> नराः पचति <i>narah pacanti</i> हरिः पचति <i>harih pacati</i> नरः सरति <i>narah sarati</i> नराः सरति <i>narah saranti</i> हरिः सरति <i>harih sarati</i> नरः शोचति <i>narah socati</i> नराः शोचति <i>narah socanti</i> हरिः शोचति <i>harih socati</i></p> <p>Before a pause, करोति नरः <i>karoti narah</i></p>	<p>नरो गच्छति <i>naro gacchati</i> नरो जयति <i>naro jayati</i> नरो याति <i>naro yati</i> नरो रक्षति <i>naro rakshati</i></p> <p>Similarly, before all other soft consonants. Also before स a, which स a is then cut off; thus, नरोऽति <i>naro 'iti</i> for <i>naro atti</i></p>	<p>हरिर् खाति <i>harir atti</i> रिपुर् खाति <i>ripur atti</i> नौर जायति <i>naur ayati</i> हरिर् यति <i>harir eti</i> रिपुर् यति <i>ripur eti</i> नार् यति <i>naur eti</i></p> <p>हरिर् गच्छति <i>harir gacchati</i> रिपुर् गच्छति <i>ripur gacchati</i> नौर गच्छति <i>naur gacchati</i> हरिर् याति <i>harir yati</i> रिपुर् याति <i>ripur yati</i> नार् याति <i>naur yati</i></p> <p>Similarly, final s preceded by any vowel but a or ā, before all soft letters except r. Before r final s also becoming r is rejected, and the preceding vowel lengthened; e.g., हरो रक्षति <i>harī rakshati</i> रिपु रक्षति <i>ripūr rakshati</i></p>	<p>नर जायति <i>narā ayati</i> नरा जयति <i>narā ayanti</i> नर ईषते <i>narā kshate</i> नरा ईषते <i>narā kshante</i> नर यते <i>narā yate</i> नरा यते <i>narā yante</i> नर गच्छति <i>narā gacchati</i> नरा गच्छति <i>narā gacchati</i> नर याति <i>narā yati</i> नरा याति <i>narā yanti</i> नर रक्षति <i>narā rakshati</i></p> <p>Similarly, final स as before all other vowels except स a (see third rule); and similarly, final स as before all other soft letters, consonants or vowels.</p>

67. There is one common exception to 62, 63, 64: सस् *sas*, 'he,' and एषस् *eshas*, 'this,' the nominative case masc. of the pronouns तद् *tad* and एतद् *etad* (220, 223), drop the final *s* before any consonant, hard or soft; as, स करोति *sa karoti*, 'he does;,' स गच्छति *sa gacchati*, 'he goes;,' एष पचति *esha pacati*, 'this (man) cooks.' But rules 64. a, 66, and 63. a, are observed; thus, सोऽपि *so 'pi*, 'he also;,' स एषः *sa eshaḥ*, 'he himself.' Sometimes (but only पादपूरणे to fill up a verse or suit the metre) *sa* may blend with a following vowel, as सैवः for स एषः.

In poetry *syas*, 'he,' nom. masc. of *tyad*, may optionally follow the same rule (Pāp. VI. 1, 133).

Compare Greek *ô* for *ô*s. Compare also Latin *qui* for *quis*, and *ille*, *iste*, *ipse*, for *illus*, *istus*, *ipsus*. The reason why *sa* dispenses with the termination *s* may be that this termination is itself derived from the pronoun *sa*.

68. The preceding rules are most frequently applicable to सस् *s*, as the final of the cases of nouns and inflexions of verbs; but they come equally into operation in substantives or adjectives, whose stem ends in अस् *as*, इस् *is*, and उस् *us*; thus, by 65, चक्षुस् ईक्षते *ĉakshus īkshate* becomes चक्षुरीक्षते *ĉakshur īkshate*, 'the eye sees;,' and चक्षुस् + भिस् *ĉakshus + bhis* = चक्षुर्भिस् *ĉakshurbhis*, 'by eyes.' Similarly, by 64, मनस् जानाति *manas jánāti* becomes मनो जानाति *mano jánāti*, 'the mind knows;,' and मनस् + भिस् *manas + bhis* = मनोभिस् *manobhis*, 'by minds.'

Exceptions in अस् *as*, इस् *is*, उस् *us*.

69. अस् *as* at the end of the first member of a compound word retains its *s* before derivatives of the roots कृ and कम्, and before कंस, कुम्भ, पात्र, कुशा, कर्ण (see Pāp. VIII. 3, 46); e. g. तेजस्कार 'causing light,' अयस्कार 'a blacksmith,' नमस्कार 'adoration,' तिरस्कार 'disrespect *,' पयस्काम 'a lover of milk.' The *s* is also retained in some other compounds, generally when the second member begins with क, प; as, दिवस्यति 'lord of day,' वाचस्यति 'lord of speech;,' similarly also, भास्कर 'the sun.' Also before the Taddhita suffixes वत् *vat*, विन् *vin*, and वल् *vala*; e. g. तेजस्वत्, तेजस्विन् 'possessing light.'

a. Words ending in इस् *is*, उस् *us*, such as हविस्, सर्पिस्, धनुस्, &c., and the prefixes निस्, वहिस्, आविस्, दुस्, प्रादुस्, when compounded with words beginning with क, ख, प, फ, change their final स into ष (Pāp. VIII. 3, 41, 45); e. g. हविष्कृत 'performing a sacrifice,' सर्पिष्पान 'drinking ghee,' धनुष्कर 'a bow-maker,' निष्कृत

* In forms of तिरस्कृ the retention of स *s* is considered optional (Pāp. VIII. 3, 42); e. g. तिरस्कृति or तिरःकृति.

‘removed,’ निष्फल ‘fruitless,’ बहिष्कृत ‘excluded,’ आविष्कृत ‘made evident,’ दुष्मान ‘difficult to be drunk,’ प्रादुष्कृत ‘made manifest.’

b. Nouns ending in इस् *is*, उस् *us*, before the Taddhita suffixes मत् *mat*, वत् *vat*, विन् *vin*, वल् *vala*, change the final स *s* to ष *sh* according to 70; e.g. सर्चिष्मत् ‘possessing splendour,’ धनुष्मत् ‘armed with a bow.’

c. Similarly before Taddhita suffixes beginning with त् *t*, as त्वा *tva*, तामा *tama*, तारा *taya*, &c. (see 80), final *s* of *is* and *us* is changed to *sh*, but the initial *t* is then cerebralized; thus ज्योतिस् + त्व becomes ज्योतिष्ट्व *jyotish-tva*, ‘brightness.’ So ज्योतिष्ठम *jyotish-tama*, ‘most brilliant.’

d. Similarly स्, liable to be changed to ष according to 70, is retained before the suffixes क्, क्त्य, पाश्, and when compounded with the nominal verb काम्यति; as, तेजस्स् ‘splendid,’ यशस्स् ‘glorious,’ पयस्स्त्य ‘a little milk,’ सर्पिष्स्त्य ‘a little ghee,’ यजुष्काम्यति ‘he desires sacrifice’ (Pāṇ. VIII. 3, 39).

70. स *s*, not *finai*, if followed by a vowel or by *t*, *th*, *n*, *m*, *y*, *v*, or by certain Taddhita suffixes, such as *ka*, *kalpa*, &c. (see 69. d), passes into ष *sh* when preceded by any other vowel but अ *a* or आ *á*, and when preceded by क् *k*, or र् *r*, or ल् *l*; thus अग्नि + सु *agni + su* becomes अग्निषु *agnishu*, ‘in fires;’ करो + सि *karo + si* = करोषि *karoshi*, ‘thou doest;’ वाक् + सु *vák + su* = वाक्षु *vákshu*, ‘in words;’ बिभर् + सि *bibhar + si* = बिभर्षि *bibharshi*, ‘thou bearest.’ See 69 and 69. a.

a. An intervening Anusvára or Visarga or sibilant does not prevent this rule; e.g. हवीँषि, चक्षूँषि, हविःषु (or हविष्षु), चक्षुःषु.

b. In accordance with this rule, certain roots and their derivatives beginning with स change their initials to ष after the prepositions अभि, अधि, वि, नि, परि, प्रति, अति, अनु, अपि; thus, अभिषु from अभि and सु, परिषिष् from परि and सिच्, निष्णा from नि and स्ना; and the change may even be preserved though the augment अ *a* intervenes, as in न्यपिच्छत् from सिच् with नि, अध्यष्टात् from स्था with अधि; and though the reduplicated syllable of the perfect tense intervene, as अधितष्टौ (but not always in either case, as अन्वस्यात्, अनुतस्यौ).

c. Hence roots beginning with *s* and followed by a vowel or a dental consonant are written in the Dhātu-pátha as if beginning with *sh*; e.g. शिप् (for सिप्), ष्टु (for स्तु), ष्टा (for स्था), ष्णा (for स्ना); and this applies also to the roots स्मि, स्विद्, खद्, खञ्, खप्, &c.

d. Certain roots beginning with *s* resist all change to *sh* and are therefore always written with *s*; e.g. सृप्, सृज्, स्तृ, स्तृ, स्तै, सेक्, सृ, स्फुर्ज्. In certain roots the change is optional, as in स्यद्, स्कन्द, &c.

e. The root स्तम् changes its initial to ष after अव, as अवष्टभति.

f. In a few roots the change is optional, as परिस्कन्दति or परिष्कन्दति, विस्फुरति or विष्फुरति; and there are cases where *s* is retained quite exceptionally, e.g. परिसेधति, अभिसेसिच्यते, परिसोदुम्.

g. The root अस *as*, ‘to be,’ when it drops initial *a*, leaves the *s* liable to be

changed to *sh* if it be followed by *y* or a vowel; e. g. अभिष्यात्, अभिषन्ति, निपन्ति, प्रादुःष्यात्, प्रादुःषन्ति (Pān. VIII. 3, 87).

Even in compounds the initial *s* of the second member of the compound may be affected by rule 70, especially if a single object is denoted, as in the names हरिषेण *hari-sheṇa* for *hari-sena*, युधिष्ठिर *yudhi-shthira* for *yudhi-sthira*; and in अग्निष्ठ *agni-shṭha* for *agni-sṭha*, 'a frying-pan.' So also in अग्निष्टोम, पितृध्वसु, दुःपम, &c.

h. In compounds formed with साह् (rt. सह्), the initial becomes प् where ह् is changed to a cerebral (द्, ङ्, or ढ्). See 182. *e.*

i. The स् of the suffix सात् is not changed, as अग्निसात् 'to consume by fire.'

j. Observe—The preposition *nis* followed by the root *tap* does not become *nish* if repeated action is denoted; e. g. निस्तप् 'to melt (gold &c.) repeatedly' (Pān. VIII. 3, 102); otherwise निष्टप्.

CHANGES OF FINAL र r.

71. For purposes of Sandhi nearly all words ending in र *r* may be regarded as ending in स् *s*. Most of the cases in which the changes of final र *r* differ from those of final स् *s* will be found below in large type.

a. Thus, by 63, प्रातर् काल *prātar kāla* becomes प्रातःकाल *prātah-kāla*, 'the time of morning'; अन्तर पुर *antar pura* becomes अन्तःपुर *antah-pura*, 'the female apartments'; and *prātar snāna* becomes प्रातःस्नान *prātah-snāna*, 'morning ablution.'

b. But *r* as the final of a stem, or as a radical letter, remains unchanged before a sibilant; thus चर् + सु = चर्षु (70); विभर् + सि = विभर्षि; चतुर् + सु = चतुर्षु (see 203, cf. 62. *b*); and sometimes before the hard letter प *p* in compounds; as, गोपति *gir-pati*, 'lord of speech' (also written गोःपति, गोप्सति); स्वर्षति *svar-pati*, 'lord of heaven' (also written स्वःपति).

c. After the analogy of 62, प्रातर् तु *prātar tu* becomes प्रातस्तु *prātas tu*; and प्रातर् च *prātar éa* becomes प्रातश्च *prātas éa*.

The transition of *r* into *s* before *t* is exemplified in Latin by *gestum* from *gero*, *ustum* from *uro*, &c. On the other hand, *r* in the middle of words is preserved before *t* in Sanskrit, as in *kartum*, &c.

d. But in opposition to 64 and 66, final अर् *ar*, unlike अस् *as*, remains unchanged before any soft letter (consonant or vowel); thus प्रातराश *prātar āśa* remains प्रातराश *prātar-āśa*, 'morning meal'; पुनर् याति *punar yāti* remains पुनर्याति *punar yāti*, 'again he goes'; पुनर् उक्त *punar ukta* remains पुनरुक्त *punar-ukta*, 'repeated' (cf. *nir-ukta*, 'described,' for *nir-ukta*, by 65).

e. After the analogy of 65. *a.*, final *ar* before initial *r* drops its own *r*, and lengthens the preceding *a*; as पुनर् रक्षति *punar rakshati* becomes पुनार रक्षति *punā*

rakshati, 'again he preserves.' Analogously, गीरथ *gī-ratha* (i.e. गिरथ *gir ratha*), 'epithet of Brihaspati.'

f. Analogously to 69. c, चतुर् + तय *čatur + taya* becomes चतुष्टय *čatusṭh-taya*, 'the aggregate of four.'

72. Prefixes such as *nir* and *dur* must be treated as originally ending in *s*; see *nis*, *dus*, 69. a.

73. र *r* preceded by a vowel may optionally double a consonant immediately following; thus निर्दय *nir daya* may be written either निर्देय *nirdaya* or निर्द्वय *nirdvaya*, 'merciless'; except ह *h* and a sibilant followed by a vowel, as in चर्षु 71. b; but *karshyate* may be written *karshshyate*. In doubling an aspirated letter, the aspiration of the first is rejected, as अद्धे (for अर्धे). ह *h* is said to have the same effect in doubling a consonant immediately following; thus *brahman* may be written *brahmman*; but for the sake of simplicity it is better to avoid doubling in both cases, and write always *nirdaya* and *brahman*.

a. The doubling of consonants, when they come in contact with others, is constantly allowable in Sanskrit, though not usual in practice. Thus, in any conjunction of two (or even more) consonants preceded by any vowel, especially if a semivowel be the last letter in the compound, the first letter, provided it be not र or ह, may be doubled (Pāṇ. VIII. 4, 47); thus पुन्न may be written for पुत, मद्ध for मध्वत्, इत्याकर्ष्य for इत्याकर्ष, but the more simple form is preferable.

b. Again, any one of the first four consonants of any class may be doubled before the nasal of its own class, and if this takes place the middle consonant is called the *yama* of the preceding; thus in *kkniti* (Pāṇ. I. 1, 5) the second *k* is the *yama* or twin letter.

c. It should be noted that by Pāṇ. VIII. 4, 65, there is an optional rejection of one of two homogeneous consonants after any consonant, so that कीर्त्ति may be written कीर्ति.

The following table exhibits the more common combinations of consonants at one view. In the top line of initial letters the aspirated consonants have been omitted, because it is a universal rule, that whatever change takes place before any consonant, the same holds good before its aspirate.

INITIAL VOWELS AND CONSONANTS.		1 अ a	2 आ, इ, ā, i, &c.	3 क k	4 ग g	5 ख c	6 ग j	7 न t	8 द d	9 न n	10 प p	11 ब b	12 म m	13 य y	14 र r	15 ल l	16 व v	17 श ś	18 स s	19 ह h
FINAL CONSONANTS.																				
क or ग	g	a	g	g	g	k	g	k	g	g	g	g	n	n	g	g	g	k	ś	g
	g	g	g	k	k	k	k	k	k	k	k	k	n	n	n	n	n	k	k	s
न	nn* a	nn* d	n	n	n	g	g	g	g	g	g	g	n	n	n	n	n	n	n	n
	52	nn	i			53												h	h	h
अस as	o	a	ā	k	o	g	as	t	o	d	o	b	o	m	o	o	t	ā	ś	h
	64. a.	a	i	63	64	62		62			63							63	63	h
आस as	ā	ā	ā	k	ā	g	ā	t	ā	ā	n	ā	ā	ā	ā	ā	ā	ā	ś	ā
	66. a.	ā	i	63	66. a.	62		62			63							63	63	h
इस is, ईस is	ir	a	ir	k	ir	g	is	t	ir	ir	n	ir	ir	ir	ir	ir	ir	ir	ś	ir
	65	65	63	65	62	65		62			63							63	63	h
उस us, ऊस us	ur	a	ur	k	ur	g	us	t	ur	ur	n	ur	ur	ur	ur	ur	ur	ur	ś	ur
	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	h
रस rs, रस as	r	a	r	k	r	g	ś	t	r	j	s	t	r	m	r	r	r	h	ś	r
	71	&c.	71	71	71	71												h	h	h

* n is only doubled if preceded by a short vowel.

† A final n before ś and j is often allowed to remain unchanged.

CHAPTER III.

ON SANSKRIT ROOTS AND THE FORMATION OF
NOMINAL STEMS.

BEFORE treating of the declension of Sanskrit nouns (*náman* or *sanjñá*), it is necessary to point out the peculiar method of forming the stem from the root.

74. Every Sanskrit noun (including substantives, adjectives, pronouns, and numerals) has at least two distinct states prior to the formation of the nominative case; viz. 1st, a root (*dhātu*); 2ndly, a stem (*prátipadika* or *anga**) formed directly from the root or from a modification of the root, generally by the addition of a suffix (*pratyaya*); which stem becomes a complete word (*pada*) by the addition of a case-ending (*vibhakti*)†.

a. The root is of such importance in Sanskrit that it should be clearly defined before another step is taken.

A root (*dhātu*) is to language what the primitive elements are to chemistry; it is that primitive part of a word which, being incapable of grammatical decomposition, is supposed to contain the primary meaning antecedent to any addition or modification. When a root has been developed in any way by the addition of letters or syllables or by internal change it becomes a stem, which again is subject to further development by the addition of letters or syllables called case-endings or inflexions (*vibhakti*), whether nominal or verbal. Thus *dána* and *dudá* are stems (the former nominal, the latter verbal) developed out of the root *dá*, but *dána* and *dudá* are not fully

* According to Pán. I. 4, 13, the term *anga* is used for the stem when speaking of some suffix (*pratyaya*) or termination which is required to be added to it, whereas *prátipadika* is a general term for a stem without reference to its suffix.

† The process of forming a complete word (*pada*), in the case of nouns, may be shewn, as it were algebraically, thus: Root (*dhātu*) + Suffix (*pratyaya*) = Stem (*prátipadika*); again, Stem (*prátipadika*) + Case-ending (*vibhakti*) = a complete word (*pada*); e. g. in the word *jan-a-s*, 'a person,' *jan* is the root, *a* is the suffix, and *s* is the masculine termination for the nominative case.

developed until they have received terminations or inflexions, when they become complete words (*pada*); thus *dāna-m*, 'a gift'; *dadā-ti*, 'he gives' (cf. Lat. *do-nu-m*, Gr. *δί-δω-σι*).

b. There are in Sanskrit about 2000 roots, and every one of these conveys some simple idea, conveniently expressed in English by the sign of the infinitive 'to,' as in *ad*, 'to eat,' though it must be noted that the simple root *ad* only denotes the *idea* of 'eating,' which appears under different modifications in its derivatives (see 76. a). The following are a few of the commonest roots, with the leading idea conveyed by each (omitting 'to'):

अद् <i>ad</i> , 'eat.'	तप् <i>tap</i> , 'warm.'	भक्ष् <i>bhaksh</i> , 'eat.'
अर्च् <i>arç</i> , 'honour.'	तुद् <i>tud</i> , 'strike.'	भा <i>bhā</i> , 'shine.'
अप् <i>ap</i> , 'obtain.'	दह् <i>dah</i> , 'burn.'	भी <i>bhī</i> , 'fear.'
इ <i>i</i> , 'go.'	दा <i>dā</i> , 'give.'	भुज् <i>bhuj</i> , 'enjoy.'
इष् <i>ish</i> , 'wish.'	दिव् <i>div</i> , 'shine.'	भू <i>bhū</i> , 'become.'
कम् <i>kam</i> , 'love.'	दिग् <i>dis</i> , 'point out.'	भृ <i>bhri</i> , 'bear.'
कृ <i>kṛi</i> , 'do.'	दीप् <i>dīp</i> , 'shine.'	मद् <i>mad</i> , 'rejoice.'
कृप् <i>kṛish</i> , 'draw.'	दृग् <i>dṛiś</i> , 'see.'	मन् <i>man</i> , 'think.'
क्रम् <i>kram</i> , 'go.'	द्युत् <i>dyut</i> , 'shine.'	मा <i>mā</i> , 'measure.'
क्री <i>krī</i> , 'buy.'	द्रु <i>dru</i> , 'run.'	मुच् <i>muç</i> , 'liberate.'
क्रुध् <i>krudh</i> , 'be angry.'	द्विप् <i>dvish</i> , 'hate.'	मुह् <i>muh</i> , 'be foolish.'
क्षि <i>kshi</i> , 'waste away.'	धा <i>dhā</i> , 'place.'	मृ <i>mṛi</i> , 'die.'
क्षिप् <i>kship</i> , 'throw.'	नन्द् <i>nand</i> , 'rejoice.'	यज् <i>yaj</i> , 'sacrifice.'
ख्या <i>khyā</i> , 'relate.'	नश् <i>naś</i> , 'perish.'	यत् <i>yat</i> , 'strive.'
गम् <i>gam</i> , 'go.'	निन्द् <i>nind</i> , 'blame.'	यम् <i>yam</i> , 'restrain.'
ग्रह् <i>grah</i> , 'seize.'	नी <i>nī</i> , 'lead.'	या <i>yā</i> , 'go.'
ग्रा <i>ghrā</i> , 'smell.'	पच् <i>paç</i> , 'cook.'	यु <i>yu</i> , 'join.'
चर् <i>çar</i> , 'go.'	पत् <i>pat</i> , 'fall.'	युज् <i>yuj</i> , 'join.'
चि <i>çi</i> , 'collect.'	पद् <i>pad</i> , 'go.'	युध् <i>yudh</i> , 'fight.'
चिन्त् <i>çint</i> , 'think.'	पा <i>pā</i> , 'drink.'	रह् <i>rah</i> , 'quit.'
छद् <i>çhad</i> , 'cover.'	पा <i>pā</i> , 'protect.'	रूह् <i>ruh</i> , 'grow.'
जन् <i>jan</i> , 'produce.'	पू <i>pū</i> , 'purify.'	लब् <i>labh</i> , 'obtain.'
जि <i>jī</i> , 'conquer.'	प्रछ् <i>prach</i> , 'ask.'	वच् <i>vaç</i> , 'speak.'
जीव् <i>jīv</i> , 'live.'	बन्ध् <i>bandh</i> , 'bind.'	वद् <i>vad</i> , 'speak.'
ज्ञा <i>jñā</i> , 'know.'	बुध् <i>budh</i> , 'know.'	वस् <i>vas</i> , 'dwell.'
तन् <i>tan</i> , 'stretch.'	ब्रू <i>brū</i> , 'speak.'	वह् <i>vah</i> , 'bear.'

विद् <i>vid</i> , 'know.'	साध् <i>sādh</i> , 'complete.'	स्मृ <i>smṛi</i> , 'remember.'
विष् <i>viś</i> , 'enter.'	सृ <i>sṛi</i> , 'go.'	स्वप् <i>svap</i> , 'sleep.'
वृत् <i>vṛit</i> , 'be.'	सृज् <i>sṛij</i> , 'create.'	स्वृ <i>svṛi</i> , 'sound.'
शंस <i>śans</i> , 'praise.'	सृप <i>sṛip</i> , 'creep.'	हन् <i>han</i> , 'kill.'
शक् <i>śak</i> , 'be able.'	स्कन्द <i>skand</i> , 'go.'	हस् <i>has</i> , 'laugh.'
शी <i>śi</i> , 'lie down.'	स्तु <i>stu</i> , 'praise.'	हा <i>hā</i> , 'quit.'
शुक् <i>śuś</i> , 'grieve.'	स्था <i>sthā</i> , 'stand.'	हृ <i>hṛi</i> , 'seize.'
शुभ् <i>śubh</i> , 'shine.'	स्ना <i>snā</i> , 'bathe.'	हृप् <i>hṛiś</i> , 'be glad.'
श्रु <i>śru</i> , 'hear.'	स्पृश् <i>spriś</i> , 'touch.'	ह्लाद् <i>hlād</i> , 'be glad.'
सह <i>sah</i> , 'bear.'	स्मि <i>smi</i> , 'smile.'	हे <i>hve</i> , 'call.'

75. A cursory glance at the above list of common roots will serve to shew that they are all monosyllabic. In other respects they differ. Some consist of a single vowel only; some begin with one or two consonants, and end in a vowel, but none end in either अ *a* or औ *au*; some begin with a vowel, and end in one or two consonants; and some begin and end with one or two consonants, inclosing a medial vowel; so that a root may sometimes consist of only one letter, as इ *i*, 'to go,' and sometimes of four or more, as स्कन्द *skand*, 'to move.' Roots consisting of simple letters, such as कृ, भू, इ, जि, इप्, &c., are probably primitive; and those which have compound consonants, such as स्कन्द &c., are in all likelihood developed out of more primitive forms*. Those with cerebral letters, such as लुर् 'to roll,' have some of them been formed by adopting sounds from aboriginal dialects.

a. The few polysyllabic words recognized as roots have probably resulted from a constant habit of joining some particular preposition with some particular monosyllabic root till it has at length come to be regarded as part of the root; e.g. in सङ्ग्राम् *sangrām*, 'to fight,' अवधीर् *avadhīr*, 'to despise,' the prepositions सम् *sam* and अव *ava* have combined thus with the root. A few other polysyllabic roots are the result of the constant habit of reduplication; (as, दरिद्रा *daridrā*, 'to be poor;') जाग्रु *jāgri*, 'to be awake;') चकास् *śakās*, 'to shine;') वेवी *vevī*, 'to go,' 'peevade;') and a few are derived from nouns; as, कुमार *kumār*, 'to play,' from कुमार *kumāra*, a boy.' Most of the latter are of the 10th class, and may be regarded as nominal verbs (see 288. b).

* Thus झ्युत् *śyut* (also written *śūt*), 'to drop,' beginning with three consonants, was probably merely developed out of *rts. śyu*, *śyut*, a sibilant and dental having been added (cf. 51, 53, 84. III).

b. **न्** *n* and **श्** *s* at the beginning of a root are liable, according to 58 and 70, to be changed to **ख्** *x* and **ष** *sh*. Hence these roots are generally represented in Native Grammars as beginning with **ख्** and **ष**, because the Indian system exhibits that form which may occur under any circumstances (see 70. c. d). But in this Grammar, the real initials **न्** *n* and **श्** *s* will be retained.

c. According to Indian grammarians, roots are either *udatta* or *anudatta* (see explanation of accentuation at end of Grammar). *Udatta* roots take the inserted **इ** *i* in certain tenses (see 391), *anudatta* roots reject this inserted vowel (Pāṇ. vii. 2, 10). Native grammarians attach to roots (either at the beginning or end) certain symbolical letters or syllables indicative of peculiarities of conjugation, called *anubandhas*, 'appendages' (or technically **इत्** *it*), which have the *udatta* accent on the vowel used as an *anubandha*, to shew that the verb takes the *Parasmai* (243) terminations only (such verbs being then called *udattetaḥ*); or the *anudatta*, to shew that it takes the *Ātmane* only (such verbs being *anudattetaḥ*); or the *sarita*, to shew that it takes both (such verbs being *svaritetaḥ*). See Pāṇini 1. 3, 12. 72. 78.

The following is a list of Pāṇini's *anubandhas* (with one or two added by Vopadeva):

ञि indicates that the past participle suffixes (530, 553, called *nishṭhā* in native grammars) do not take the inserted *i*, vii. 2, 16. **इ** that a nasal is inserted before the last letter of the root in all the tenses; thus *nid-i* shews that the present is *nindāmi* &c., vii. 1, 58. **इर्** that the Aorist (or 3rd Pret.) is formed in two ways, either with form I (418) or form II (435); thus *ghush-ir* shews that the Aor. is either *aghoshisham* &c. or *aghusham* &c., and *drīṣ-ir* that the Aor. is either *adrāksham* or *adarśam*. **ई** that the past participle (530, 553) is formed without *i*, vii. 2, 14. **उ** that the indeclinable participle (555) may optionally reject *i*, while the past part. always rejects it, vii. 2, 56, 15. **उ** that *i* may optionally be inserted in the general tenses, vii. 2, 15. **वृ** that in the Caus. Aor. the radical long vowel must not be shortened, vii. 4, 2. **वृ** that the vowel may be either lengthened or shortened in the Caus. Aor. **लृ** that the Aor. takes form II (435) in the Par., iii. 1, 55. **ए** that Vṛiddhi is not admitted in the Aor. Par., vii. 2, 5. **औ** that the past pass. part. is formed with *na* instead of *ta*, viii. 2, 45. **अौ** that a root is *anudatta*, i.e. that it rejects the inserted *i*. **इ** that a root is inflected in the *Ātm.*, i. 3, 12. **श्** that a root is inflected in the Par. and *Ātm.*, i. 3, 72. **मि** that the past part. has a present signification, iii. 2, 187. **डु** that a noun with the suffix *athu* may be formed from the root; thus *ju-kshu* indicates that *kshavathu* may be formed from *kshu*, iii. 3, 89. **डु** that a noun with the suffix *trina* may be formed from the root; thus *du-kṛi* shews that *kṛi-trina* may be formed from *kṛi*, iii. 3, 88. **म्** that the vowel *a* must not be lengthened in forming the Causal, that in the 3rd sing. Aor. pass. (technically called *āṇ*, 475) and indec. part. of repetition (567, technically named *namul*) the vowel can be optionally lengthened or shortened, and that nouns of agency in *a* (580) can be formed from Causal stems having short radical vowels, vi. 4, 92. 93.

94. ¶ that a noun may be formed from the root by adding the suffix *á* (80. I), III. 3, 104.

76. Since every word in Sanskrit, whether substantive, adjective, verb, or adverb, stands in close filial relationship to its root, the learner is recommended to commit to memory the commonest roots, as given at 74. *b*. He will thus become master of a large family of words, which are easily remembered when attention is directed to the leading radical idea running through them all.

a. For example: let him take one of the foregoing roots, *budh*, 'to know;' out of it are developed, 1st, a set of simple substantives; 2ndly, of simple adjectives; 3rdly, of simple verbs: e.g. *bodha* or *bodhana*, 'knowledge;' *buddhi*, 'intellect;' *bodhaka*, 'an informer;' *bauddha*, 'a Buddhist;' *budha*, 'wise;' *buddhimat*, 'intellectual;' and the following verbs, *bodhati*, 'he knows;' *budhyate*, 'it is known;' *bodhayati*, 'he informs;' *bubhutsate* or *bubodhishati*, 'he wishes to know;' *bobudhyate*, 'he knows well.' And the simple idea contained in the root may be endlessly extended by the prefixing of prepositions; as, *prabodha*, 'vigilance;' *prabudhyate*, 'he awakes,' &c.

b. Similarly, from the root *man*, 'to think,' a vast number of derivatives are developed, throughout all of which the leading radical idea is traceable; e.g. *ma-ta* (i. e. *man*+*ta*), 'thought,' 'an opinion;' *ma-ti* (i. e. *man*+*ti*), 'mind;' *mati-mat*, 'mind-possessing;' *man-ana*, 'thoughtful;' *man-as*, 'mind;' *manas-vin*, 'intelligent;' *maná*, 'devotion;' *maná-yu*, 'zealous;' *man-íshá*, 'reflection;' *maní-shita*, 'desired;' *maníshin*, 'wise;' *man-u*, 'man;' *man-tu*, 'an adviser;' *man-tri*, 'a thinker;' *man-tra*, 'a sacred text;' *mantrin*, 'a counsellor;' *mantri-tva*, 'office of a minister;' *man-man*, 'desire;' *manyu*, 'courage;' *mána*, 'pride;' *mánana*, 'honouring;' *mánava*, 'belonging to man,' &c.; *mánasa*, 'mental;' *mánita*, 'honoured;' *mánin*, 'proud;' *mánusha*, 'human;' *mánágsá* (from the Desid. stem), 'investigation;' *mínáysya*, 'to be investigated.'

Similarly, after prefixing prepositions (such as *anu*, *abhi*, *ava*, *ni*, *prati*, *vi*, *sam*, &c.) to the root, the meaning may be extended and a large number of derivatives formed; e.g. from *anu-man*, 'to assent:'—*anu-mata*, 'agreed to;' *anu-muti*, 'assent;' *anu-manana*, 'assenting.' From *ava-man*, 'to despise:'—*ava-mata*, 'despised;' *ava-mati*, 'disrespect;' *ava-mána* and *ava-mánana*, 'dishonour;' *ava-mánin*, 'holding in contempt;' *avamáni-tá*, 'disrespectfulness.'

77. It has been shewn at 74 that a stem (*prátipadika*) is an intermediate state between the root and nominative case—the crude form of the noun, which serves as a kind of stock out of which its eight cases, beginning with the nominative, are made, as it were, to grow. In a Greek or Latin dictionary we look for the noun under the nominative case; but in Sanskrit we look for it under its stem. Thus, *bodha*, *bodhana*, *tat*, *pañcan*, *bhavat* are the stems under

which the nominative cases *bodhas*, *bodhanam*, *sas*, *pañca*, *bhavan* are to be sought.

The stem is, in truth, no mere useless grammatical invention. It is that form of the noun which, with occasional modifications, is used in the formation of compound words, and in this respect may be regarded as the most general of cases. And since every Sanskrit sentence contains more compound words than simple, it may even be said, that the stem is the form under which the noun most usually appears.

Similarly, Greek and Latin grammarians might have supposed a root *λεγ*, from which was drawn out the nouns *λέξις*, *λεξικός*, *λεκτός*, *καταλογία*, *ἔλλογος*, and the verbs *λέγω*, *καταλέγω*, *ἐλλογέω*: so also, a root *scrib*, from which was derived the nouns *scriptio*, *scriptum*, *scriptor*, *scriptura*; and the verbs *scribo*, *perscribo*, *uscribo*: or a root *nau*, from which would come *navta*, *navis*, *nauticus*, *navalis*, *navigo*, &c. And a stem *λεξι* and *λεξικο* of *λέξις*-s and *λεξικό*-s, and *nari* of *navi-s*: which stem is, in fact, the form used in the formation of compound words, as in *λεξικο-γράφος* and *navi-ger*.

78. It will now be perceived that the consideration of Sanskrit nouns must divide itself into two heads: 1st, the formation of the stem; 2ndly, the inflexion or declension of the stem; that is, the adaptation of the stem to a common scheme of case-terminations.

a. In fact, the same system applies both to nouns and verbs. As in verbs (see 248) the formation of a verbal stem from a root precedes the subject of verbal inflexion or conjugation, so in nouns the method of forming the stem from the root precedes declension.

b. Moreover, nouns, substantive and adjective, are classified into separate declensions, according to the finals of their *stems*, not according to the finals of their nominative cases. In Greek and Latin grammars a similar system of classification is now adopted.

c. The final syllable of nominal stems may end in almost any letter of the alphabet except *ङ* *n*, *ञ* *ñ*, and *य* *y*.

Those stems that end in vowels may be conveniently separated under four classes, each class containing masc., fem., and neuter nouns; the 1st ending in *अ* *a*, *आ* *á*, and *ई* *í*; the 2nd in *इ* *i*; the 3rd in *उ* *u*; and the 4th in *ऋ* *ṛi*.

Those that end in consonants may also be arranged under four classes; the 1st, 2nd, and 3rd, ending in *त* *t* and *द* *d*, *न* *n*, and *स* *s*, respectively (compare 44); and the 4th comprising all other final consonants.

Primary and Secondary Derivatives.

79. Nominal stems (*prātipadika*), formed by means of suffixes (*pratyaya*), are of two kinds: 1. Primary derivatives formed immediately from a root, or from a modified form of it, by addition of a *Kṛit*-suffix (hence called *Kṛid-anta*, 'ending in a *Kṛit*-suffix,' the word *Kṛit* being an example of a primary derivative); under which head are included some participles formed with *anīya*, *tavya*, *ya* (which with *elima* are sometimes called *Kṛitya* suffixes); as also words formed with *Upādi** suffixes. 2. Secondary derivatives, formed from the stems of primary derivatives by means of Taddhita suffixes, and therefore called secondary (for examples see 80. A. B).

Observe—It is not intended that the student should commit the following lists of suffixes to memory, but he is recommended to note carefully the final letters of the stem under each of the eight classes.

FORMATION OF THE STEMS OF NOUNS.

80. FIRST CLASS.—Stems ending in अ a (m. n.); in आ á and ई í (f.)

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

Observe—A list of adverbial suffixes will be found at 718–725, and the participial suffixes will be more fully explained 524–582. Feminine suffixes must be looked for under their corresponding masculine forms. In the examples which follow, the meaning of roots will not be given when they coincide with that of their derivatives. Thus when *bheda*, 'division,' is said to come from *bhid*, it is implied that the root *bhid* means 'to divide.' In a few cases the meanings of roots are omitted when doubtful. *From* is written fr.; *Root*, rt.

I. अ -a, forming, 1st, abstract nouns, generally masculine, after Vṛiddhi of a medial radical *a* and Guṇa (with some exceptions) of a vowel capable of gunation; a final palatal *é* or *j* being changed to its corresponding guttural *k* or *g*† (cf. 20. c, 24, 25); e.g. *bheda*, m. 'division,' fr. *bhid*; *veda*, m. 'knowledge,' fr. *vid*;

* A list of suffixes 'beginning with the suffix *up*' (i.e. *u*, with the indicative letter *ṇ*), so called from the words *káru*, *váyu*, &c. in the first Sūtra being formed with this suffix. The sense of *Upādi* derivatives frequently does not agree with the meaning of the root, and even when it does, usually receives a special signification; e.g. *káru*, though it involves the general idea of *doing*, means especially 'an artisan.'

† Forms like *paśa*, *varja*, &c. (from *paś*, *vrj*), generally found at the end of a compound, retain the palatal; e.g. *kim-paśa*, *rasa-varja*, &c.

bhava, *bhāva*, m. 'existence,' fr. *bhū*; *bhara*, *bhāra*, m. 'a load,' fr. *bhri*, 'to bear'; *bodha*, m. 'knowledge,' fr. *budh*; *jaya*, m. 'conquest,' fr. *ji*; *pāka*, m. 'cooking,' fr. *paē*; *yoga*, m. 'joining' &c., *yuga*, n. 'a yoke,' fr. *yuj*; *yāga*, m. 'a sacrifice,' fr. *yaj*.

Forming, 2ndly, other nouns, substantive and adjective, especially nouns of agency (fem. *ā*, sometimes *ī*); e.g. *plava*, 'what swims,' fr. *plu*; *sarpa*, 'what creeps,' fr. *srīp*; *deva*, 'a god,' fr. *div*, 'to shine'; *cara* (fem. *ī*), 'one who goes,' fr. *car*; *jana*, 'a man,' fr. *jan*, 'to produce'; *śubha*, 'beautiful,' fr. *śuhh*; *kara*, 'doing,' fr. *kṛi*; *jaya*, 'conquering,' fr. *ji*; *dama*, 'subduing,' fr. *dam*. Cf. Gr. forms in *o* = Sk. *a*; e.g. *λύκο-ς*, *λόγo-ς*, *φόρο-ς*, *φάρo-ς*, *ζυγό-ν*, *εργo-ν*, &c.: Lat. *sonu-s*, *deu-s*, *viru-s*, &c. Words like *kara*, *ara*, *jaya*, *plava* often occur at the end of such compounds; as, *bhayan-kara* or *bhaya-kara* (fem. *ī*), 'fear-causing' (see 580); *arin-dama*, 'foe-taming'; (cf. *ἑπo-δαμoς*, *veri-dicus*, *grandi-loquus*, *omni-vorus*, &c.) When *su*, 'well,' and *du*, 'ill,' are prefixed to such words, they take a Passive sense, as in Greek (576. *a*); e.g. *su-kara* (fem. generally *ī*), 'easy to be done'; *dush-kara* (fem. generally *ī*), 'difficult to be done,' &c. Cf. *εὐ-φορος*, *δύς-φορος*, *δύς-τομος*, &c.

आ -ā, frequently without change of the radical vowel, forming feminine substantives (Pāṇ. III. 3, 103-105); e.g. *bhidā*, 'splitting,' fr. *bhid*; *kshudhā*, 'hunger,' fr. *kshudh*; *mudā*, 'joy,' fr. *mud*, 'to rejoice'; *sprīhā*, 'desire,' fr. *sprīh*; *lekḥā*, 'writing,' fr. *likh*; *jarā*, 'old age,' fr. *jri*, 'to grow old': often added to the desiderative stem (Pāṇ. III. 3, 102); e.g. *pīpāsā*, 'thirst,' fr. Desid. of *pā*, 'to drink': sometimes to the intensive stem; e.g. *lohīyā*, 'determination to cut,' fr. Intens. of *lū*, 'to cut.' Cf. Gr. forms in *α*, *η*; e.g. *φορ-ά*, *φυγ-ή*, *τομ-ή*, *σποδ-ή*: Lat. *tog-a*, *mol-a*.

ई -ī, forming a large class of feminine nouns, generally corresponding to masculines in *a* (see 123); e.g. *gopī*, 'a herdsman's wife' (see Pāṇ. IV. 1, 48); *devī*, 'a goddess'; *nadī*, 'a river'; *vrikī* (nom. *īs*), 'a she-wolf'; *siṅhī*, 'a lioness'; *putrī*, 'a daughter.' Many of such feminines in *ī* and *ī* are not strictly formed with Kṛit suffixes, being rather derived from masculines, or formed with Taddhita suffixes: some words like *Indra*, 'the god Indra,' have a fem. form for the goddess; e.g. *Indrīnī*, 'the wife of Indra.'

II. **अक -aka** (having six technical names, **कुन**, **वुन**, **जुन**, **वुन**, **खल**, **खुच**), forming adjectives (fem. *akā* or *ikā*) and nouns of agency (see 582. *b*), after Vṛiddhi of a final vowel and generally of medial *a*, and Guna of any other vowel; e.g. *tāp-aka*, 'inflammatory,' fr. *tap*, 'to burn'; *kār-aka*, 'a doer,' fr. *kṛi*; *nāy-aka*, 'a leader,' fr. *nī*; *nart-aka*, 'a dancer,' fr. *nṛi*; *sādh-aka* (fem. *akā* or *ikā*), 'effective,' fr. *sādh*; *khan-aka*, 'a digger,' fr. *khan*.

Observe—The feminine of the agents is usually formed with *ikā*; e.g. *kārikā*, *nāyikā*.

III. **अत्र -a-tra**. See -tra.

IV. **अन -ana** (having nine technical names, **कु**, **कुन**, **पुच**, **पुन**, **लु**, **लुन**, **लुद**, **लुद**, **लुद**), forming, 1st, a large class of chiefly neuter substantives after

Guṇa of the root; e. g. *nay-ana*, n. 'the eye,' fr. *ní*, 'to guide;' *dána*, n. 'a gift,' fr. *dá*; *sthána*, n. 'place,' fr. *sthá*, 'to stand;' *darpa-ana*, 'a mirror,' fr. *dr̥ip*, 'to make proud;' *śay-ana*, n. 'collection,' fr. *śi*; *vad-ana*, 'the mouth,' fr. *vad*, 'to speak;' *śay-ana*, 'a couch,' fr. *śi*, 'to lie down.'

Forming, 2ndly, nouns of agency (see 582. c) and adjectives (fem. *anā* or *anī*); as, *nart-ana*, 'a dancer,' fr. *nrit*; *śobh-ana*, 'bright,' fr. *śubh*.

Observe—The feminine of the agents is in *anī*. Cf. ὄργανο-ν, δρέπανο-ν, ἱκανό-ς, πικρό-ς, &c.

V. **अनीय** -*anīya*, forming future passive participles (see 570) after Guṇa of a radical vowel liable to gunation; e. g. *śay-anīya*, 'to be collected,' fr. *śi*, 'to collect.' According to Schleicher -*anīya* is for -*ana*+*ya*.

VI. **आ** -*ā*. See page 58.

VII. **आक** -*āka* (fem. *āktī*), forming a few adjectives and nouns of agency; e. g. *jalp-āka*, 'chattering,' fr. *jalp*; *bhiksh-āka*, m., *bhiksh-āktī*, f. 'a beggar,' fr. *bhiksh*.

VIII. **आन** -*āna* (शानच्, चानश्, शानन्, आनच्), forming, 1st, present participles Ātm. (see 526; cf. -*māna*, XXVII); e. g. *lih-āna*, 'licking,' fr. *lih*; *śay-āna*, 'lying down,' fr. *śi*; *cinv-āna*, 'collecting,' fr. *śi-nu*, present stem of *śi*.

Forming, 2ndly, perfect participles Ātm. (see 554. d); e. g. *bubhuj-āna*, 'one who has bent,' fr. *bu-bhuj*, perfect stem of *bhuj*, 'to bend;' *dadṛś-āna*, 'one who has seen,' fr. *da-dṛś*, perfect stem of *dṛś*.

IX. **इत** -*i-ta*, **इतय** -*i-tavya*. See -*ta*, -*tavya*.

X. **इर** -*ira*, **इल** -*ila*. See -*ra*, -*la*.

XI. **ई** -*ī*. See page 58.

XII. **उक** -*uka* (कुक्, उक्न्, उक्न्, उक्न्, युक्न्, युक्न्), forming a few adjectives after Guṇa or Vṛiddhi of a radical vowel; e. g. *varsh-uka*, 'rainy,' fr. *vṛish*; *kām-uka*, 'amorous,' fr. *kam*.

XIII. **उक** -*ūka*, forming adjectives and nouns of agency from intensive stems; e. g. *vāvad-ūka*, 'talkative,' fr. Intens. of *vad*, 'to speak;' *yáyaj-ūka*, 'constantly sacrificing,' fr. Intens. of *yaj*, 'to sacrifice.'

XIV. **एय** -*enya*, forming a kind of future passive participle after either gunation or weakening of the root; e. g. *var-enya*, 'desirable,' fr. *vṛi*, 'to choose;' *uś-enya*, 'to be wished,' fr. *vaś*, 'to wish.'

XV. **एर** -*era*, forming a few adjectives and substantives; e. g. *pat-era*, 'flying,' 'a bird,' fr. *pat*, 'to fly;' *muh-era*, 'a fool,' fr. *muh*.

XVI. **क** -*ka*, forming a few words; e. g. *śush-ka*, 'dried up,' fr. *śush* (see 548); *dhā-ka*, m. 'a receptacle,' fr. *dhā*, 'to hold.' Cf. Gr. *θύ-κη*: Lat. *lo-cu-s*, *pau-cu-s*. For the Taddhita suffix -*ka*, see LVI.

XVII. **त** -*ta*, -*i-ta*, forming past passive participles (see 530 &c.); sometimes without change of the root; sometimes with weakening of the root; sometimes with rejection of the final nasal of a root; frequently with insertion of *i* (which takes the place of *aya* in Causals and verbs of the 10th class); e. g. *śru-ta*, 'heard,'

fr. *śru*; *jñā-ta*, 'known,' fr. *jñā*; *kṛi-ta*, 'done,' fr. *kṛi*; *sthi-ta*, 'stood,' fr. *sthā*; *ga-ta*, 'gone,' fr. *gam*; *ta-ta*, 'stretched,' fr. *tan*; *pat-i-ta*, 'fallen,' fr. *pat*; *grāh-ī-ta*, 'seized,' fr. *grah* (inserted *i* lengthened); *ved-i-ta*, 'made known,' fr. Caus. of *vid*. Cf. Gr. *κλυ-τό-ς*, *γνω-τό-ς*, *στα-τό-ς*: Lat. *da-tu-s*, *sta-tu-s*, (*g*)*no-tu-s*, &c.

XVIII. **तय** *-tarya*, *-i-tarya*, forming future passive participles from the stem of the first future (see 569); e.g. *kar-tarya*, 'to be done,' fr. *kṛi*; *dā-tarya*, 'to be given,' fr. *dā*; *sto-tarya*, 'to be praised,' fr. *stu*; *chet-tarya* (for *ched-tarya*), 'to be cut,' fr. *chid*; *yok-tarya*, 'to be joined,' fr. *yuj*; *pak-tarya*, 'to be cooked,' fr. *pac*; *bhav-i-tarya*, 'to be become,' fr. *bhū*; *bodhay-i-tarya*, 'to be made known,' fr. Caus. of *bhū*; *grah-ī-tarya*, 'to be seized,' fr. *grah*. Cf. Gr. participles in *-τέ-ος* (for *τέ-ε-ος*), as *δα-τέ-ος*, *θε-τέ-ος*.

XIX. **त्य** *-tya*, forming future passive participles after roots ending in short vowels (see 572); e.g. *kṛi-tya*, 'to be done,' fr. *kṛi*; *i-tya*, 'to be gone,' fr. *i*; *stu-tya*, 'to be praised,' 'laudable,' fr. *stu*; *bhṛi-tya*, 'to be borne,' fr. *bhṛi*. These are occasionally used as substantives; e.g. *bhṛityā*, f. 'maintenance.'

XX. **त्र** *-tra* (*-trā*), *-a-tra*, *-i-tra* (for the adverbial suffix *tra* see 720), forming (after Guṇa of a root capable of gunation) nouns denoting some instrument or organ, generally neuter; e.g. *śro-tra*, n. 'organ of hearing,' 'ear,' fr. *śru*; *pī-tra*, n. 'a drinking-vessel,' fr. *pā*; *vas-tra*, n. 'a garment,' fr. *vas*, 'to wear'; *chat-tra*, n. 'an umbrella,' fr. *chad*, 'to cover'; *gā-tra*, n. 'a limb,' fr. *gā*, 'to go'; *vak-tra*, n. 'the mouth,' fr. *vac*, 'to speak'; *ne-tra*, n. 'an eye,' fr. *nī*, 'to lead.'

A few are masculine and feminine; e.g. *daṇṣh-tra*, m. or *daṇṣh-trā*, f. 'instrument of biting,' 'a tooth,' fr. *daṇṣ*; *man-tra*, m. 'a holy text,' 'prayer,' fr. *man*, 'to reflect'; *yā-trā*, 'provisions (for a journey),' fr. *yā*, 'to go'; *vāra-trā*, f. 'instrument of surrounding,' 'a strap,' fr. *vṛi*.

Sometimes *i* is inserted between the root and suffix; e.g. *khan-i-tra*, n. 'a spade,' fr. *khan*, 'to dig'; *car-i-tra*, n. 'proceedings,' fr. *car*, 'to go'; and sometimes the present stem is used; e.g. *kṛinta-tra*, n. 'a plough,' fr. *kṛit*, 'to cleave'; *patu-tra*, n. 'a wing,' fr. *pat*, 'to fly'; *vadha-tra*, n. 'a weapon,' fr. *vadh*, 'to kill.' Cf. similar Gr. forms in *-τρο-ν*, *-θρο-ν*, &c.; e.g. *νίπ-τρο-ν*, *ἄρο-τρο-ν*, *βάκ-τρο-ν*, *βά-θρο-ν*, *ῥή-τρα*, *φρά-τρα*, *κοιμή-θρα*: Lat. *ras-tru-m*, *ros-tru-m*, *ara-tru-m*, *plec-tru-m*, *fulge-tra*, &c.

XXI. **त्वा** (*-tva* for secondary suffix *-tea* see LXVIII), forming a kind of future passive participle (probably an abbreviated form of *-teya*, *-taeya*) after Guṇa of a radical vowel capable of gunation; e.g. *kar-tva*, 'to be done,' fr. *kṛi*; *je-tva*, 'to be conquered,' fr. *ji*; *vak-tva*, 'to be spoken,' fr. *vac*; *snā-tva*, 'fit for ablutions,' fr. *snā*.

-tvā, forming indeclinable past participles (see 555), appears to be a kind of instrumental case of a suffix *tva* (see 555. a), and is either added to the root or to the same weakened form of the root as the *-ta* of the past passive participle (see XVII); e.g. *kṛi-tvā*, 'having done,' fr. *kṛi*; *sthi-tvā*, 'having stood,' fr. *sthā*; *uk-tvā*, 'having spoken,' fr. *vac*, 'to speak': sometimes an *i* is inserted; e.g.

vid-i-tvá, 'having known,' fr. *vid*; *likh-i-tvá* or *lekh-i-tvá*, 'having written,' fr. *likh*; *corayi-tvá*, 'having stolen,' fr. *čur*, 'to steal.'

-tvá, a Vedic form of *-tvá* (e.g. *kṛi-tvá*, 'having done'), appears to be for *tváyá* (which is thought to be for *tvayá*).

XXII. *व्य* *-tva*, a Vedic abbreviated form of *-tavya* (see XVIII); e.g. *kṛi-tva*, 'able to perform,' 'effectual,' fr. *kṛi*.

XXIII. *य* *-tha* or *-a-tha*, forming some nouns of either gender; e.g. *yá-tha*, n. 'a herd,' 'flock,' &c., fr. *yu*, 'to unite'; *uk-tha*, n. 'praise,' fr. *uc*, a form of *vac*, 'to speak'; *tír-tha*, m. n. 'a sacred bathing-place,' fr. *trí*, 'to cross over'; *ní-tha*, m. n. 'guiding,' fr. *ní*; *gam-a-tha*, m. 'a traveller,' fr. *gam*, 'to go'; also *ut-atha*, *rav-atha*, *śap-atha*, *śvas-atha*.

XXIV. *न* *-na*, forming (in place of *-ta*, q.v.) many past passive participles (see 530-540); e.g. *bhin-na*, 'broken,' fr. *bhid*; *bhag-na*, 'broken,' fr. *bhāj*; *an-na*, 'eaten,' fr. *ad*; *stír-na*, 'spread,' fr. *stṛi*.

Forming also a few nouns, generally masculine; as, *yaj-ná* (57. c), m. 'sacrifice,' fr. *yaj*; *yat-na*, m. 'effort,' fr. *yat*; *śvap-na*, m. 'sleep,' fr. *śvap*; *uśh-na*, m. n. 'heat,' fr. *uśh*, 'to burn.'

Forming also a few feminine nouns in *-ná*; e.g. *uśh-ná*, 'heat'; *trīśh-ná*, 'thirst,' fr. *trīśh*; *yác-ná* (57. c), 'a request,' fr. *yác*. Cf. Gr. ὕπν-ος, στρυγ-νό-ς, δεῖν-ός, στέφ-νος: Lat. *som-nu-s*, *may-nu-s*, *ple-nu-s*, *reg-nu-m*.

XXV. *म* *-ma* (मक्, मन्), forming adjectives and a few masculine and neuter substantives, generally without change of the radical vowel; e.g. *bhí-ma*, 'terrible,' fr. *bhí*, 'to fear'; *tig-ma*, 'sharp,' fr. *tij* (cf. 80. I); *idh-ma*, m. 'fuel,' fr. *idh*, 'to burn'; *ghar-ma*, m. 'heat,' fr. *ghṛi* (after Guṇa); *dhu-ma*, m. 'smoke,' fr. *dhu*; *yug-ma*, n. 'a pair,' fr. *yuj*, 'to join.' Cf. Gr. θερ-μός, θυ-μός, ἄν-ε-μος: Lat. *fu-mu-s*, *an-i-mu-s*.

XXVI. *मर* *-mara* (मरन्), forming a few adjectives and substantives; e.g. *ghas-mara*, 'voracious,' fr. *ghas*, 'to devour'; *ad-mara*, 'gluttonous,' fr. *ad*, 'to eat.'

XXVII. *मान* *-mána* (liable to become *mána*), added to the stem of the present tense of the first, fourth, sixth, and tenth classes of verbs Primitive, and of verbs Causal and Passive (see 526-528) to form present participles *Átm.*, and to the stem of the second future tense to form future participles *Átm.* (see 578); e.g. *bhara-mána*, 'bearing,' fr. *bhṛi*; *kṛiya-mána*, 'being made,' fr. *Pass.* of *kṛi*; *bodhaya-mána*, 'informing,' fr. *Caus.* of *budh*; *dásya-mána*, 'about to give,' fr. the stem of the second future of *dá*. In the Veda *mána* is also added (instead of *ána*) to the stem of the perfect, to form perfect participles *Átm.*; e.g. *sasṛi-mána* (for *sasrána*), fr. *sṛi*, 'to go'; *śja-mána*, fr. *yaj*, 'to sacrifice'; cf. suffix *-ána*. Cf. Gr. φερό-μενος, διδο-μενος, δωσθ-μενος: Lat. *alu-mnu-s* (for *alo-meno-s*), *Vertu-mnu-s* (for *verto-meno-s*).

XXVIII. *य* *-ya* (यप्, यक्, यत्, य, यत्), forming future passive participles (see 571-576), adjectives, and substantives, generally after Guṇa or Vriddhi, and

sometimes other changes of the root (see 571); e.g. *śe-ya*, 'to be gathered,' fr. *śi-stav-ya* or *stāv-ya*, 'to be praised,' fr. *stū*; *yog-ya* and *yoj-ya*, 'to be joined,' fr. *yuj*; *guh-ya* and *goh-ya*, 'to be concealed,' fr. *guh*.

Forming also many neuter abstract substantives; e.g. *vāk-ya*, n. 'speech,' fr. *vac*; *bhog-ya*, n. 'wealth,' 'corn,' *bhoj-ya*, n. 'food,' both fr. *bhuj*, 'to enjoy.'

Forming also feminine substantives in *yā*; e.g. *vid-yā*, f. 'knowledge,' fr. *vid*; *vraj-yā*, f. 'wandering about,' fr. *vraj*; *śay-yā*, f. 'a couch' (for *śe-yā*), fr. *śi*, 'to lie down;' cf. *jā-yā* (i. e. *jan-yā*), 'a wife;' *chā-yā* (i. e. *chad-yā*), 'shade;' *mā-yā* (i. e. *man-yā*), 'illusion.' Cf. Gr. ἄγ-ιo-ς (= *yij-ya-s*), στῦγ-ιo-ς: Lat. *gen-ius*, *in-gen-ius*, *con-jug-ius*.

For the indeclinable participial suffix *ya* (ल्यप्) see 555.

XXIX. *र-रा* (कृन्, रक्, र, रन्, डृद्), *-a-ra*, *-i-ra* (क्रिरच्), *-u-ra*, forming adjectives, nouns of agency, &c.; e.g. *dīp-ra*, 'shining,' fr. *dīp*; *kship-ra*, 'swift,' fr. *kship*, 'to throw;' *vand-ra*, 'worshipping,' fr. *vand*; *chid-ra*, 'pierced,' 'a hole' (neut.), fr. *chid*, 'to cut;' *aj-ra*, m. 'a plain,' *aj-i-ra*, 'active,' 'an area' (neut.), fr. *aj*; *pat-a-ra*, 'flying,' fr. *pat*: also with *i* or *u* inserted; e.g. *chid-i-ra*, m. 'an axe,' *chid-u-ra*, 'cutting,' fr. *chid*, 'to cut;' *rudh-i-ra*, 'red;' *bhid-u-ra*, 'splitting,' 'fragile,' 'a thunderbolt' (neut.); *bhās-ura*, 'shining' (= *bhās-vara*), fr. *bhās*. Cf. Gr. λαμπ-ρό-ς, ἐρῦθ-ρό-ς, ἄγ-ρό-ς, φαν-ε-ρός: Lat. *rub-er* (stem *ru-bro*), *rubra*, *ag-er*, *gna-ru-s*, *pu-ru-s*.

XXX. *ल-ल* (लृ, लक्), *-a-la*, *-i-la*, *-u-la*, forming adjectives, &c. = *-ra*, &c. above; e.g. *śuk-la* (= *śuk-ra*), 'white,' fr. *śu*, 'to shine;' *tar-a-la*, 'tremulous,' fr. *trī*; *an-i-la*, 'wind,' fr. *an*, 'to blow;' *harsh-u-la*, 'delighted,' fr. *hriśh*. Cf. Gr. μεγ-άλο-ς, δει-λό-ς, τρεχ-αλό-ς, φῦ-λο-ν: Lat. *sel-la* (for *sed-la*), *tremulu-s*, &c.

XXXI. *व-वा* (कृन्, वन्, व), forming participles, adjectives, and substantives; e.g. *pak-va*, 'cooked,' fr. *pac* (regarded as a past passive participle, see 548); *aś-va*, 'a horse,' fr. an assumed rt. *aś*, 'to be quick;' *e-va*, 'going,' fr. *i*; *pad-va*, 'a road,' fr. *pad*, 'to go.' Cf. Gr. ἴπ-πο-ς (for *ik-fo-ς*): Lat. *eq-uu-s*, *ard-uu-s* (= *úrdh-va*), *ar-vu-m*, *æ-vu-m*.

XXXII. *वर-vara* (कृरप्, वरच्, वरद्, &c.), forming adjectives, nouns of agency, &c. (fem. generally *ī*); *naś-vara* (fem. *ī*), 'perishing,' fr. *naś*, 'to perish;' *śś-vara*, 'a ruler,' fr. *śś*; *sthā-vara*, 'stationary,' fr. *sthā*, 'to stand.' After roots ending in short vowels or a nasal, *t* is sometimes inserted; as, *i-t-vara*, 'going' (fem. *ī*), fr. *i*; *ji-t-vara*, 'conquering,' fr. *ji*; *ga-t-vara*, 'going,' fr. *gam*.

XXXIII. *ञ-sna* (कृञ्), forming a few adjectives; e.g. *tik-shṇa*, 'sharp,' fr. *tij*; *ślak-shṇa*, 'smooth' (said to be fr. *ślish*).

XXXIV. Other uncommon suffixes (mostly Uṇádi, see 79. note) forming primary derivatives of this class are, *-angu*, e.g. *tar-angu* (according to some rather *taran-ga*), *pat-anya*; *-aṇḍa*, e.g. *kar-aṇḍa*, *tar-aṇḍa*; *-ata*, e.g. *darś-ata*, *pac-ata*, *yoj-ata*; *-anta*, e.g. *jay-anta*, *tar-anta*, *vas-anta*; *-anya*, e.g. *tur-anya*, *nabh-anya*, *parj-anya*; *-apa*, e.g. *ul-apa*, *ush-apa*, *maṇḍ-apa*; *-abha*, e.g. *riśh-abha*, *gard-abha*,

vṛish-abha, *śar-abha*; -*ama*, e. g. *kal-ama*, *ruś-ama*, *sar-amá*; -*amba*, e. g. *kar-amba*; -*asa*, e. g. *śam-asa*, *div-asa*, *man-asa*, *vaś-asa*; -*asána*, 'being,' pres. part. of *as*, 'to be,' e. g. *mand-asána*, *vṛidh-asána*; -*āṇaka*, e. g. *dhav-āṇaka*, *lav-āṇaka*; -*ánaka*, e. g. *bhay-ánaka*, *śay-ánaka*; -*āyya*, e. g. *pan-āyya*, *panay-āyya*, *mah-āyya*; -*āra*, e. g. *ang-āra*, *tush-āra*; -*āla*, e. g. *kap-āla*, *kar-āla*, *śash-āla*; -*ika*, e. g. *kṛish-ika*, *vṛish-ika*; -*isha* (i. e. -*isa*), e. g. *ām-isha*, *tav-isha*, *aryath-isha*; -*ika*, e. g. *an-ika*, *dṛish-ika*, *śar-ika*; -*īla*, e. g. *kṛip-īla*; -*īra*, e. g. *gabh-īra*, *śar-īra*, *hiṃs-īra*; -*īsha*, e. g. *ṛij-īsha*, *pur-īsha*, *man-īshá*; -*utra*, e. g. *tar-utra*, *var-utra*; -*una*, e. g. *ar-uṇa*, *arj-una*, *yam-uná*, *var-uṇa*; -*usha*, e. g. *nah-usha*, *pur-usha*, *man-usha*; -*ūkha*, e. g. *may-ūkha*; -*útha*, e. g. *jar-útha*, *var-útha*; -*úra*, e. g. *may-úra*; -*úla*, e. g. *lāṅg-úla*; -*elima*, e. g. *paś-elima*, *bhid-elima* (576. b); -*ora*, e. g. *kāth-ora*, *sah-ora*; -*kara*, e. g. *push-kara*, *tas-kara*; -*trima*, e. g. *kṛi-trima*, *pak-trima* (Pāṇ. III. 3, 88); -*thaka*, e. g. *gá-thaka* (perhaps for *gátha-ka*); -*sa*, e. g. *drap-sa*, *vṛik-sha*, *ghran-sa*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives.

Preliminary Observations.

a. The final vowels of the nominal stems of primary derivatives are liable to certain changes before Taddhita suffixes beginning with vowels or *y*; thus (1) *a*, *á*, *i*, *í* are rejected; e. g. *śúci*, 'pure'; *śauśa*, 'purity'; (2) *u*, *ú* are gunated into *o*, which then becomes *av*; e. g. fr. *Manu* comes *Mānav-a*, 'a descendant of Manu'; (3) *o* and *au* become *av* and *áv* according to the general rules of Sandhi; e. g. from *go*, 'a cow,' comes *gavya*, 'relating to cows'; from *nau*, 'a ship,' comes *návika* and *návya*, 'belonging to a ship.'

b. A final *n* is generally rejected before Taddhita suffixes beginning with consonants; and both *n* and its preceding vowel are sometimes rejected before vowels and *y*; e. g. *yuvan*, 'young,' *yuva-tá* or *yuva-tva*, 'youth'; *átman*, 'self,' *átmya* and *atmíya*, 'own,' 'personal.' There are, however, many exceptions to the latter part of this rule; e. g. *yauvana*, 'youth,' fr. *yuvan*; *rājanya*, 'regal,' fr. *rājan*; *átmanína* fr. *átman*.

c. It will be found that Taddhita or secondary suffixes often require Vṛiddhi of the first syllable of the words to which they are added, as in *mūla*, 'radical,' fr. *mūla*, 'a root'; *śauśa*, 'purity,' fr. *śúci*, 'pure.' Similarly, in the case of derivatives formed from compound words; e. g. *sauhṛida*, 'friendship,' fr. *su-hṛid*, 'a friend'; sometimes a double Vṛiddhi takes place, as in *sauhárda*, 'friendship,' fr. *su-hṛid*; *saubhágya*, 'good fortune,' fr. *su-bhaga*, 'fortunate.'

d. When the initial consonant of a word is compounded with *y* or *v* followed by *a* or *á*, as *vyághra*, 'a tiger,' *svara*, 'sound,' the *y* and *v* are generally resolved into *iy* and *uv*, thus *vyághra* and *suvara*, and then vṛiddhied, e. g. *vaiyághra*, 'relating to a tiger,' *sauvara*, 'relating to sound'; so also *śva*, 'self,' makes *sauva*, 'relating to self'; *śvan*, 'a dog,' *śauvana*, 'canine.' Similarly, *svasti* makes *sauvastika*; *nyáya*, *naiyáyika*; *sv-aśva*, *suvaśvi*. &c.

XXXV. **ञ** -*a* (fem. *i*), after Vṛiddhi of the first syllable, forming abstract nouns, collectives, patronymics, and adjectives expressing some relationship to the primitive noun; e.g. *śau'ā*, n. 'purity,' fr. *śuci*, 'pure'; *śaukṛida*, n. or *sauhārda*, n. 'friendship,' fr. *su-hṛid* (see Preliminary Obs. c); *pauruśa*, n. 'manliness,' fr. *puruśa*, 'a man'; *śaiśava*, n. 'childhood,' fr. *śiśu*, 'a child'; *kshaitra*, n. 'a collection of fields,' fr. *kshetra*, 'a field'; *Vāsishṭha*, 'a descendant of Vasisṭha'; *Mānava*, 'a descendant of Manu,' fr. *Manu*; *Vaiśṇava*, 'a worshipper of Viṣṇu,' fr. *Viṣṇu*; *pauruśa*, 'manly,' fr. *puruśa*, 'a man'; *saikata*, 'sandy,' fr. *sikatā*; *dāvava*, 'wooden,' fr. *dāru*, 'wood' (see Preliminary Obs. a); *vaiyākaraṇa*, 'grammatical,' fr. *vyākaraṇa*, 'grammar' (see Preliminary Obs. d).

XXXVI. **अक** -*aka* (बुच्, वुक्, वुन्, इवुन्, वुच्), generally after Vṛiddhi of the first syllable, forming adjectives (fem. generally *i*) and substantives (cf. *-ika*, *-ka*); e.g. *amaka*, 'flaxen,' fr. *umā*, 'flax'; *Angaka*, 'coming from An-ga'; *aushṭraka*, 'coming from camels,' 'a quantity of camels' (neut.), fr. *uśhṭra*, 'a camel'; *vātsaka*, n. 'a number of calves,' fr. *vatsa*, 'a calf.' The fem. of this suffix is sometimes *ikā*, which, however, may be regarded as the fem. of *ika*.

XXXVII. **आट** -*āta*, as *vācāta*, 'talkative,' fr. *vāc*, 'speech'; similarly, *śṛiṅgāta* fr. *śṛiṅga*.

XXXVIII. **आनी** -*ānī*, forming feminines from masculine nouns like *Indra*, see *Indrānī* under -*ī*, page 58. (Observe—*Agni*, 'fire,' has a fem. form *Agnāyī*, 'the goddess of fire.')

XXXIX. **आयन** -*āyana* (य्म, य्मन्, य्मक्, य्मक्, य्मन्), forming patronymics, &c., after Vṛiddhi of the first syllable; e.g. *Nārāyaṇa*, 'a name of Viṣṇu,' fr. *nara*.

XL. **आल** -*āla*, as *vācāla*, 'talkative,' fr. *vāc*, 'speech.'

XLI. **इक** -*ika* (fem. *ikī*), forming adjectives and a few collective nouns after Vṛiddhi of the first syllable; e.g. *dhārmika*, 'religious,' fr. *dharma*, 'religion'; *vaiṇavika*, 'a flute-player,' fr. *veṇu*; *Vaidika*, 'Vedic,' fr. *Veda*; *āhniku*, 'daily,' fr. *ahan*, 'a day'; *nyāyika*, 'knowing the Nyāya philosophy,' fr. *nyāya*; *dāvārika*, 'a porter,' fr. *dāvāra*; *kaidārika*, n. 'a quantity of meadows,' fr. *kedāra*. Cf. Gr. *πολεμ-ικό-ς*, *βασιλ-ικό-ς*: Lat. *bell-icu-s*, *naut-icu-s*, &c.

XLII. **इत** -*ita*, as *phalita*, 'having fruit,' fr. *phala* (the past passive part. of *phal* being *phulla*, 547. b); *rathita*, 'furnished with a chariot,' fr. *ratha*. Observe—This may be regarded as a past passive participle suffix added to the stems of nominal verbs, cf. *-ina* below.

XLIII. **इन** -*ina* (इनच्), as *phalina*, 'fruitful,' fr. *phala*; *malina*, 'dirty,' fr. *mala*; *śṛiṅgiṇa*, 'horned,' fr. *śṛiṅga*; *rathina*, 'having a carriage,' fr. *ratha*.

XLIV. **इनेय** -*ineya*, forming a few patronymics after Vṛiddhi of the first syllable; e.g. *saubhāgineya*, 'the son of an honoured mother,' fr. *su-bhagā*.

XLV. **इय** -*iya* (fem. *ī*), as *agriya*, 'foremost,' 'the best part' (neut.), fr. *agra*.

XLVI. **इर** -*ira* (fem. *ī*), as *medhira*, 'intelligent,' fr. *medhā*, 'intelligence'; *rathira*, 'going in a carriage,' fr. *ratha* (cf. -*ra*, LXXXVIII).

XLVII. इल-*ila* (fem. *ā*), as *phenila*, 'foamy,' fr. *phena*, 'foam' (cf. -*la*, LXXX).

XLVIII. इष्ठ-*ishṭha* (fem. *ā*), forming superlatives, as *alpiṣṭha*, 'least,' fr. *alpa*, 'little,' which also uses *kanishṭha* fr. rt. *kan* (see 192-194). Observe—Perhaps this suffix is in most cases rather primary than secondary, being generally added to the root or modified root, as *uru*, 'wide,' forms *varishṭha* fr. *vṛi* (see -*īyas*, 86. V). Cf. Gr. μέγ-ιστος, ῥῥ-ιστος: Lat. *juxta* for *jug-(i)sta*, lit. 'most joined.'

XLIX. ईन-*ina* (ख, खम्), forming adjectives and substantives, as *grāmīṇa*, 'rustic,' fr. *grāma*, 'a village;' *kalīna*, 'of good family,' fr. *kula*; *navīna*, 'new,' fr. *nava*; *adhvanīna*, 'a traveller,' fr. *adhvan*, 'a road;' *anupadīnā*, f. 'a boot,' fr. *anupada*; *āśvīna*, 'being a day's journey for a horse,' fr. *āśva*.

L. ईय-*īya*, forming adjectives, sometimes after Vṛiddhi of the first syllable of the stem; e.g. *svāsriya*, 'a sister's son,' fr. *svasṛi*, 'a sister;' *bhrātrīya*, 'fraternal,' fr. *bhrātṛi*; *pārvatiya* or *parvatiya*, 'mountainous,' fr. *parvata*; *āśrīya*, 'relating to horses,' 'a number of horses' (neut.), fr. *āśva*; *parakīya* (fem. *ā*), 'belonging to another,' fr. *para* (in this the final of the stem apparently remains and *k* is inserted); *saukhiya*, 'pleasurable,' fr. *sukha*.

Forming also possessive pronouns, as *madīya*, *tvadīya*, &c. (see 231).

LI. ईर-*ira*, -*ila*, only lengthened forms of *ira*, *ila*, qq.vv.

LI. उर-*ura*, as *dantura*, 'having long teeth,' fr. *danta*.

LIII. उल-*ula*, as *mātula*, 'a maternal uncle,' fr. *mātri*.

LIV. उल-*ūla*, as *dantūla*, 'having teeth,' fr. *danta*; *vātūla*, 'rheumatic,' 'a whirlwind' (masc.), fr. *vāta*.

L.V. एय-*eya* (fem. *ī*), forming adjectives and substantives after Vṛiddhi of the first syllable; e.g. *pauruṣeya*, 'manly,' fr. *puruṣa*; *āgneya*, 'fiery,' fr. *agni*; *dāseya*, 'born of a slave-girl,' fr. *dāsī*; *maheya*, 'earthen,' fr. *māhi*; *jñāteya*, n. 'relationship,' fr. *jñāti*. Cf. Gr. λεόντειος, λείοντες: Lat. *igneu-s*, &c.

LVI. क-*ka*, forming adjectives, collective nouns, and nouns expressing diminution or depreciation; e.g. *Sindhuka*, 'belonging to Sindh,' fr. *Sindhu*; *madhuka*, 'sweet,' fr. *madhu*; *rājaka*, n. 'a number of kings' or 'a petty king' (m.), fr. *rājan*; *āśvaka*, 'a hack,' fr. *āśva*, 'a horse.' Sometimes almost redundant, as *madhyamaka* (fem. *ikā*), 'middlemost,' fr. *madhyama*; *bhīru-ka*, 'timid,' fr. *bhīru*; *putraka*, 'a son;' *bālaka* (fem. *ikā*), 'young.' For the Kṛit suffix -*ka*, see 80. XVI.

Observe—Some of these may equally be regarded as formed with the suffix -*aka*, q.v. Cf. also -*ika*.

LVII. कल्प *kalpa* (कल्प), regarded by native grammarians as a secondary suffix (see Pāṇ. v. 3, 67. 68, &c.), denoting 'similitude with inferiority,' or in the sense of 'nearly,' 'about;' as, *kavi-kalpa*, 'a sort of poet;' *mṛta-kalpa*, 'nearly dead;' *pacūti-kalpa*, 'he cooks fairly well.' See Dict. *kalpa*.

LVIII. तन-*tana* (fem. *ī*), forming adjectives from adverbs of time; e.g. *śvas-tana*, 'future,' fr. *śvas*, 'to-morrow;' *hyas-tana*, 'of yesterday,' fr. *hyas*; *prātas-tana*, 'belonging to the early morning,' 'early morning' (neut.), fr. *prātar*, 'at

day-break;’ *prāk-tana*, ‘former,’ fr. *prāk*, ‘previously;’ other examples are *prāhñe-tana*, *pratana*, *nūtana*, *śrantana*. Cf. Gr. $\epsilon\pi\text{-}\gamma\epsilon\text{-}\tau\alpha\nu\acute{o}\text{-}\varsigma$; Lat. *cras-tinu-s*, *diu-tinu-s*.

LIX. **तम** -*tama* (तमप्), (-*tamám*), forming, 1st, the superlative degree, &c. (see 191, 195-197); e.g. *punya-tama*, ‘most holy’ (see 191); *uśáis-tama*, ‘very lofty,’ fr. *uśáis*. Sometimes added to pronominal stems (see 236). Cf. -*tara*, -*ma*: Lat. *op-tinu-s*, *ul-tinu-s*, &c.

Forming, 2ndly, ordinals (तमट्); e.g. *viṅśati-tama* (fem. *ī*), ‘twentieth,’ fr. *viṅśati*, ‘twenty’ (see 211-213).

Tamám, derived from the first, is added adverbially; e.g. *uśáis-tamám*, ‘exceedingly high;’ *vadati-tamám*, ‘he talks incessantly.’

LX. **तय** -*taya*, forming adjectives (fem. *ī*) and neuter substantives from numerals; e.g. *tri-taya*, ‘consisting of three,’ ‘a collection of three’ (neut.); *catuṣ-ṭaya*, ‘four-fold,’ ‘a collection of four,’ &c. (neut.), fr. *catuṣ*, ‘four’ (see 214).

LXI. **तर** -*tara* (तरप्), forming the comparative degree (see 191, 195-197, 236); e.g. *punya-tara*, ‘more holy;’ *uśáis-tara*, ‘higher,’ fr. *uśáis*, ‘aloft.’ Sometimes added to pronominal stems (see 236). Cf. -*tama*. Gr. $\gamma\lambda\upsilon\kappa\upsilon\text{-}\tau\epsilon\rho\epsilon\text{-}\varsigma$, $\mu\epsilon\lambda\acute{\alpha}\nu\text{-}\tau\epsilon\rho\epsilon\text{-}\varsigma$.

Tarám, derived from -*tara*, is added adverbially; e.g. *uśáis-tarám*, ‘in a higher degree’ (cf. *bahu-tarám*); *vadati-tarám*, ‘he speaks more (than he ought).’

LXII. **ता** -*tá* (= -*tva* below), forming feminine abstract substantives from stems of nouns or adjectives; e.g. *bahu-tá*, ‘multitude,’ fr. *bahu*, ‘many;’ *prithu-tá*, ‘breadth,’ fr. *prithu*, ‘broad;’ *yuva-tá*, ‘youthfulness,’ ‘youth,’ fr. *yuvan*, ‘young;’ *puruṣa-tá*, ‘manliness,’ fr. *puruṣa*, ‘a man;’ *deva-tá*, ‘a divinity.’ Cf. Lat. *juven-ta*, *senec-ta*, *vindic-ta*.

LXIII. **तिथ** -*titha* (fem. *ī*), forming ordinal adjectives, &c.; e.g. *bahu-titha*, ‘manifest,’ fr. *bahu*; *tácatitha*, ‘the so-manieth,’ fr. *tácat*.

LXIV. **तीय** -*tíya* (fem. *ā*), forming ordinals; e.g. *dvi-tíya*, ‘second;’ *tri-tíya*, ‘third’ (see 208).

LXV. **तन्** -*tna*, forming adjectives; e.g. *śira-tna*, ‘old,’ ‘ancient,’ fr. *śira*, ‘long;’ other examples are *nūtna*, *pratna*. Cf. -*tana* above.

LXVI. **त** -*tya* (तप्, तक्), forming a few adjectives; e.g. *tatra-tya*, ‘being there,’ fr. *tatra*; *iha-tya*, ‘being here,’ fr. *iha*. Sometimes with Vṛiddhi of first syllable; e.g. *páścát-tya*, ‘subsequent,’ fr. *páścát*, ‘behind.’ Similarly, *dákṣhiṇá-tya* fr. *dakṣhiṇá*; *pauras-tya* fr. *purus*.

LXVII. **त्रा** -*trá*, forming a few feminine collective nouns; e.g. *go-trá*, ‘a herd of cattle,’ fr. *go*. For the adverbial suffixes -*tra*, -*trá*, see 720.

LXVIII. **त्व** -*tva* (= -*tá* above, q. v.), forming neuter abstract nouns; e.g. *bahu-tva*, *yuva-tva*, *prithu-tva*, *deva-tva*, &c.

LXIX. **त्वन** -*tvana* (= -*tva*), Vedic, forming neuter abstract nouns; e.g. *mahi-tvana*, ‘greatness,’ fr. *mahi* or *mahin*, ‘great’ (Vedic); *sakhi-tvana*, ‘friendship,’ fr. *sakhi*, ‘a friend;’ *vasu-tvana*, ‘wealth,’ fr. *vasu*, ‘rich.’

LXX. **दम्** *daghna* (दम्च्), regarded (like *dvayasa* and *mātra*) as a secondary

suffix (Páp. v. 2, 37), denoting 'height,' 'measure,' &c.; e. g. *úru-daghna* (fem. í), 'reaching to the thighs.'

LXXI. देशीय *deśīya* (देशीयर्), regarded (like *kalpa*, q. v.) as a secondary suffix (Pān. v. 3, 67), denoting 'about,' 'nearly;' e. g. *paṭu-deśīya*, 'tolerably clever.'

LXXII. द्वयस *dvayasa* (द्वयसच्), denoting 'height,' 'measure,' &c. (see *dughna* above); e. g. *úru-dvayasa* (fem. *í*), 'reaching to the thighs.'

LXXIII. न-*na* (न, नञ्), forming adjectives and substantives, sometimes after Vriddhi of the first syllable; e.g. *purá-na* (fem. á or í), 'old,' fr. *purá*, 'formerly,' *pra-na*, 'old,' fr. *pra*; *paṇṣna* (fem. í), 'virile,' 'manhood' (neut.), fr. *paṇs*, 'a man,' *straina* (fem. í), 'womanly,' 'womanhood' (neut.), fr. *strí*.

LXXIV. **म** *-ma* (probably an old superlative suffix, cf. *-tama*, *-ra*), forming ordinals and other adjectives; e.g. *pañcā-ma*, 'fifth'; *sapta-ma*, 'seventh' (see 209); *madhya-ma*, 'middlemost,' fr. *madhya*, 'middle'; *ava-ma*, 'undermost,' fr. *ava*, 'away'; *para-ma*, 'furthest,' fr. *para*, 'beyond.' Cf. Gr. ἑβδό-μῶ-ς: Lat. *septi-mu-s*, *pri-mu-s*, *infī-mu-s*, *sum-mu-s*, &c.

LXXV. **मय** -*maya* (**मयद्**), forming adjectives (fem. *ī*) denoting 'made of,' 'consisting of;' e.g. *loha-maya*, 'made of metal,' 'iron,' fr. *loha*, 'metal'; *tejo-maya*, 'full of light,' fr. *tejas*, 'lustre'; *buddhi-maya*, 'intellectual.'

LXXVI. मातृ *mātra* (मातृच्), added to words to denote ‘measure,’ ‘height,’ &c. (cf. *daghna*, *dvayasa*); e. g. *yava-mātra* (fem. *ī*), ‘of the size of a barleycorn;’ *ūru-mātra*, ‘up to the thighs.’ See *mātra* in Sanskrit-English Dictionary.

LXXVII. *y*-*ya* (यप्, य, यञ्, यस्, ष्यङ्, ष्य, ड्यङ्, ड्यङ्, यक्, यत्, ड्यत्, ष्यत्, यल्, यन्, च्च), forming adjectives, patronymics, and neuter abstract substantives, generally after changes similar to those required by secondary suffixes beginning with vowels (see Prelim. Obs. *a. b.* at 80. B); e. g. *dhanya*, 'wealthy,' fr. *dhana*, 'wealth'; *rahasya* (fem. *ā*), 'secret,' 'a secret' (neut.), fr. *rahas*, 'secrecy'; *pitrya*, 'fatherly,' fr. *pitri*; *ṛitavya*, 'seasonable,' fr. *ṛitu*; frequently after Vṛiddhi of the first syllable, e. g. *saumya* (fem. *ā* or *mī*), 'lunar,' fr. *soma*, 'the moon'; *mādhurya*, n. 'sweetness,' fr. *madhura*, 'sweet'; *čaur-ya*, n. 'theft,' fr. *čora*, 'a thief'; *sauhṛid-ya*, n. 'friendship,' fr. *su-hṛid*, 'a friend'; *saubhāg-ya*, n. 'good fortune,' fr. *su-bhaga* (see Prelim. Obs. *c*); *svām-ya*, 'lordship,' fr. *svāmin*; *vaiyāghrya*, n. 'the state of a tiger,' fr. *vyāghra*. Sometimes the nasal and preceding vowel are not rejected; e. g. *brahman-ya* (fem. *ā*), 'relating to Brahman'; *rājan-ya*, 'regal,' fr. *rājan* (see Prelim. Obs. *b. d*). Cf. Gr. πάτερ-ιος, πατερ-ία, σωτήρ-ιος, σωτηρ-ία: Lat. *patr-iu-s*, *patr-ia*, *nefar-iu-s*, &c. (cf. the primary suffix *-ya*, 80. XXVIII).

LXXVIII. *ṛ-ra* (probably an old comparative suffix, cf. *-tura*, *-ma*), forming a few adjectives (fem. *ḍ*); e.g. *madhu-ra*, 'sweet,' fr. *madhu*; *aśna-ra*, 'stony,' fr. *aśman*; *ava-ra*, 'inferior,' fr. *ava*, 'down;' *apa-ra*, 'posterior' fr. *apa*, 'away.' Cf. Lat. *sup-eru-s*, *sup-er*; *inf-eru-s*, *inf-er*.

LXXIX. रूप *rūpa* (रूप), regarded as a secondary suffix giving the sense 'composed of,' 'consisting of,' 'full of,' &c., and sometimes almost redundant; e. g. *satya-rūpaṃ vākyaṃ*, 'a speech full of truth,' or simply 'a true speech'; *ārya-*

rūpa, 'respectable.' Sometimes giving the sense 'good,' 'well,' and even used with verbs adverbially; e.g. *paṭu-rūpa*, 'very clever;' *vaiyākaraṇa-rūpa*, 'a good grammarian;' *pacāti-rūpam*, 'he cooks well' (Pāṇ. v. 3, 66).

LXXX. ल -*la* (fem. *ā*), forming a few adjectives (cf. -*i-la*); e.g. *śrī-la*, 'fortunate,' fr. *śrī*; *pāśu-la*, 'dusty,' fr. *paśu*; *phena-la*, 'foamy,' fr. *phena*.

LXXXI. व -*va* (probably for -*vat*, 84. VII), as *keśa-va*, 'hairy,' fr. *keśa*.

LXXXII. वल -*vala* (वलच्, डलच्), forming a few adjectives (fem. *ā*) and substantives; e.g. *úrjas-vala*, 'strong,' fr. *úrjas*; *śikhá-vala*, 'crested,' 'a peacock' (masc.), fr. *śikhá*, 'a crest'; *dantá-vala*, m. 'an elephant,' fr. *danta*, 'a tooth.'

LXXXIII. व्य -*vya* (व्यन्, व्यन्), as *pitri-vya*, 'a paternal uncle,' fr. *pitri*, 'a father.' Cf. Gr. πατρ-υιό-ς; Lat. *patr-uus*.

LXXXIV. श -*śa*, forming a few adjectives (fem. *ā*) and substantives; e.g. *loma-śa*, 'hairy,' 'a sheep' (masc.), 'a fox' (*ā*, fem.), fr. *loman*, 'hair.'

LXXXV. स -*sa*, forming a few adjectives, sometimes with Viddhi; e.g. *trīṇa-sa*, 'grassy,' fr. *trīṇa*; *trīpusha*, 'made of tin,' fr. *trapu*, 'tin.'

81. SECOND CLASS.—Stems ending in इ i (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. इ -*i*, forming abstract nouns, nouns of agency of all genders, and adjectives (with occasional Guṇa or Viddhi of the radical vowel); e.g. *kavi*, m. 'a poet,' fr. *ku*; *ahi*, m. 'a snake' (ἔχιδς, *anguis*), fr. *ayh*; *dheṇi*, m. 'sound,' fr. *dhean*; *yaj-i*, m. 'a worshipper,' fr. *yaj*; *pesh-i*, m. 'a thunderbolt,' fr. *pish*, 'to crush'; *tvish-i*, f. 'splendour,' fr. *teish*, 'to shine'; *saś-i*, f. 'friendship,' fr. *saś*; *kṛish-i*, f. 'ploughing,' fr. *kṛish*; *lip-i*, f. 'a writing,' fr. *lip*, 'to smear'; *chid-i*, f. 'an axe,' fr. *chid*, 'to cut'; *vár-i*, n. 'water,' fr. *vri*, 'to surround'; *aksh-i*, n. 'an eye,' fr. *aksh*; *śuc-i*, 'pure,' fr. *śuc*, 'to be pure'; *bodh-i*, 'knowing,' fr. *budh*. Sometimes with reduplication; e.g. *jagm-i*, 'quick,' fr. *gam*, 'to go'; *jaghn-i*, 'slaying,' fr. *han*. Cf. Gr. πόλι-ς, δύνामी-ς, στάσι-ς, ὄψι-ς, &c.; Lat. *ovi-s*, *trudi-s*, &c.

Often added to *dhá*, 'to hold,' after various prepositions and prefixes, to form masculine nouns, the final of the root being dropped; e.g. *ni-dhi*, m., *vi-dhi*, m., *san-dhi*, m.; one or two are exceptionally fem. (e.g. *oshadhī*).

II. ति -*ti* (cf. -*ni*), forming feminine abstract nouns and a few masculines, and closely related to the -*ta* of the past pass. part. at 80. XVII, being added with similar changes (except that *i* is rarely inserted); e.g. *śru-ti*, f. 'hearing,' fr. *śru*; *bhú-ti*, f. 'existence,' fr. *bhú*; *sthi-ti*, f. 'state,' fr. *sthá*; *mati*, f. 'mind,' fr. *man*; *uk-ti*, f. 'speech,' fr. *vac*, 'to speak'; *púr-ti*, 'fulness,' fr. *prí*, 'to fill'; *dat-ti*, f. 'a gift,' fr. *dá*; *bhit-ti*, f. 'a fragment,' fr. *bhid*, 'to split' (but past part. *bhin-na*); *chit-ti*, f. 'splitting,' fr. *chid* (but past part. *chin-na*); *vrid-dhi* (i.e. *vridh* + *ti*), f. 'increase,' fr. *vridh*; *yati*, m. 'a sage,' fr. *yam*, 'to restrain'; *jñáti*, m. 'a relation,'

fr. *jñá*; *pati*, m. 'a husband' (for *páti*), fr. *phí*, 'to protect.' Cf. Gr. $\mu\tilde{\eta}\tau\iota\text{-}\varsigma$, $\phi\acute{\alpha}\tau\iota\text{-}\varsigma$, $\phi\acute{\alpha}\sigma\iota\text{-}\varsigma$, $\mu\acute{\alpha}\nu\tau\iota\text{-}\varsigma$, $\pi\acute{o}\sigma\iota\text{-}\varsigma$: Lat. *ves-ti-s*, *mes-si-s* (for *met-ti-s*), *mor-s* (stem *mor-ti*), *po-ti-s*, *com-pos* (stem *com-po-ti*).

III. **नि -ni**, forming feminine abstract nouns (in many respects analogous to those formed with *-ti*, so that when the past passive participle ends in *-na*, q. v., a noun may generally be formed with *-ni*), also a few masculines and adjectives; as, *glá-ni*, f. 'weariness,' fr. *glai*, 'to be languid'; *lú-ni*, f. 'cutting,' fr. *lú*; *jír-ñi*, f. 'old age,' fr. *jír*, 'to grow old'; *há-ni*, f. 'loss,' fr. *há* (but past part. *hína*); *agni*, m. 'fire,' fr. *anj* or *anj*; *vah-ni*, m. 'fire,' fr. *vah*, 'to bear'; *vrish-ni*, 'raining,' 'a ram' (m.), fr. *vrish*. Cf. Gr. $\mu\tilde{\eta}\nu\iota\text{-}\varsigma$, $\sigma\pi\acute{\alpha}\nu\iota\text{-}\varsigma$: Lat. *ig-ni-s* (=Sk. *ag-ni-s*), *pa-ni-s*.

IV. **मि -mi**, as *bhú-mi*, f. 'the earth,' fr. *bhú*, 'to be'; *dal-mi*, m. 'Indra's thunderbolt,' fr. *dal*; *úr-mi*, m. f. 'a wave' (perhaps fr. *vrí*); *ras-mi*, m. 'a ray' (perhaps fr. *ras* for *las*). Cf. Gr. $\phi\tilde{\eta}\mu\iota\text{-}\varsigma$: Lat. *ver-mi-s*.

V. **रि -ri**, as in *an̐h-ri*, *an̐gh-ri*, *as-ri*, *vank-ri*, *vadh-ri*. Cf. Gr. $\nu\delta\text{-}\rho\iota\text{-}\varsigma$.

VI. **चि -vi**, as in *ghr̥i-vi*, *jír-vi*, *śír-vi*, *jágṛi-vi*, *dád̥hṛi-vi*.

VII. **सि -si**, as in *dhá-si*, *pluk-shi*, *śuk-shi*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes.

(See Prelim. Obs. at 80. B.)

VIII. **अकि -aki**, forming a few patronymics after Vṛiddhi of the first syllable; e. g. *Vaiyásaki*, 'a descendant of Vyása.'

IX. **आयनि -áyani**, forming patronymics; e. g. *vásináyani* fr. *vásin* (Pāṇ. vi. 4, 174).

X. **इ -i**, forming patronymics after Vṛiddhi of the first syllable; e. g. *Daushyanti*, 'the son of Dushyanta'; so *Dásarathi*, 'a descendant of Daśa-ratha'; *Saucaśvi* fr. *Sv-aśva*.

XI. **ताति -táti** (= *-tá*), forming Vedic abstract substantives; e. g. *deva-táti*, f. 'divinity,' fr. *deva*; *vasu-táti*, f. 'wealth,' fr. *vasu*; *sarva-táti*, f. 'entirety,' fr. *sarva*, 'all.' Cf. Gr. $\phi\iota\lambda\acute{o}\tau\eta\varsigma$ (i. e. $\phi\iota\lambda\acute{o}\tau\eta\tau\text{-}\varsigma$), $\kappa\alpha\kappa\acute{o}\tau\eta\varsigma$ ($\kappa\alpha\kappa\acute{o}\tau\eta\tau\text{-}\varsigma$): Lat. *civi-tas* (stem *civi-tút-* or *civi-táti-*), *celeri-tas* (stem *celeri-táti-*), *vetus-tas*, &c.

XII. **ति -ti**, as in *yuva-ti*, 'a young woman,' fem. of *yuvan* (Pāṇ. iv. 1, 77).

82. THIRD CLASS.—Stems ending in उ u (m. f. n.)

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

I. **अथु -athu** (**अथुञ्**), after Guna of a radical vowel; e. g. *kshay-athu*, m. 'consumption,' fr. *kshi*, 'to waste away'; *śvay-athu*, m. 'swelling,' fr. *śvi*; also *rep-athu*, *vam-athu*.

II. **आतु -ātu**, as *jív-ātu*, m. f. n. 'life,' &c., fr. *jív*, 'to live.'

III. **आरु** -*āru*, as *sar-āru*, 'hurtful,' fr. *śrī*, 'to injure;' *rand-āru*, 'polite,' fr. *vand*, 'to praise.'

IV. **आलु** -*ālu* (= -*āru* above), as *sāy-ālu*, 'sleepy,' fr. *śī*, 'to lie down;' *sprīhay-dlu*, 'desirous,' fr. *sprīh* (10th class), 'to desire.'

V. **इलु** -*ilnu*, forming adjectives &c. from verbal stems of the 10th class; e.g. *gaday-itnu*, 'talkative,' fr. *gad*, 'to speak;' *stanay-itnu*, m. 'thunder,' fr. *stan*, 'to sound.'

VI. **इष्णु** -*ishṇu* (i.e. *i-snu*) = *snu*, as *ksay-ishṇu*, 'perishing,' fr. *kshi*; *bhav-ishṇu* = *bhū-shṇu*, 'becoming,' fr. *bhū*.

VII. **उ** -*u* (**ऊ**, **डु**, **उ**, **डुन्**, **उण्**, **पुण्**), forming adjectives (fem. *us* or *vī*) and a few nouns, the radical vowel generally undergoing change; e.g. *prith-u*, 'broad,' fr. *prath*, 'to extend;' *mṛid-u*, 'mild,' fr. *mṛid*, 'to crush;' *svād-u*, 'sweet,' fr. *svad* or *svād*; *lagh-u*, 'light,' fr. *lugh*, 'to spring;' *tan-u*, 'thin,' fr. *tan*, 'to stretch;' *ds-u*, 'swift;' *bandh-u*, m. 'a kinsman,' fr. *bandh*, 'to bind;' *bhid-u*, m. 'a thunderbolt,' fr. *bhid*, 'to cleave;' *kīr-u*, m. 'an artisan,' fr. *kṛi*, 'to make;' *tan-u*, f. 'the body,' fr. *tan*; *dār-u*, n. 'timber,' fr. *dṛī*, 'to split;' *madh-u*, n. 'honey.' Cf. Gr. $\acute{\omega}\kappa\upsilon\text{-}\acute{\upsilon}\varsigma$, $\eta\delta\text{-}\acute{\upsilon}\varsigma$, $\pi\lambda\alpha\tau\text{-}\acute{\upsilon}\varsigma$: Lat. *ac-u-s*, *id-u-s*, *suāv-i-s* (for *suādu-i-s*).

Forming also desiderative adjectives (sometimes governing an accusative, see 824) from desiderative stems; e.g. *jigamish-u*, 'desirous of going,' fr. *jigamisha*, desiderative stem of *gam*, 'to go:' similarly, *didṛikshu*, 'anxious to see;' *jigīśhu*, 'striving to conquer.'

VIII. **तु** -*tu* (**तु**, **तुन्**), forming nouns of agency &c., generally masculine; e.g. *gan-tu*, m. 'a wayfarer,' fr. *gam*, 'to go;' *yā-tu*, 'a goer,' &c., 'time,' fr. *yā*, 'to go;' *bhā-tu*, m. 'the sun,' fr. *bhā*, 'to shine' (cf. *bhā-nu*); *jan-tu*, m. 'a creature,' fr. *jan*; *ṛi-tu*, m. 'a season,' fr. *ṛi*, 'to go;' *vas-tu*, n. 'an object,' also *vās-tu*, m. n. 'building-ground,' fr. *vas*, 'to dwell.' Cf. Gr. $\beta\omicron\gamma\text{-}\tau\acute{\upsilon}\varsigma$, $\epsilon\delta\eta\text{-}\tau\acute{\upsilon}\varsigma$, $\alpha\sigma\text{-}\tau\nu$ (for $\text{F}\alpha\sigma\text{-}\tau\nu$): Lat. *sta-tu-s*, *vic-tu-s*, *cur-su-s* (for *cur-tu-s*).

Observe—The accusative of this suffix is used to form the infinitive; e.g. *yātum*, 'to go:' and in the Rīg-veda other cases, as the dative, genitive, are used as infinitives; e.g. *yātave*, *yātavai*, *yātōs* (see 458, 459).

IX. **तु** -*nu* (**तु**, **तुन्**), as *gṛidh-nu*, 'eager,' 'greedy,' fr. *gṛidh*, 'to covet;' *tras-nu*, 'timid,' fr. *tras*, 'to tremble;' *sū-nu*, m. 'a son,' *sū-nu* or *sū-nī*, f. 'a daughter,' fr. *su*, 'to bring forth;' *bhā-nu*, m. 'the sun,' fr. *bhā*; *dhe-nu*, f. 'a milk-cow,' fr. *dhe*, 'to suck.' Cf. Gr. $\theta\rho\eta\text{-}\nu\nu\varsigma$, $\lambda\gamma\text{-}\nu\acute{\upsilon}\varsigma$.

X. **यु** -*yu*, as *sūndh-yu*, 'bright,' 'fire' (m.), fr. *sūndh*, 'to purify;' *jan-yu*, 'a creature,' fr. *jan*; *man-yu*, 'wrath,' fr. *man*, 'to think;' also *bhuj-yu*, *das-yu*, *mṛi-t-yu*.

XI. **रु** -*ru*, as *bhī-ru* (nom. fem. *rus* or *rūs*), 'timid,' fr. *bhī*, 'to fear;' *as-ru*, 'a tear' (said to be fr. *as*).

XII. **सु** -*snu* (cf. -*ishṇu*), as *sthā-snu*, 'firm,' fr. *sthā*, 'to stand;' *jī-shṇu*, 'victorious,' fr. *jī*, 'to conquer;' *bhū-shṇu*, 'being,' fr. *bhū*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

XIII. *यु -yu*, forming adjectives, frequently in the sense of 'wishing for,' and a few nouns; e. g. *úrṇá-yu*, 'woollen,' fr. *úrṇá*; *svar-yu*, 'desiring heaven,' fr. *svar*, 'heaven;' also *śubhaṇ-yu*, *kaṇ-yu*, *ahaṇ-yu*, *asma-yu*.

XIV. *लु -lu*, as *kṛpá-lu*, *dayá-lu*, 'compassionate,' fr. *kṛpá*, *dayá*.

Stems ending in ई í and ऊ ú (see 123).

XV. *ई -í*, forming numerous feminine nouns, which will be found under their corresponding masculine suffixes, see 80. I. &c., 123-126. Others, mostly monosyllabic, and often formed by taking a naked root to serve as a noun, are, *bhí*, f. 'fear;' *dhí*, f. 'understanding;' *śrí*, f. 'prosperity;' *strí*, f. 'a woman;' *Lakshmí*, f. 'the goddess Lakshmí;' *ní*, m. f. 'a leader' (whence *sení-ní*, m. 'a general;' *gráma-ní*, m. f. 'the chief of a village').

XVI. *ऊ -ú*, forming feminine nouns, which will be found under their corresponding masculine forms, as *sú-nú*, *bhí-rú*, 82. IX. XI. (see also 125, 126). Others, sometimes monosyllabic, and formed by taking a naked root to serve as a noun, are, *lú*, m. f. 'a reaper;' *bhú*, f. 'the earth;' *Svayam-bhú*, m. 'the Self-existent;' *vadhú*, f. 'a wife.'

83. FOURTH CLASS.—*Stems ending in ऋ ṛi* (m. f. n.)

PRIMARY DERIVATIVES, formed from Roots by adding the *Kṛit* suffix—

ṛ -tri, forming, 1st, nouns of agency of three genders, and a kind of future participle, the same change of the root being required which takes place in the first future, and the same euphonic changes of *t* (see 386 and 581); thus *kshep-tri*, 'a thrower,' fr. *kship*; *dá-tri*, 'a giver,' fr. *dá*; *bhar-tri*, 'a protector,' fr. *bhṛi*, 'to bear;' *boddh-tri*, 'a knower,' fr. *budh*; *soḍh-tri*, 'patient,' fr. *sah*, 'to bear;' *bhav-i-tri*, 'about to become' (= *fu-turu-s*), fr. *bhú*, 'to become' (Raghu-v. vi. 52).

2ndly, nouns of relationship, masculine and feminine; in these the vowel of the root is frequently modified; as, *pi-tri*, 'a father,' fr. *pá*, 'to protect;' *má-tri*, 'a mother,' fr. *má*, 'to form,' 'produce;' *bhrá-tri*, 'a brother,' fr. *bhṛi*, 'to support.' Cf. Gr. *δο-τήρ*, *πα-τήρ*, *μη-τήρ*: Lat. *da-tor*, *da-turu-s*, *pa-ter*, *ma-ter*, *fra-ter*.

84. FIFTH CLASS.—*Stems ending in ण t and ञ d* (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. *अण -at*, forming present and future participles Par. from the stems of the present and the second future tenses respectively (see 524, 525, 578); e. g. *ad-at*, 'eating,' fr. *ad*; *śinv-at*, 'collecting,' fr. *śi*; *karishy-at*, 'about to do,' fr. *kṛi*;

dadh-at, 'placing,' fr. *dhā*. Cf. Gr. $\phi\acute{\epsilon}\rho\text{-}\omega\upsilon$ (stem $\phi\acute{\epsilon}\rho\text{-}\omega\upsilon\tau\text{-}$), $\delta\iota\delta\text{-}\omega\upsilon\text{-}\varsigma$ (stem $\delta\iota\delta\omega\upsilon\tau\text{-}$), $\tau\iota\theta\text{-}\epsilon\iota\text{-}\varsigma$ (stem $\tau\iota\theta\text{-}\epsilon\upsilon\tau\text{-}$): Lat. *veh-ens* (stem *veh-ent-*), *i-ens* (stem *e-unt-*).

II. इत् -*it*, forming a few nouns and adjectives; e.g. *sar-it*, 'a river,' fr. *sri*, 'to flow'; *har-it*, 'green.'

III. क्त् -*t*, frequently added to roots ending in a short vowel, to form nouns of agency, substantives, and adjectives (often used at the end of compounds); e.g. *ji-t*, 'conquering,' in *sarva-jit*, 'all-conquering,' fr. *ji*; *kri-t*, 'a doer,' in *karma-krit*, 'a doer of work,' fr. *kri*.

Sometimes *t* is substituted for a final *m* of a root, generally at the end of a compound; as, *ga-t* in *adhva-gat*, m. 'a traveller,' fr. *gam*, 'to go.'

IV. This class, besides comprehending a few nouns already ending in *d*, as *śarad*, f. 'autumn'; *dṛśad*, f. 'a stone'; *kumud*, n. 'a lotus,' includes a number of monosyllabic nouns formed by taking roots ending in *t* or *d*, and using them in their unchanged state as substantives and nouns of agency, the technical suffix *kṛip* (leaving *v*) being theoretically added, for which a blank is substituted (see 87); e.g. *cit*, f. 'the mind'; *mud*, f. 'joy'; *vid*, 'a knower' (in *dharma-vid*); *ad*, 'an eater' (in *kavyād*, 'a flesh-eater'); *dyut*, f. 'splendour'; *pad*, m. 'a step.'

Some nouns falling under this class are formed by prefixing prepositions to roots ending in *t* or *d*, or in a short vowel; e.g. *sam-pad*, f. 'success'; *saṃ-vid*, f. 'an agreement'; *vi-dyut*, f. 'lightning'; *upa-ni-shad*, 'a philosophical treatise'; *sam-i-t*, 'conflict' (fr. *sam-i*, 'to go together').

The practice of using roots at the end of compounds prevails also in Greek and Latin; as in $\chi\acute{\epsilon}\rho\text{-}\nu\iota\psi$ ($\text{-}\nu\iota\beta\text{-}$), $\beta\omicron\upsilon\text{-}\pi\lambda\acute{\eta}\xi$ ($\text{-}\pi\lambda\eta\gamma\text{-}$), &c., *arti-fer* ($\text{-}\text{fic-}$), *carni-fer* ($\text{-}\text{fic-}$), *præ-ses* ($\text{-}\text{sid-}$), &c. And there is a very remarkable agreement between Sanskrit and Latin in the practice of adding *t* to roots ending in short vowels; thus, *com-it-* (*comes*), 'a goer with'; *equ-it-* (*eques*), 'a goer on horseback'; *al-it-* (*ales*), 'a goer with wings'; *super-stit-* (*superstes*), 'a stander by,' &c. Greek adds a similar *t* to roots with a long final vowel; as, $\acute{\alpha}\text{-}\gamma\upsilon\omega\tau\text{-}$ ($\acute{\alpha}\gamma\upsilon\acute{\omega}\varsigma$), $\acute{\alpha}\text{-}\pi\tau\omega\tau\text{-}$ ($\acute{\alpha}\pi\tau\acute{\omega}\varsigma$), &c.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

V. तत् -*tāt*, a Vedic suffix (= *-tāti*, 81. XI); e.g. *deva-tāt*, f. 'worship'; *satya-tāt*, 'truth.'

VI. मत् -*mat* (मत्तुप् , झृत्तुप्), forming adjectives (fem. *atī*) signifying 'possessed of,' 'full of,' &c. = *-vat* below; usually added to stems ending in *i*, *ī*, or *u*; e.g. *agni-mat*, 'having fire'; *śrī-mat*, 'prosperous'; *dhī-mat*, 'wise'; *aṃśu-mat*, 'radiant'; *yava-mat*, 'abounding in barley'; *madhu-mat*, 'full of honey'; *vidyun-mat* = *vidyut-vat*, 'possessing lightning,' fr. *vidyut*; *jyotish-mat*, 'brilliant,' fr. *jyotis*, 'light'; *dhanush-mat*, 'armed with a bow' (see 69); *arśish-mat*, 'brilliant' (69. b).

VII. वत् -*vat* (वत्तुप् , वत्ति), forming, 1st, adjectives (fem. *atī*) signifying 'possessed of,' &c.; usually added to stems ending in *a*, *ā*, or *m*, and in some other consonants; e.g. *dhana-vat*, 'possessed of wealth'; *aśva-vat*, 'having horses'; *vīra-vat*, 'abounding in heroes'; *śikhā-vat*, 'crested,' fr. *śikhā*; *vidyā-vat*, 'learned,'

fr. *vidyá*, 'knowledge;' *rāja-vat* or *rājan-vat* (see 57), 'having a king,' fr. *rājan*; *agni-vat*=*agni-mat*, 'having fire;' *kim-vat*, 'possessed of what;' *pad-vat*, 'having feet,' fr. *pad*, 'a foot;' *vidyut-vat*, 'possessing lightning,' fr. *vidyut* (see under *-mat*); *tejas-vat*, 'brilliant,' fr. *tejas*, 'splendour;' *bhās-vat*, 'shining,' 'the sun' (m.), fr. *bhās*, 'light;' *sruṅ-vat*, 'having a ladle,' fr. *sruṅ*. Cf. Gr. forms in *-Fεις* (i. e. for *Fεvτ-ς*), *-Fεσσα* (i. e. *Fετγα*=*vati* for *vatyá*), *-Fεv* (for *Fεvτ*); as, *χαρί-εις* (stem *χαρι-Fεvτ-*), *δακρυό-εις* (stem *δακρυο-Fεvτ-*).

Forming, 2ndly, past active participles (see 553); e. g. *kṛta-vat*, 'one who has done;' *bhagna-vat*, 'one who has broken.'

For the suffix *-vat*, in *tá-vat*, 'so many,' *yá-vat*, &c., see 234; and for the adverbial suffix *-vat*, expressing 'similitude,' see 724.

85. SIXTH CLASS.—Stems ending in *अन् an* and *इन् in* (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. *अन् -an*, forming several nouns, chiefly masculine; e. g. *rājan*, m. 'a king' (fem. *rājñi*, 'a queen,' 57. c), fr. *rāj*, 'to govern;' *taksh-an*, m. 'a carpenter,' fr. *taksh*, 'to form by cutting;' *sneh-an*, m. 'a friend,' fr. *snih*, 'to love;' *uksh-an*, m. 'a bull,' fr. *uksh*, 'to impregnate;' *as-an*, m. 'a stone,' fr. *as*; *ud-an*, n. 'water,' fr. *ud* or *und*, 'to wet.' Cf. Gr. *κλύδ-ων*, *τέκτ-ων* (stem *τεκτ-ον-*), *εἶκ-ων* (stem *εἶκ-ον-*): Lat. *hom-o* (stem *hom-in-*), *asperg-o* (stem *asperg-in-*), *pect-en* (*pec-tin-*).

II. *इन् -in*, forming numerous substantives, adjectives, and nouns of agency (fem. *inī*); e. g. *math-in*, m. 'a churning-stick,' fr. *math*, 'to shake;' *path-in*, m. 'a path,' fr. *path*, 'to go' (see 162); *kār-in*, m. 'an agent,' fr. *kṛi*, 'to do;' *dvesh-in*, m. 'an enemy,' fr. *dvish*, 'to hate.' Cf. the secondary suffix *-in* at VI.

III. *त्वं -tvan* (fem. *tvāri*), see under *-van* below.

IV. *मन् -man* (*मनिन्, मनि, मनिष्*), *-iman*, forming neuter and a few masculine abstract substantives, and rarely adjectives, often after *Gūṇa* of the radical vowel (those in *iman* being generally masc.); e. g. *kar-man*, n. 'a deed,' fr. *kṛi*, 'to do;' *jan-man* or *jan-iman*, n. 'birth,' fr. *jan*, 'to beget;' *veś-man*, n. 'a house,' fr. *viś*, 'to enter;' *nā-man*, n. (for *jñā-man*), 'a name,' fr. *jñā*, 'to know;' *śar-man*, n. 'happiness,' probably fr. *śri*; *pre-man*, m. n. 'affection,' fr. *prī*, 'to please;' *ush-man*, m. 'heat,' fr. *ush*, 'to burn;' also *st-man*, f. 'a boundary;' *as-man*, m. 'a stone;' *śush-man*, m. 'fire,' 'strength' (neut.); *pāp-man*, m. 'sin.'

Sometimes with insertion of *i* (and Vedic *ī*), in which case the gender is generally masculine (cf. the secondary suffix *-iman*); e. g. *sar-iman* or Ved. *sar-īman*, m. 'going,' fr. *ṣṛi*, 'to go;' *star-iman* or Ved. *star-īman*, m. 'a couch,' fr. *strī*, 'to spread;' *dhar-iman*, m. 'form,' fr. *dhṛi*, 'to hold;' *kar-īman*, m. 'time,' fr. *kṛi*, 'to seize.' Cf. Gr. *ἄκ-μων* (stem *ἄκ-μιν-*), *γνώ-μων* (stem *γνω-μιν-*), *πυθ-μῆν* (stem *πυθ-μῆν-*): Lat. *no-men* (stem *no-min-*), *strā-men* (stem *stra-min-*), *ag-men*, *teg-men*, *teg-i-men*.

V. *वन् -van* (*वनिन्, वनिष्*), forming substantives, adjectives, and nouns of

agency (fem. generally *varī*; cf. suffix *-vāra*, with which *-van* appears to be connected); e.g. *pad-van*, m. 'a way,' fr. *pad*, 'to go;' *mad-van* (fem. *varī*), 'intoxicating,' fr. *mad*, 'to gladden;' *rik-van* (fem. *varī*), 'praising,' fr. *arā* (or *riś*) *dris-van*, 'one who has seen' (generally at the end of a comp.), fr. *drīś*; *yaj-van* (fem. *varī*), 'sacrificing,' fr. *yaj*.

When a root ends in a short vowel, *t* is inserted; e.g. *kṛi-t-van* (fem. *varī*), 'effecting,' fr. *kṛi*; *ji-t-van*, 'conquering,' fr. *ji*; *i-t-van*, 'going,' fr. *i*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

VI. **इन् -in**, forming numerous adjectives of possession, &c.; e.g. *dhan-in*, 'wealthy,' fr. *dhana*, 'wealth;' *bal-in*, 'strong,' fr. *bala*, 'strength;' *māl-in*, 'wearing a garland,' fr. *mālā*, 'a garland;' *vrth-in*, 'having rice,' fr. *vrthi*, 'rice;' *keś-in*, 'having hair,' fr. *keśa*, 'hair;' *padm-in*, 'abounding in lotuses' (*padmīnī*, f. 'a quantity of lotuses'), fr. *padma*, 'a lotus.'

VII. **इमन् -iman** (इमनिष्, इमनिन्), forming masculine abstract substantives, mostly from adjectival stems, the finals being generally rejected, and the same changes being frequently required as before the comparative and superlative suffixes *-īyas*, *-ishtha* (cf. the Kṛit suffix *-man*, 85. IV); e.g. *kāl-iman*, 'blackness,' fr. *kāla*, 'black;' *lagh-iman*, 'lightness,' fr. *laghu*, 'nimble;' *mah-iman*, 'greatness,' fr. *mahat*; also *gar-iman*, *drdgh-iman*, *prath-iman*, &c. (cf. comparisons, 194).

VIII. **मिन् -min**, forming adjectives of possession (cf. the suffixes *-in*, *-vin*, *-mat*, *-vat*); e.g. *vāg-min*, 'eloquent,' fr. *vāc*, 'speech;' *go-min*, 'possessing herds,' fr. *go*, 'a cow;' *svā-min*, 'an owner,' fr. *sva*, 'self.'

IX. **विन् -vin**, forming adjectives, generally from stems ending in *ā* or *as*; e.g. *medhā-vin*, 'intellectual;' *tejas-vin*, 'splendid' (69); *sraj-vin*, 'wearing a garland,' fr. *sraj*.

86. SEVENTH CLASS.—Stems ending in अस् as, इस् is, उस् us (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following Kṛit suffixes—

I. **अस् -as**, forming numerous nouns, mostly neuter, and a few adjectives, generally after Guṇa of the root; e.g. *man-as*, n. 'the mind,' fr. *man*, 'to think;' similarly formed are *nam-as*, n. 'adoration;' *tap-as*, n. 'penance;' *tam-as*, n. 'darkness;' *jan-as*, 'a race;' *sar-as*, n. 'water,' fr. *sri*, 'to go;' *śet-as*, n. 'mind,' fr. *śit*; *srot-as*, n. 'stream,' fr. *sru*, 'to flow' (in this case *t* is inserted); *uśh-as*, f. (nom. *ās*), 'dawn,' fr. *uśh* (= *vas*), 'to shine;' *jar-as*, f. 'old age,' fr. *jṛt*, 'to grow old' (171); *vedh-as* (nom. m. f. n. *ās*, *ās*, *as*), 'creating,' 'name of Brahman' (m.). Cf. Gr. γέν-ος, μέν-ος, εὐ-γεν-ής (stem εὐ-γεν-ες-), εὐ-μεν-ής (= *su-manas*): Lat. *gen-us* (stem *gen-es-* or *gen-er-*), *scel-us*.

II. **इस् -is** (= *-as* above), as *hav-is*, n. 'ghee,' fr. *hu*, 'to offer;' also *arā-is*, *jyot-is*, *dyot-is*, *roś-is*, *śoś-is*, n. 'light,' 'lustre,' fr. *arā*, *jyut*, *dyut*, *ruś*, *śuś*, 'to shine.'

III. **उस्** -us (= -as, 86. I), as *śaksh-us*, n. 'an eye,' fr. *śaksh*, 'to see;' also *vap-us*, n. 'body;' *tanus*, n. 'body;' *dhan-us*, n. (m.) 'a bow;' *jan-us*, n. 'birth;' *man-us*, m. 'man.'

IV. **वस्** -vas, -ivas (nom. m. f. n. *vān*, *ushī*, *vat*), forming perfect participles from the stem of the reduplicated perfect (see 554); e. g. *vivid-vas*, 'one who has known,' fr. *vivid* (cf. *videas*, 168. e); similarly, *ten-ivas*, *jagm-ivas*, &c. (see 168).

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

V. **ईयस्** -īyas, forming the comparative degree (see 167, 193, 194); e. g. *bal-īyas*, 'stronger,' fr. *bala* for *balin* or *bala-vat*. Observe—Perhaps this suffix is in most cases rather primary than secondary, being generally added to the root or modified root; as, *uru*, 'wide,' forms *vari-yas* fr. *vṛi* (cf. *-ishṭha*, 80. XLVIII).

VI. **यस्** -yas (= -īyas above), as *bhū-yas*, 'more,' comparative of *bahu* (see 194); also *jyā-yas* (194); *nav-yas*, Ved. (comparative of *nava*, 'recent').

87. EIGHTH CLASS.—Stems ending in any Consonant, except

त् t and द् d, न् n, स् s (m. f. n.)

Almost any root may be used alone in its naked unchanged state as a nominal stem, no suffix of any kind being apparently added, but as it is a rule of native grammarians that no word can be formed without a suffix, they suppose a suffix technically called *keip* (leaving *v*), for which a blank is then substituted. Most naked roots so used, form nouns of agency, especially at the end of compounds.

Those roots which end in *t* or *d*, or in a short vowel, having *t* affixed, have been already noticed as falling under the fifth class, see 84. III. IV. This eighth class is intended to comprise all other roots, ending in any consonant; e. g. *bhuj* (nom. *bhuk*), 'an eater;' so, *budh* (nom. *bhut*), 'a knower' (see 44. c); *spṛś* (nom. *sprik*), 'one who touches;' *viś* (nom. *viṭ*), 'one who enters,' 'a Vaisya' (m.), 'a house' (f.); *lih* (nom. *liṭ*), 'one who licks;' *duh* (nom. *dhuk*), 'one who milks.'

a. Some require modifications; as, *prāc* (nom. *prāt*), 'an asker,' fr. *prach*. A desiderative stem is sometimes used alone in the same way; e. g. *pipaksh* (nom. *pipak*), 'one who wishes to cook.'

b. Many roots are taken in this way to form substantives; e. g. *yudh*, f. (nom. *yut*), 'battle;' *kshudh*, f. (nom. *kshut*), 'hunger;' some requiring modifications of the radical vowel; e. g. *vāc*, f. (nom. *vāk*), 'speech,' fr. *vāc*, 'to speak;' *pur*, f. (nom. *pūr*), 'a city,' probably fr. *pṛi*; *gir*, f. (nom. *gīr*), 'praise,' fr. *grī*.

c. Many roots ending in nasals, when used in this way, especially at the end of compounds, either reject the nasal, or exchange it for *t* (see -t, 84. III): *gam*, 'to go,' has *ga* or *gat*; *jan* has *ja*; *han* has *ha* or *ghna*.

d. There are also a few dissyllabic nouns formed from roots which must be made to fall under this eighth class; as, *trishṇaj* (nom. *trishṇak*), 'thirsty;' *asṛj*, n. (nom. *asṛik*), 'blood;' also a few substantives formed by prefixing prepositions to roots; as, *sam-idh* (nom. *samit*), 'fuel.'

CHAPTER IV.

DECLENSION; OR INFLEXION OF THE STEMS OF NOUNS,
SUBSTANTIVE AND ADJECTIVE.

GENERAL OBSERVATIONS.

88. HAVING explained how the stem of a noun is formed, we have now to shew how it is inflected.

In the last chapter, nouns, Substantive and Adjective, were arranged under eight classes, according to the final of their stems (the first four classes comprising those ending in vowels, the last four those ending in consonants). In the present chapter their declension or inflexion will be exhibited under the same eight classes. Moreover, as every class comprises Adjectives as well as Substantives, so the example of masculine, feminine, and neuter Substantives given under each class will serve as a model for the declension of masculine, feminine, and neuter Adjectives coming under the same class.

Gender of Nouns.

89. The noun has three genders, and its gender is, in many cases, determinable from the termination of its stem. Thus, nearly all stems in *á*, *í*, and those formed with the suffix *tí* (81. II), are feminine: most abstract nouns and those denoting an act or instrument, formed with the suffixes *ana*, *tva* (80. LXVIII), *ya*, *tra* (see under 80), *as*, *is*, *us* (86), and *man* (85. IV), are neuter; those formed with the suffixes *na* (80. XXIV) and *iman* (85. VII) are generally masculine; but those in *a*, *i*, *u*, and *ri* are not reducible to rule. The Nominative case is, however, in the first of these instances a guide to the gender; as, *deva-s*, ‘a deity,’ is masculine; but *phala-m*, ‘fruit,’ neuter. And in other cases the meaning of the word; as, *pitrí*, ‘a father,’ is masculine; and *mātrí*, ‘a mother,’ feminine.

It may be noted also that words denoting gods, mountains, seas, divisions of time, are generally masculine; words denoting rivers, the earth, and night, are usually feminine; while adjectives and

participles, used as abstract nouns, the names of woods, flowers, fruits, towns, and water, are generally neuter.

Cases of Nouns.

90. In Sanskrit, nearly all the relations between words in a sentence are expressed by inflexions (*vibhakti*, Pāṇ. I. 4, 104). Many prepositions exist, but in Post-Vedic Sanskrit they are not often used alone in government with cases, their chief use being as prefixes to verbs and nouns. Hence the necessity for eight cases. These, as it were, grow out of the stem, and are called, 1. Nominative (*prathamā*, scil. *vibhakti*, 'the first case'); 2. Accusative (*dvitīyā*, 'the second'); 3. Instrumental (*trītiyā*, 'the third'); 4. Dative (*caturthī*, 'the fourth'); 5. Ablative (*pañcāmī*, 'the fifth'); 6. Genitive (*ṣaṣṭhī*, 'the sixth'); 7. Locative (*saptamī*, 'the seventh'); 8. Vocative (see 92). 1. The Nominative is the *kartṛi* or 'agent,' but the agent is not always in the N. case*; thus in the sentences, 'he did that,' and 'that was done by me,' the agent in the last sentence is in the I. case. 2. The Accusative is the *karman* or 'that acted on,' but the *karman* is not always in the Ac. case; as in 'that was done by me,' where 'that' is the *karman*, and is in the N. case. 3. The Instrumental expresses *karaṇa*, 'instrumentality,' i.e. it denotes the instrument or agent by which or by whom a thing is done; as, *tena kṛitam*, 'done by him †.' 4. The Dative is used in the sense *sampradāna*, 'giving,' 'delivering over,' &c. 5. The Ablative generally expresses *apādāna*, 'taking away,' and is usually translatable by 'from,' and not as in Latin and Greek by 'with,' 'by,' 'in' (see 812). 6. The Genitive expresses *sambandha*, 'relationship,' 'connexion ‡.' 7. The Locative is used in the sense *adhikaraṇa*, 'location,' and generally expresses the place or time in which anything is done; as, *Ayodhyáyām*, 'in Ayodhyá'; *pūrva-kāle*, 'in former time'; *bhúmau*, 'on the ground †.' 8. The Vocative is used in the sense *sambuddhi* and *sambodhana*, 'addressing,' 'calling to.'

* These cases will sometimes be denoted by their initial letters. Thus N. will denote Nominative; I., Instrumental; Ac., Accusative; Ab., Ablative.

† The Instrumental and the Locative cases denote various other relations. See Syntax, 805, 817.

‡ The Genitive in Sanskrit generally denotes 'possession,' but is of very extensive application. See Syntax, 815, 816.

91. According to the Indian system, each of these eight cases has three numbers, singular (*eka-vaçana*), dual (*dvi-vaçana*), and plural (*bahu-vaçana*); and to each belongs a termination which is peculiarly its own, serving alike for masculine (*pum-linga*), feminine (*stri-linga*), and neuter gender (*kliva* or *napuṃsaka-linga*).

Again, according to the native system, some terminations are technically combined with servile or indicatory letters to indicate some peculiarity, or to distinguish one from the other, or to enable Pratyáháras to be formed (see note below). Thus the proper termination of the Nominative singular is **स् s** (expressible by Visarga : before *k, kh, p, ph*, and before the sibilants, or at the end of a sentence, see 63); but the technical termination is *su*, the letter *u* being servile*. Similarly, the termination of the Nominative plural is really *as*, but technically *jas*, the *j* being servile. The two schemes of termination, with and without the servile letters, are here exhibited. The first, or merely technical scheme, is given in small type.

Technical Terminations with the indicatory letters in capitals.

	SING.	DUAL.	PLURAL.
N.	सु <i>sU</i> *	सौ <i>au</i>	जस् <i>Jas</i>
Ac.	सम् <i>am</i>	सौदै <i>auT</i> *	जस् <i>Sas</i>
I.	दा <i>Tá</i>	भ्याम् <i>bhyám</i>	भिस् <i>bhis</i>
D.	ङे <i>N-e</i>	— <i>bhyám</i>	भ्यस् <i>bhyas</i>
Ab.	ङसि <i>N-asI</i>	— <i>bhyám</i>	— <i>bhyas</i>
G.	ङस् <i>N-as</i>	सोस् <i>os</i>	जाम् <i>ám</i>
L.	ङि <i>N-i</i>	— <i>os</i>	सुप् <i>suP</i>

Real Terminations without the indicatory letters.

	SING.	DUAL.	PLURAL.
	<i>s</i>	<i>au</i>	<i>as</i>
	<i>am</i>	<i>au</i>	<i>as</i>
	<i>á</i>	<i>bhyám</i>	<i>bhis</i>
	<i>e</i>	<i>bhyám</i>	<i>bhyas</i>
	<i>as</i>	<i>bhyám</i>	<i>bhyas</i>
	<i>as</i>	<i>os</i>	<i>ám</i>
	<i>i</i>	<i>os</i>	<i>su</i>

* The servile *u* may possibly indicate that final *s*, in certain positions, is liable to be liquefied into *u*. The object of the **दै** of **सौदै** in the Ac. du. is to enable a *pratyáhára सुदै* to be formed, denoting the first five inflexions, i. e. the Strong cases of masculine and feminine nouns (see 135). The terminations for the D. Ab. G. and L. sing. are called by Páṇini *nītaḥ*, 'having *n* as their *it*,' to indicate that they are applicable to the four cases, admitting occasional substitutions; cf. the inflexion of *matī, dhenu* at 112, *śrī*, &c. at 123. The *pratyáhára सुप् sup* is used to denote all the cases from the N. sing. to the L. pl. Pratyáháras are generally formed by combining the first member of a series with the final consonant of the last member, as above (cf. page 14, note *b*).

92. The Vocative is held to be a peculiar aspect of the Nominative, and coincides with the Nom. in the dual and plural. Hence it is not supposed to have a separate termination of its own. In the singular it is sometimes identical with the stem, sometimes with the Nominative. Sometimes, however, it differs from both*.

a. The terminations beginning with vowels will sometimes be called *vowel-terminations*; and those beginning with consonants, including the Nom. sing., *consonantal terminations*.

Again, those cases which take the vowel-terminations will sometimes be called *vowel-cases*; and those which take the consonantal, *consonantal cases*.

See also the division into Strong, Middle, and Weak cases at 135. a.

Observe—The terminations should be read horizontally, i.e. for each case in all three numbers; not perpendicularly, i.e. not for all the cases of the singular before passing to the dual. Hence the expression '*śas* and all the remaining cases' must be taken to mean the Ac. pl. and all the other cases sing. du. and pl., and the 'first five inflexions' must be taken to denote *s*, *au*, *as*, *am*, *au*, or N. sing. du. pl., Ac. sing. du.

93. Having propounded the above scheme as the general type of the several case-suffixes in the three numbers, Indian grammarians proceed to adapt them to every Substantive and Adjective in the language, as well as to Pronouns, Numerals, and Participles, whether masculine, feminine, or neuter.

In fact, their theory is, that there is but one declension in Sanskrit, and that the stem of a noun being given, and the regular case-terminations being given, the stem is to be joined to those terminations according to the regular laws of euphonic combination, as in the following examples of the two stems, नौ *nau*, f. 'a ship' (*navi*, *vav*), and हरिः *harit*, m. f. 'green.'

* In the first or commonest class of nouns the masculine stem stands alone in the Vocative, just as the termination is dropped from the 2nd pers. sing. Imperative Parasmai in the first group of classes in conjugation, see 246.

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94.

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	नौस् <i>naus</i> <i>nau + s</i>	नावौ <i>nāvau</i> <i>nau + au. See 37.</i>	नावस् <i>nāvas</i> <i>nau + as. 37.</i>
Acc.	नावम् <i>nāvam</i> <i>nau + am. 37.</i>	— <i>nāvau</i>	— <i>nāvas</i>
Inst.	नावा <i>nāvā</i> <i>nau + ā. 37.</i>	नौभ्याम् <i>naubhyām</i> <i>nau + bhyām</i>	नौभिस् <i>naubhis</i> <i>nau + bhis</i>
Dat.	नावे <i>nāve</i> <i>nau + e. 37.</i>	— <i>naubhyām</i>	नौभ्यस् <i>naubhyas</i> <i>nau + bhyas</i>
Abl.	नावस् <i>nāvas</i> <i>nau + as. 37.</i>	— <i>naubhyām</i>	— <i>naubhyas</i>
Gen.	नावस् <i>nāvas</i> <i>nau + as. 37.</i>	नावोस् <i>nāvos</i> <i>nau + os. 37.</i>	नावाम् <i>nāvām</i> <i>nau + am. 37.</i>
Loc.	नावि <i>nāvi</i> <i>nau + i. 37.</i>	— <i>nāvos</i>	नौषु <i>naushu</i> <i>nau + su. 70.</i>

95.

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	हरित् <i>harit</i> <i>harit + s. See 41. I.</i>	हरितौ <i>haritau</i> <i>harit + au. 43. d.</i>	हरितस् <i>haritas</i> <i>harit + as. 43. d.</i>
Acc.	हरितम् <i>haritam</i> <i>harit + am. 43. d.</i>	— <i>haritau</i>	— <i>haritas</i>
Inst.	हरिता <i>haritā</i> <i>harit + ā. 43. d.</i>	हरिभ्याम् <i>haridbhyām</i> <i>harit + bhyām. 43.</i>	हरिभिस् <i>haridbhis</i> <i>harit + bhis. 43.</i>
Dat.	हरिते <i>harite</i> <i>harit + e. 43. d.</i>	— <i>haridbhyām</i>	हरिभ्यस् <i>haridbhyas</i> <i>harit + bhyas. 43.</i>
Abl.	हरितस् <i>haritas</i> <i>harit + as. 43. d.</i>	— <i>haridbhyām</i>	— <i>haridbhyas</i>
Gen.	— <i>haritas</i>	हरितोस् <i>haritos</i> <i>harit + os. 43. d.</i>	हरिताम् <i>haritām</i> <i>harit + am. 43. d.</i>
Loc.	हरिति <i>hariti</i> <i>harit + i. 43. d.</i>	— <i>haritos</i>	हरित्सु <i>haritsu</i> <i>harit + su. 42.</i>

96. Unfortunately, however, नौ *nau*, 'a ship,' is nearly the only noun, ending in a vowel, that joins its stem thus regularly with case-endings; and although nouns ending in consonants are numerous, and nearly as regular as *harit*, they are far less common than nouns in *a*, *á*, *i*, *í*, *u*, and *ri*, whose declension requires frequent changes in the finals, both of stem and terminations.

97. Thus in cl. 1 of stems ending in *a* (comprising almost as many nouns as the other seven classes together; compare 80 with 81-87), not only is the final *a* of the stem liable to be lengthened and changed to *e*, but also the termination *ina* is substituted for *á*, the proper termination of the Inst. sing. masc.; *ya* for *e* of the Dat.; *t* for *as* of the Ab.; *syu* for *as* of the Gen.; *n* for *as* of the Ac. pl.; *ais* for *bhis* of the Inst. pl. And in other nouns changes and substitutions are required, some of which are determined by the gender. (Compare the first group of verbal stems at 257. *a*.)

The annexed table repeats synoptically the terminations, with the most usual substitutions, throughout all the classes of nouns.

SINGULAR.	DUAL.	PLURAL.
N. स् (m.f.), न्* (n.)	औ (m.f.), ई (f.*n.)	अस् (m.f.), इ (n.)
Ac. अस् (m.f.), न्* (m.f.n.)	औ (m.f.), ई (f.*n.)	अस्, स् (m.f.), न्* (m.), इ (n.)
I. आ (m.f.n.), इन* (m.n.)	भ्याम् (m.f.n.)	भिस् (m.f.n.), ऐस्* (m.n.)
D. ए (m.f.n.), य* (m.n.)	भ्याम् (m.f.n.)	भ्यस् (m.f.n.)
Ab. अस् (m.f.n.), स् (m.f.), न्* (m.n.)	भ्याम् (m.f.n.)	भ्यस् (m.f.n.)
G. अस् (m.f.n.), स् (m.f.), स्स्* (m.n.)	ओस् (m.f.n.)	आम् (m.f.n.)
L. इ (m.f.n.), आम् (f.), औ (m.f.)	ओस् (m.f.n.)	सु (m.f.n.)

Obs. 1. Those substitutions marked * are mostly restricted to nouns ending in *a*, and are therefore especially noticeable. Femines in *á* are peculiar in taking the neut. substitution *í* in du. N. Ac. V.

Obs. 2. It will be perceived that the Accusative pl. of all masc. nouns in the first four declensions ends in *n*, whilst that of all fem. nouns ends in the regular termination *s*.

a. Comparing the above terminations with those of Latin and Greek, we may remark that *s* enters into the Nom. sing. masc., and *m* or *n* into the neuter, in all three languages. In regard to the Sk. dual *au*, the original termination was *á*, as found in the Vedas; and *á* equals the Greek α , ω , and ϵ . In Nom. pl. masc. the *s* appears in many Lat. and Gr. words. In Ac. sing., Sk. agrees with Lat., and even with Gr., final μ in Gr. being changed into ν . *S* appears in all three languages in Ac. pl.; and when the Sanskrit ends in *n*, as in the first class of

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nouns, this *n* is probably for *ns*, since a preceding *a* is lengthened to compensate for the rejection of *s*. Cf. some Vedic Ac. plurals; cf. also *ἱππων* Ac. pl. in the Cretic dialect; and Gothic forms, such as *balgins*, *sununs*; cf. likewise the *r* added in the Veda after the Ac. pl., e. g. *ऋतून्* *ṛitūñr anu* (Rig-v. I. 49, 3). In Inst. pl. *bhis* is preserved in the Lat. *nobis*, *vobis*, and Gr. *φί(ν)* for *φίς* (*ναῦ-φιν* = *naubhis*). The *ais* which belongs to Sk. nouns in *a* is probably a contraction of *dbhis*, since in the Vedas *ebhis* for *dbhis* is found for *ais*, as *vrikebhis* for *vrikais*, &c. &c. This *ais* probably answers to the Latin Dat. and Abl. plural in *is*, just as *bhis* and *bhyas* answer to the Latin *bus*. In the Gen. sing. all three languages have preserved the *s* (*नावस्*, *nav-is*, *νη-ός* for *ναφος*); and in the Gen. pl. *ām* = Gr. *ων* and Lat. *um* (*पदाम्* = *ποδῶν*, *pedum*). In Loc. sing. Sanskrit *i* is preserved in Lat. and Gr. in such words as *οἱκοι*, 'at home,' *Ἰσθμοῖ*, 'on the Isthmus;' *humi*, *domi*, &c.; and in the Dative (*निशि* = *νυκτί*, *नावि* = *navi*). In Loc. pl. *su* = Gr. *σι*; e. g. *θύρασι(ν)*, 'at the door;' *ῥασι(ν)*, 'at the right time' (*नौषु* = *ναυσί*). Sanskrit stems in *a* prefix *i* to *su*; so that *vrikaishu* (29. *b*) = *λυκοῖσι*. The Voc. sing. in Gr. is frequently identical with the stem, and the Voc. du. and pl. with the Nom., as in Sanskrit; e. g. *πολιτης*, stem and Voc. *πολιτα*; *ῥήτωρ*, stem and Voc. *ῥήτορ*; *εὐγενής*, stem and Voc. *εὐγενες*.

98. In the following pages no attempt will be made to explain how or why particular nouns deviate from the general scheme of terminations. A division of nouns into eight classes, four ending in vowels, and four ending in consonants, will be made; and under every one of the eight classes a model noun for the masculine, feminine, and neuter, serving for adjectives as well as substantives, will be declined in full.

99. But the student must understand, that this division into eight classes is entirely arbitrary. It does not imply that there are eight separate declensions in Sanskrit. All that is meant is, that the final letters of the stems of nouns may be conveniently arranged under four general heads for vowels, and four for consonants. Indeed, according to native grammarians, there is only one declension in Sanskrit, all nouns, whatever may be the final of their stems, being forced to adapt themselves to one common scheme of nearly similar case-terminations.

100. It is most important to remember, that the formation of every case in a Sanskrit noun supposes the application of a rule of *Sandhi* or 'junction;' and that *declension* in Sanskrit is strictly 'junction,' i. e. not a divergence from an upright line (*rectus*), but a *joining together* of a stem with its terminations.

101. Sometimes, however, before this *joining together* takes place, the original final of the stem has to be changed to its *Guna* or *Vṛiddhi* equivalent (see 27), or even to some other letter (see 41. II–V), so that it will often be necessary to point out in what manner the *inflective* stem (*anṅa*, see 135. c) varies from the original stem (*prātipadika*); and sometimes the original termination of the scheme will have to be changed, as indicated at 97; thus, at 103, under the Gen. du. *śivayos*, *śive + os* denotes, that before the stem *śiva* is joined to the termination *os*, the final letter *a* is to be changed to *e*; and the reference 36. a. indicates the rule of Sandhi (explained at 36. a) which must come into operation in joining *śive* and *os* together. Similarly, when the original termination has to be modified, the termination will be exhibited in its altered form; thus, at 103, under the Ac. sing., *śiva + m* denotes, that the stem is to be joined with *m*, substituted for the original termination *am*. See the table at 97.

102. In declining the first model noun *śiva*, the stem with the sign +, and after it the termination will be exhibited under each inflexion, and a reference will be given to the number of the rule of Sandhi which must come into operation.

In the other nouns the process of Sandhi will be explained when necessary, along with the changes of the stem, immediately before the paradigms of declension, and in the paradigms a transliteration in Italic type will be generally given immediately under the Sanskrit type.

SECTION I.—FIRST FOUR CLASSES OF NOUNS.

Inflexion of Nouns, Substantive and Adjective, whose stems end in vowels.

FIRST CLASS in अ a, आ á, and ई í.

This large class corresponds to a common class of Latin and Greek words in *us* and *os*, *um* and *on*, *a* and *α*, e. g. *lupu-s*, λύκο-ς (=Sk. *vṛika-s*, Nom. of *vṛika*); *donu-m*, δῶπο-ν; *terra*, γῶρα (=dhará); and to adjectives like *bonus*, ἀγαθός, e. g. Sk. *nava-s*, navá, *nava-m*, 'new,' = Lat. *novu-s*, *nova*, *novu-m*; Gr. νέο-ς (for νεφο-ς), νέα, νέο-ν.

103. Masculine stems in *a*, like शिव *śiva*, m. 'the god Śiva,' or as an adjective, 'prosperous.'

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The final of the stem is lengthened in D. Ab. sing., I. D. Ab. du., Ac. G. pl.; and changed to *e* in G. L. du., D. Ab. L. pl.: *n* is euphonically affixed to the final in G. pl. Hence the four inflective stems *śiva*, *śivá*, *śive*, *śiván*.

	SINGULAR.	DUAL.	PLURAL.
N.	{ शिवस् <i>śivas</i> <i>śiva</i> +s	शिवौ <i>śivau</i> <i>śiva</i> +au. See 33.	शिवस् <i>śivás</i> <i>śiva</i> +as. See 31.
Ac.	{ शिवम् <i>śivam</i> <i>śiva</i> +m	— <i>śivau</i>	शिवान् <i>śiván</i> <i>śivá</i> +n
I.	{ शिवेन <i>śivena</i> <i>śiva</i> +ina. 32.	शिवभ्याम् <i>śivábhyám</i> <i>śivá</i> +bhyám	शिवैस् <i>śivais</i> <i>śiva</i> +ais. 33.
D.	{ शिवाय <i>śiváya</i> <i>śivá</i> +ya	— <i>śivábhyám</i>	शिवेभ्यस् <i>śivebhyas</i> <i>śive</i> +bhyas
Ab.	{ शिवत् <i>śivát</i> <i>śivá</i> +t	— <i>śivábhyám</i>	— <i>śivebhyas</i>
G.	{ शिवस्य <i>śivasya</i> <i>śiva</i> +sya	शिवयोस् <i>śivayos</i> <i>śive</i> +os. 36. a.	शिवानाम् <i>śivánám</i> <i>śiván</i> +ám
L.	{ शिवे <i>śive</i> <i>śiva</i> +i. 32.	— <i>śivayos</i>	शिवेषु <i>śiveshu</i> <i>śive</i> +su. 70.
V.	{ शिव <i>śiva</i> <i>śiva</i> (s dropped). 92.	शिवौ <i>śivau</i> <i>śiva</i> +au. 33.	शिवस् <i>śivás</i> <i>śiva</i> +as. 31.

Obs.—The Vedic I. sing. may end in *á*, e.g. *śivá* for *śivena*; N. Ac. du. may end in *á*, e.g. *śivá* for *śivau*; N. pl. may end in *ásas*, e.g. *śivásas* for *śivás*; I. pl. may end in *ebhis*, e.g. *śivebhis* for *śivais*. Cf. *ebhis*, I. pl. of *idam*, 224.

104. Neuter stems in *a*, like शिव *śiva*, n. ‘prosperity,’ or as an adjective, ‘prosperous.’

The final of the stem is lengthened and assumes *n* in N. Ac. V. pl.

N. Ac.	{ शिवम् <i>śivam</i> <i>śiva</i> +m. 97.	शिवे <i>śive</i> <i>śiva</i> +t. 32.	शिवानि <i>śiváni</i> <i>śivá</i> +n+i
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The Vocative is शिव *śiva*, शिवे *śive*, शिवानि *śiváni*; all the other cases are like the masculine.

105. Feminine stems in *á* and *í*, like शिवा *śivá*, f. ‘the wife of Śiva,’ or as an adjective, ‘prosperous,’ and नदी *nadí*, f. ‘a river.’ Their declension is exhibited side by side that their analogy may be more easily perceived.

In *śivá* the final of the stem is changed to *e* in I. sing., G. L. du.; *yá* is inserted in D. Ab. G. L. sing.; and *n* in G. pl. Hence the inflective stems *śivá*, *śive*. In *nadí* the final is changed to *y* before the vowel-terminations by 34; *á* is inserted in D. Ab. G. L. sing.; and *n* in G. pl.; in V. sing. the final of the stem is shortened.

Junction of stem with termination : N. sing. *s* rejected ; N. du. *śivá* + *ś* = *śive* by 32 ; N. pl. *śivá* + *as* = *śivás* by 31 ; I. sing. *śive* + *d* = *śivayá* by 36. a ; D. sing. *śivá* + *yá* + *e* = *śiváyai* by 33 ; G. L. du. *śive* + *os* = *śivayos* by 36. a. D. sing. *nadí* + *d* + *e* = *nadyai* by 34 and 33 ; L. pl. *nadí* + *su* = *nadíshu* by 70.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ शिवा <i>śivá</i>	{ शिवे <i>śive</i>	{ शिवास् <i>śivás</i>	{ नदी <i>nadí</i>	{ नद्यौ <i>nadyau</i>	{ नद्यस् <i>nadyas</i>
Ac.	{ शिवाम् <i>śivám</i>	{ — <i>śive</i>	{ — <i>śivás</i>	{ नदीम् <i>nádīm</i>	{ — <i>nadyau</i>	{ नदीस् <i>nádīs</i>
I.	{ शिवया <i>śivayá</i>	{ शिवाभ्याम् <i>śivábhyaṁ</i>	{ शिवाभिस् <i>śivábhīs</i>	{ नद्या <i>nadyá</i>	{ नदीभ्याम् <i>nadibhyaṁ</i>	{ नदीभिस् <i>nadibhīs</i>
D.	{ शिवायै <i>śiváyai</i>	{ — <i>śivábhyaṁ</i>	{ शिवाभ्यस् <i>śivábhyaś</i>	{ नद्यै <i>nadyai</i>	{ — <i>nadibhyaṁ</i>	{ नदीभ्यस् <i>nadibhyaś</i>
Ab.	{ शिवायास् <i>śiváyās</i>	{ — <i>śivábhyaṁ</i>	{ — <i>śivábhyaś</i>	{ नद्यास् <i>nadyás</i>	{ — <i>nadibhyaṁ</i>	{ — <i>nadibhyaś</i>
G.	{ — <i>śiváyās</i>	{ शिवयोस् <i>śivayos</i>	{ शिवानाम् <i>śivánám</i>	{ — <i>nadyás</i>	{ नद्योस् <i>nadyos</i>	{ नदीनाम् <i>nadínám</i>
L.	{ शिवायाम् <i>śiváyám</i>	{ — <i>śivayos</i>	{ शिवासु <i>śivásu</i>	{ नद्याम् <i>nadyám</i>	{ — <i>nadyos</i>	{ नदीषु <i>nadíshu</i>
V.	{ शिवे <i>śive</i>	{ शिवे <i>śive</i>	{ शिवास् <i>śivás</i>	{ नदि <i>nadí</i>	{ नद्यौ <i>nadyau</i>	{ नद्यस् <i>nadyas</i>

Obs. 1. The Vedic I. sing. may be *śivá* for *śivayá* ; D. sing. *śivai* for *śiváyai* ; N. pl. *śivásas* ; G. pl. *śivám*.

Obs. 2. The Vedic N. pl. of nouns in *ś* may end in *śs*, e. g. *nadíśs* for *nadyas*.

106. Monosyllabic nouns in ई *ī*, like श्री *f.* 'fortune,' भी *f.* 'fear,' &c., vary from *nadí* in the manner explained at 123.

107. In accordance with 58, such words as मृग *mṛiga*, m. 'a deer ;' पुरुष *puruṣa*, m. 'a man ;' भार्या *bhāryá*, f. 'a wife ;' कुमारी *kumārī*, f. 'a girl'—must be written, in the Inst. sing. m. and the Gen. pl. m. f., with the cerebral ण *ṇ* ; thus, मृगेण *mṛigeṇa*, पुरुषेण *puruṣeṇa*, मृगाणाम्, पुरुषाणाम्, भार्याणाम्, कुमारीणाम्. When *n* is final, as in the Ac. pl. m., it remains unchanged.

108. When a feminine noun ending in *á* forms the last member of a compound adjective, it is declined like *śiva* for the masc. and neut. Thus fr. *vidyá*, 'learning,' *alpa-vidyas* (m.), *alpa-vidyá* (f.), *alpa-vidyam* (n.), 'possessed of little learning.' Similarly, a masculine noun takes the fem. and neut. terminations ; and a neut. noun, the masc. and fem.

a. When roots ending in *á*, such as *pá*, 'to drink' or 'to preserve,' form the last member of compound words, they assume the terminations at 91 regularly

for their masculine and feminine, rejecting, however, the final of the stem in Ac. pl. and remaining Weak or vowel-cases; thus, **सोमपा** *soma-pá*, m. f. 'a drinker of Soma juice;' N. V. -पास्, -पौ, -पास्; Ac. -पाम्, -पौ, -षस्; I. -पा, -पाभ्याम्, &c.; D. -पे, &c. They form their neuter like that of *śiva*, e. g. neut. N. Ac. V. **सोमपम्**, -पे, -पानि, &c.

Similarly, **विश्वपा** 'protector of the universe,' and **शङ्खभा** 'a shell-blower.'

b. Analogously in *Rig-veda* iv. 9, 4, **गना** 'a woman' is in N. sing. **गनास्**.

c. Masculine nouns in *á*, like **हाहा** *háhá*, m. 'a Gandharva,' not derived from verbal roots, assume the terminations with the regular euphonic changes, but the Ac. pl. ends in **न्**; thus, N. V. **हाहास्**, **हाहौ**, **हाहास्**; A. **हाहाम्**, **हाहौ**, **हाहान्**; I. **हाहा**, **हाहाभ्याम्**, **हाहाभिस्**, &c.; D. **हाहै**, &c.; Ab. **हाहास्**, &c.; G. **हाहास्**, **हाहौस्**, **हाहाम्**; L. **हाहै**, &c.

d. The Voc. cases of **अम्बा** *ambá*, **अक्का** *akká*, and **अल्ला** *allá*, all signifying 'mother,' are **अम्ब**, **अक्क**, **अल्ल**, 'O mother!'

e. **दन्त** m. 'a tooth,' **मास** m. 'a month,' **पाद** m. 'a foot,' **यूप** m. n. 'soup,' **आस्य** n. 'the face,' **हृदय** n. 'the heart,' **उदक** n. 'water,' **शीर्ष** n. 'the head,' **मांस** n. 'flesh,' **निशा** f. 'night,' **नासिका** f. 'the nose,' **पुतना** f. 'an army,' are declined regularly, but may substitute **दत्**, **मास्**, **पद्**, **यूषन्**, **आसन्**, **हृद्**, **उदन्**, **शीर्षन्**, **मांस**, **निश्**, **नस्**, **पूत्** in the Ac. pl. and remaining cases (see 184). In the neut. nouns, the Nom. pl. does not admit the same substitute as Ac. pl. Thus, **उदक** will be Ac. pl. **उदकानि** or **उदनि**; I. sing. **उदकेन** or **उद्वा**. Again, **नासिका** in I. du. will be **नासिकाभ्याम्** or **नोभ्याम्**; and **मांस**, **मांसाभ्याम्** or **माभ्याम्**.

109. To understand the importance of studying the declension of this first class of nouns, the student has only to turn back to pp. 57-68, where the formation of the stems of nouns, substantive and adjective, which follow this declension, is explained. All masculine and neuter substantives in this list are declined like *śiva*, and all feminine either like *śivá* or *nadí*, all the adjectives following the same three examples for their three genders.

SECOND CLASS in इ i. THIRD CLASS in उ u.

The inflexion of the 2nd and 3rd classes of nouns (see 81, 82) is exhibited side by side, that their analogy may be more readily perceived.

The 2nd answers to Latin and Greek words like *igni-s*, *turri-s*, *πόλι-s*, *πίστι-s*, *mare*, *μέλι-s*; the 3rd, to words like *gradu-s*, *cornu*, *βότρυ-s*, *ῥόδύ-s*, *μέθυ*.

110. Masculine stems in इ i and उ u, like **अग्नि** *agni*, m. (*ignis*), 'fire;' **भानु** *bhānu*, m. 'the sun.'

The final of the stem is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing., or, according to Pāṇini, changed

to *a*; *n* is inserted in I. sing., G. pl. Hence the inflective stems *agni*, *agní*, *agne*, *agn*; *bhānu*, *bhānú*, *bhāno*, *bhān*; according to some the Locative of *bhānu* was originally *bhānavi* (such a form occurring in the Veda), and *i* being dropped, *bhānav* would become *bhānāv* (*bhānav*).

Junction of stem with termination: V. sing., N. Ac. V. du., case-termination rejected; N. pl. *agne*+*as*=*agnayas* by 36. *a*; D. sing. *agne*+*e*=*agnaye*, 36. *a*; G. L. du. *agni*+*os*=*agnyos*, 34; L. pl. *agni*+*su*=*agnishu*, 70. Similarly, N. pl. *bhāno*+*as*=*bhānavas*, 36. *a*; D. sing. *bhāno*+*e*=*bhānave*, 36. *a*; G. L. du. *bhānu*+*os*=*bhānvos*, 34; L. pl. *bhānu*+*su*=*bhānushu*, 70.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ <i>अग्निस्</i> <i>agnis</i>	{ <i>अग्नी</i> <i>agní</i>	{ <i>अग्नयस्</i> <i>agnayas</i>	{ <i>भानुस्</i> <i>bhānuṣ</i>	{ <i>भानू</i> <i>bhānú</i>	{ <i>भानवस्</i> <i>bhānavas</i>
Ac.	{ <i>अग्निम्</i> <i>agnim</i>	{ — <i>agní</i>	{ <i>अग्नीन्</i> <i>agnín</i>	{ <i>भानुम्</i> <i>bhānum</i>	{ — <i>bhānú</i>	{ <i>भानून्</i> <i>bhānún</i>
I.	{ <i>अग्निना</i> <i>agniná</i>	{ <i>अग्निभ्याम्</i> <i>agnibhyám</i>	{ <i>अग्निभिस्</i> <i>agnibhis</i>	{ <i>भानुना</i> <i>bhānuná</i>	{ <i>भानुभ्याम्</i> <i>bhānubhyám</i>	{ <i>भानुभिस्</i> <i>bhānubhis</i>
D.	{ <i>अग्नये</i> <i>agnaye</i>	{ — <i>agnibhyám</i>	{ <i>अग्निभ्यस्</i> <i>agnibhyas</i>	{ <i>भानवे</i> <i>bhānave</i>	{ — <i>bhānubhyám</i>	{ <i>भानुभ्यस्</i> <i>bhānubhyas</i>
Ab.	{ <i>अग्नेस्</i> <i>agnes</i>	{ — <i>agnibhyám</i>	{ — <i>agnibhyas</i>	{ <i>भानोस्</i> <i>bhānos</i>	{ — <i>bhānubhyám</i>	{ — <i>bhānubhyas</i>
G.	{ — <i>agnes</i>	{ <i>अग्न्योस्</i> <i>agnyos</i>	{ <i>अग्नीनाम्</i> <i>agnínám</i>	{ — <i>bhānos</i>	{ <i>भान्वोस्</i> <i>bhānvos</i>	{ <i>भानूनाम्</i> <i>bhānúnám</i>
L.	{ <i>अग्नौ</i> <i>agnau</i>	{ — <i>agnyos</i>	{ <i>अग्निषु</i> <i>agnishu</i>	{ <i>भानौ</i> <i>bhānau</i>	{ — <i>bhānvos</i>	{ <i>भानुषु</i> <i>bhānushu</i>
V.	{ <i>अग्ने</i> <i>agne</i>	{ <i>अग्नी</i> <i>agní</i>	{ <i>अग्नयस्</i> <i>agnayas</i>	{ <i>भानो</i> <i>bhāno</i>	{ <i>भानू</i> <i>bhānú</i>	{ <i>भानवस्</i> <i>bhānavas</i>

111. The Vedic Gen. sing. may be *bhānvás*, which form may also serve for the Nom. and Ac. pl.

112. Feminine stems in इ *i* and उ *u*, like *मति* *matí*, f. 'the mind,' and *धेनु* *dhenú*, f. 'a milch cow.'

The final of the stem is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing. (unless the termination be *आम्*); *n* is inserted in G. pl. Hence the inflective stems *mati*, *matí*, *mate*, *mat*; *dhenu*, *dhenú*, *dhenó*, *dhen*.

The junction of stem with termination is generally the same as in the masculines *agni* and *bhānu*. Inst. sing. *mati*+*á*=*matyá*, 34; D. *mate*+*e*=*mataye*, 36. *a*; *mati*+*á*+*e*=*matyai*, 33.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
i.	{ मतिस् matis	मती matí	मतयस् matayas		{ धेनुस् dhenus	धेनू dhenú	धेनवस् dhenava
c.	{ मतिम् matim	— matí	मतीस् matis		{ धेनुम् dhenum	— dhenú	धेनूस् dhenús
	{ मत्या matyá	मतिभ्याम् matibhyám	मतिभिस् matibhis		{ धेन्या dhenvá	धेनुभ्याम् dhenubhyám	धेनुभिस् dhenubh
i.	{ मतये or मत्ये mataye or ^o tyai	— matibhyám	मतिभ्यस् matibhyas		{ धेनवे or धेन्ये dhenave or ^o nvai	— dhenubhyám	धेनुभ्यस् dhenubh
b.	{ मतस् or मत्यास् mates or ^o tyás	— matibhyám	— matibhyas		{ धेनोस् or धेन्यास् dhenos or ^o nvás	— dhenubhyám	— dhenubh
	{ — mates or ^o tyás	मत्योस् matyos	मतीनाम् matínám		{ — dhenos or ^o nvás	धेन्योस् dhenvos	धेनूनाम् dhenúnám
	{ मतौ or मत्याम् matáu or ^o tyám	— matyos	मतिषु matishu. 70.		{ धेनौ or धेन्याम् dhenau or ^o nvám	— dhenvos	धेनुषु dhenushu.
	{ मते mate	मती matí	मतयस् matayas		{ धेनो dhenó	धेनू dhenú	धेनवस् dhenava

With the optional forms in D. Ab. G. L. sing., compare similar forms in the same cases of *nadí*.

113. The Vedic Nom. pl. may be *dhenvas*.

114. Neuter stems in इ *i* and उ *u*, like वारि *vári*, n. 'water,' and मधु *madhu*, n. 'honey' (μέθυ).

The stem inserts *n* before the vowel-terminations, and the final is lengthened in N. Ac. V. and G. pl. Hence the inflective stems *vári*, *várit*; *madhu*, *madhú*.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
c.	{ वारि vári	वारिणी váriṇí. 58.	वारीणि váriṇi		{ मधु madhu	मधुनी madhuní	मधूनि madhúni
	{ वारिणा váriṇá	वारिभ्याम् váribhyám	वारिभिस् váribhis		{ मधुना madhuná	मधुभ्याम् madhubhyám	मधुभिस् madhubhis
	{ वारिणे váriṇe	— váribhyám	वारिभ्यस् váribhyas		{ मधुने madhune	— madhubhyám	मधुभ्यस् madhubhya
b.	{ वारिणस् váriṇas	— váribhyám	— váribhyas		{ मधुनस् madhunas	— madhubhyám	— madhubhya
	{ — váriṇas	वारिणोस् váriṇos	वारीणाम् váriṇám. 58.		{ — madhunas	मधुनोस् madhunos	मधूनाम् madhúnám
	{ वारिणि váriṇi	— váriṇos	वारिषु váriṣhu. 70.		{ मधुनि madhuni	— madhunos	मधुषु madhuṣh
	{ वारि or वारे वारिणी vári or váre váriṇi	वारिणी váriṇi	वारीणि váriṇi		{ मधु or मधो madhu or madho	मधुनी madhuní	मधूनि madhúni

115. The Vedic Ac. pl. may be *madhú*.

116. Neuter nouns in *i* and *u* follow the analogy of nouns in *in* at 159, except in G. plur. and V. sing.

a. सानु n. 'summit,' 'ridge,' optionally substitutes चु in all cases except the first five inflexions.

117. There are not many substantives declined like *agni* and *vāri* (81), but nouns like *mati* are numerous (81. II). Moreover, adjectives like *śuci*, and compound adjectives in *i*, are declined like *agni* in masc., like *mati* in fem., and like *vāri* in neut.

118. Again, there are few substantives declined like *dhenu* and *madhu*, yet many simple adjectives like *tanu* and *pipāsu* (82), all compound adjectives in *u*, are declined like *bhānu* in the masc., like *dhenu* in the fem., and like *madhu* in the neut.

a. Many adjectives in *u*, however, either optionally or necessarily follow *nadī* in fem.; as, *tanu*, 'thin,' makes Nom. fem. either *tanus* or *tanvī*; मृदु, 'tender,' makes Nom. f. मृद्वी *mṛidvī*; and गुरु, 'heavy,' गुर्वी *gurvī*; and some optionally lengthen *u* in the fem.; as, *bhīru*, 'timid,' makes fem. भीरु or भीरु, declinable like nouns in *ū*, 125.

119. When feminine nouns in *i* and *u* form the last member of a compound adjective, they must be declined like *agni* in masc., and *vāri* in neut. Thus *alpa-mati*, 'narrow-minded,' in the Ac. plur. masc. would be *alpa-matīu*; fem. *alpa-matīs*; neut. *alpa-matīni*.

Similarly, a masc. or neut. noun, at the end of a comp., may take a fem. form.

a. Although adjectives in *i* and *u* are declined like *vāri* and *madhu* for the neut., yet in the D. Ab. G. L. sing., and in the G. L. du., they may optionally follow the masculine form; thus *śuci* and *tanu* will be, in D. sing. neut., शुचिने or शुचये, तनुने or तनवे; and so with the other cases.

120. सखि *sakhi*, m. 'a friend,' has two stems, सखाय for the Strong cases (see 135. a), and सखि for the others; thus, N. सखा, सखायौ, सखायस्; Ac. सखायम्, सखायौ, सखीन्; I. सख्या, सखिभ्याम्, सखिभिस्; D. सख्ये, सखिभ्याम्, सखिभ्यस्; Ab. सख्युस्, सखिभ्याम्, सखिभ्यस्; G. सख्युस्, सख्योस्, सखीनाम्; L. सख्यो, सख्योस्, सखिषु; V. सखे, सखायौ, सखायस्. Hence it appears that *sakhi* in some cases assumes the terminations at 91 more regularly than *agni*. In the rest it follows *agni*.

Obs.—The feminine सखी, 'a female friend,' is declined like नदी.

121. पति m. 'a master,' 'lord' (πῶς), when not used in a compound word, follows *sakhi* at 120 in I. D. Ab. G. L. sing. (thus, I. पत्या, D. पते, Ab. G. पत्युस्, L. पत्यौ); in the other cases, *agni*. But *pati* is more usually found at the end of compounds, and then follows *agni* throughout (thus, भूपतिना 'by the lord of the earth').

Obs.—The feminine of पति is पत्नी *patnī*, declinable like नदी.

122. A few neuter nouns, सस्थि n. 'a bone' (ὀστέον), अक्षि n. 'an eye' (oculus, ὀκός), सक्थि n. 'a thigh,' दधि n. 'coagulated milk,' drop their final *i* in I. sing. and remaining weak or vowel-cases, and are declined in those cases as if derived from obsolete forms in *an*, such as अस्थन्, &c. (cf. *nāman* at 152); thus,

अस्थि 'a bone:' N. V. Ac. अस्थि, अस्थिनी, अस्थीनि; I. अस्थ्ना, अस्थिभ्याम्, &c.; D. अस्थे, अस्थिभ्याम्, &c.; Ab. अस्थ्यस्, &c.; G. अस्थ्यस्, अस्थ्योस्, अस्थ्याम्; L. अस्थि or अस्थनि, अस्थ्योस्, अस्थ्युः.

Hence, अक्षि, 'an eye,' will be in I. sing. अक्ष्णा; in D. अक्षणे, &c. (see 58).

Nouns ending in ई ई and ऊ ऊ.

123. Besides the feminines of adjectives and participles, &c., declined like *nadī* at 105 (cf. 80. XI), there are a few common monosyllabic words in long ई ई (generally roots used as substantives) *primitively* feminine, i.e. not derived from masculine substantives (see 82. XV), whose declension must be noticed separately. They vary from the declension of नदी (105) by forming the Nom. with स्, and using the same form for the Voc., and by changing the final ई to *iy* before the vowel-terminations; thus,

श्री f. 'prosperity:' N. V. श्रीस्, श्रीयौ, श्रियस्; Ac. श्रियम्, श्रीयौ, श्रियस्; I. श्रिया, श्रीभ्याम्, श्रीभिस्; D. श्रिये or श्रियै, श्रीभ्याम्, श्रीभ्यस्; Ab. श्रियस् or श्रियास्, श्रीभ्याम्, श्रीभ्यस्; G. श्रियस् or श्रियास्, श्रियोस्, श्रियाम् or श्रीणाम्; L. श्रियि or श्रियाम्, श्रियोस्, श्रीषु.

a. Similarly, भी f. 'fear,' ह्री f. 'shame,' and धी f. 'understanding;' thus, N. V. भीस्, भियौ, भियस्; Ac. भियम्, &c.; I. भिया, &c.; D. भिये or भियै, &c.

b. स्त्री f., 'a woman' (not being itself a root like the examples above), follows नदी in N. V. sing., and varies also in other respects; thus, N. स्त्री, स्त्रियौ, स्त्रियस्; V. स्त्रि, स्त्रियौ, स्त्रियस्; Ac. स्त्रीम् or स्त्रियम्, स्त्रियौ, स्त्रीस् or स्त्रियस्; I. स्त्रिया, स्त्रीभ्याम्, स्त्रीभिस्; D. स्त्रियै, स्त्रीभ्याम्, स्त्रीभ्यस्; Ab. स्त्रियास्, स्त्रीभ्याम्, स्त्रीभ्यस्; G. स्त्रियास्, स्त्रियोस्, स्त्रीणाम्; L. स्त्रियाम्, स्त्रियोस्, स्त्रीषु.

As the last member of a compound adjective, it shortens its final, and in some of its cases follows *agni* and *matī*; e.g.

अतिस्त्रि m. f. n. 'surpassing a woman:' N. masc. -स्त्रिस्, -स्त्रियौ, -स्त्रियस्; Ac. -स्त्रिम् or -स्त्रियम्, -स्त्रियौ, -स्त्रीन् or -स्त्रियस्; I. -स्त्रिणा, -स्त्रिभ्याम्, &c.; D. -स्त्रिये, &c.; Ab. -स्त्रेस्, &c.; G. -स्त्रेस्, -स्त्रियोस्, -स्त्रीणाम्; L. -स्त्रौ, &c.; V. -स्त्रे, &c. The fem. form is like the masc., but Ac. pl. -स्त्रीस् or -स्त्रियस्; I. -स्त्रिया; D. -स्त्रियै or -स्त्रिये; Ab. -स्त्रियास् or -स्त्रेस्, &c. For neut., see 126. j.

124. A few primitively feminine words *not* monosyllabic, such as लक्ष्मी 'the goddess of prosperity,' तन्वी 'a lute-string,' तरी 'a boat,' like श्री, take s in the Nom. sing., but in other respects follow नदी; thus, N. लक्ष्मीस्, लक्ष्म्यौ, लक्ष्म्यस्; Ac. लक्ष्मीम्, &c.; V. लक्ष्मि.

Obs.—Analogously in the Veda वृकी 'a she-wolf' (Rig-v. I. 117, 18), and (according to some authorities) सिंही 'a lioness,' make N. sing. वृकीस्, सिंहीस्.

But गौरी f. 'the brilliant (goddess),' as a derivative fem. noun, is N. sing. गौरी.

125. Feminine nouns in long ऊ, not monosyllabic, are declined like primitively feminine nouns of more than one syllable in ई, i.e. like लक्ष्मी, they follow the analogy of *nadī* except in N. sing., where *s* is retained. In the other cases ऊ becomes *v*, wherever ई *ī* is changed to *y* (see 34); thus,

वधू 'a wife:' N. वधूस्, वध्वौ, वध्वस्; Ac. वधूम्, वध्वौ, वधूस्; I. वध्वा, वधूभ्याम्, वधूभिस्; D. वध्वे, वधूभ्याम्, वधूभ्यस्; Ab. वध्वास्, वधूभ्याम्, वधूभ्यस्; G. वध्वास्, वध्वोस्, वधूनाम्; L. वध्वाम्, वध्वोस्, वधूषु; V. वधु, वध्वौ, वध्वस्.

Similarly, चमू f. 'a host;' श्वश्रू f. 'a mother-in-law.'

a. Again, monosyllabic words in *ū* primitively feminine are declined analogously to श्री f. at 123; *ū* being changed to *uv*, wherever *ī* is changed to *iy*; thus,

भू f. 'the earth:' N.V. भूस्, भुवौ, भुवस्; Ac. भुवम्, भुवौ, भुवस्; I. भुवा, भूभ्याम्, भूभिस्; D. भुवे or भुवै, भूभ्याम्, भूभ्यस्; Ab. भुवस् or भुवास्, भूभ्याम्, भूभ्यस्; G. भुवस् or भुवाम्, भुवोस्, भुवाम् or भूनाम्; L. भुवि or भुवाम्, भुवोस्, भूषु.

Observe that the V. is like the N.

b. Similarly, भ्रू f. 'the eye-brow' (ὀφρῦς): N.V. भ्रूस्, भ्रुवौ, भ्रुवस्, &c.

126. Roots of one syllable ending in *ī* and *ū*, used as masc. or fem. nouns, follow the declension of monosyllabic words in *ī* and *ū*, such as श्री at 123 and भू at 125.a; but in the D. Ab. G. L. sing., G. pl., take only the first inflexion; thus,

क्रौ m. f., 'one who buys,' makes D. क्रिये only for m. and f., and लू m. f., 'a reaper,' makes D. लुवे only for m. and f.

a. The same generally holds good if they have adjectives prefixed to them; thus, परमक्रौ m. f. 'the best buyer' (N.V. -क्रौस्, -क्रियौ, -क्रियस्; Ac. -क्रियम्, &c.)

b. And when they are compounded with another noun as a dependent term they generally change their final *ī* and *ū* to *y* and *v*, before vowel-terminations, and not to *iy* and *uv* (unless *ī* and *ū* are preceded by a double consonant, as in यवक्रौ 'a buyer of barley'), thus conforming more to the declension of polysyllables; e.g.

जलपी (for जलपा) m. f., 'a water-drinker,' makes N.V. जलपीस्, -प्यौ, -प्यस्; Ac. जलप्यम्, -प्यौ, -प्यस्; I. जलप्या, -पीभ्याम्, &c.; D. जलप्ये, &c.; Ab. जलप्यस्, &c.; G. जलप्यस्, -प्योस्, &c.; L. जलप्यि (in opposition to 31), &c.

So also, खलपू m. f. 'a sweeper:' N.V. खलपूस्, -प्यौ, -प्यस्; Ac. खलप्यम्, &c.; I. खलप्या, &c.; L. खलप्यि, &c.: सुलू 'one who cuts well;' N.V. सुलूस्, -ल्वौ, -ल्वस्.

c. Similarly, वषाभू m. f. 'a frog,' दृन्भू m. 'a thunderbolt,' करभू m. 'a finger-nail,' पुनर्भू m. f. 'born again' (N.V. पुनर्भूस्; Ac. -भ्वैस्, &c.; I. -भ्वौ; D. -भ्वै; Ab. G. -भ्वैस्, -भ्विस्. But if the sense is limited to a distinct female object, as 'a virgin widow remarried,' the D. will be -भ्वै; Ab. G. -भ्वैस्; L. -भ्वाम्, like वधू).

d. Similarly also, सेनानी m. 'a general,' ग्रामणी m. f. 'the chief of a village;' but these, like नदी, take *dm* for the termination of the L. sing. even in masc.; thus, N.V. सेनानीस्, -न्यौ, -न्यस्; Ac. -न्यम्, &c.; I. -न्या; L. सेनाभ्याम्, सेनान्योस्,

सेनानीषु, &c. This applies also to the simple noun नी m. f. 'a leader,' but the final becomes *iy* before vowel-terminations.

e. But स्वयम्भू and स्वभू m. 'self-existent,' as a name of Brahmā, follow भू at 125. a, taking only the first inflexions; thus, D. -भुवे; Ab. -भुवस्, &c.

f. Masculine non-compounds in *i* and *u* of more than one syllable, like पपी m. 'who drinks' or 'cherishes,' 'the sun,' हूहू m. 'a Gandharva,' follow जलपी and खलपू at 126. b, except in Ac. sing. and pl.; thus, N. V. पपीस्, पप्यौ, पप्यस्; Ac. पपीम्, पप्यौ, पपीन्; and in L. sing. the final *i* combines with the *i* of the termination into *i* (31), not into *yi*; thus, L. sing. पपी (but हूहि from हूहू). Again, वातप्रमी m. 'an antelope' (surpassing the wind), as a compound, may follow जलपी; but Vopadeva makes Ac. sing. and pl. follow पपी. When such nouns have a feminine, the Ac. pl. ends in *s*; thus चारू m. f., 'tawny,' makes चारुस् for the Ac. pl. fem.

g. A word like प्रपी f. 'superior understanding' (formed from the compound verb प्रप्ये), when used as a fem. noun, is treated as a polysyllable, and follows जलपी, except in D. Ab., &c., where it takes the second inflexions (D. sing. प्रप्यै, &c.) But when used adjectively, in the sense 'having superior understanding,' it follows जलपी throughout, both for masc. and fem., but may optionally for the fem. be declined like the fem. substantive. The Voc. fem. may be प्रपीस् or प्रपि.

Two rare nouns, सुखी 'one who loves pleasure' and सुती 'one who wishes for a son,' also follow जलपी, but in Ab. G. sing. make सुख्युस्, सुत्युस्.

h. Monosyllabic nouns primitively feminine (like भो f., धो f., श्री f., at 123, भू f. 'the eye-brow'), forming the last member of a compound adjective, still follow the declension of monosyllables, but use the first inflexions only in the D. Ab. G. L. cases and G. plur. for the masc., and may optionally use them for the fem.; thus, N. गतभीस् m. f., 'fearless,' is गतभिषे only in D. sing. m., -भिषे or -भिषे in D. sing. f. So also, सुधी m. f. 'intelligent,' शुद्धपी m. f. 'having pure thoughts,' दुर्धी m. f. 'stupid,' सुश्री m. f. 'having good fortune,' सुधू m. f. 'having beautiful brows'; thus, N. V. सुधूस्, -धुवौ, -धुवस्; Ac. सुधुवम्, &c. According to Vopadeva, the Voc. f. may be सुधु, and this form occurs once in the Bhaṭṭi-kāvya.

i. Words necessarily feminine (*nitya-strī-linga*), such as *kumārī*, 'a girl,' *Gaurī*, 'the goddess Gaurī,' &c. (not like ग्रामणी, which may be masc. and fem.), retain their *nadī* character (Pāṇ. 1. 4, 3), even though they afterwards assume another sense which makes them masculine. This may happen in a compound, as in

बहुश्रेयसी m. 'a man of many excellences': N. बहुश्रेयसी, -स्यौ, -स्यस्; V. -सि, &c.; Ac. -सीम्, -स्यौ, -सीन्; I. -स्या, -सीभ्याम्, &c.; D. -स्ये, &c.; Ab. G. -स्यास्, &c.; L. -स्याम्, &c.

Or in words not compounded, as in कुमारी 'a man who acts like a girl,' N. masc. कुमारी. But these differ in Ac. sing. and pl. (कुमार्यम्, कुमार्यस्). Cf. the name *Gopāla-sarasvatī* in Sanskrit-English Dictionary.

Also like *bahu-sreyasī* (but N. sing. will end in स्), अतिलक्ष्मी m. f. 'one who has surpassed Lakshmi,' आनलक्ष्मी m. f. 'deprived of fortune,' अतिचमू m. f. 'victorious over hosts' (N. अतिचमूस्, -म्वौ, -म्वस्; V. -मु; Ac. -मूम्, -म्वौ, -मून्, Ac. pl. f. -मूस्; I. -म्वौ, -मूभ्याम्, &c.; D. -म्वै, &c.; Ab. -म्व्वास्, &c.); but these three may follow Vopadeva's declension of वातप्रमी at 126. f.

j. Adjectives ending in *í* and *ú* shorten the final vowel for the neuter, and follow *vári*; but in the I. D. Ab. G. and L. cases they may optionally take the masc. terminations; thus, N. V. sing. neut. गतभि; I. गतभिना or गतभिया; D. गतभिने or गतभिने, &c. N. V. Ac. sing. जलपि; I. जलपिना or -या, &c. N. V. Ac. खलपु; I. -युना or -या. N. V. Ac. बहुश्रेयसि; I. -श्रेयसिना or -श्रेयस्या; D. -श्रेयसिने or -श्रेयस्यै, &c. N. V. Ac. ग्रामणि; I. -णिना or -या.

FOURTH CLASS in कृ णि.

This class answers to *δοτήρ, πατήρ, pater*, &c.; *ῥι* being equivalent to *ar*: and it is remarkable, that *dátáram, dátáras*, &c., bear the same relation to *pítaram, pítaras*, &c., that *δοτήρα, δοτήρες, δοτήρι*, &c., bear to *πατέρα, πατέρες, πατέρι*, &c. Compare also the Latin *datoris* from *dator* with *patris* from *pater*.

127. Masculine stems in *ῥι*, like दानृ *dátri*, m. 'a giver,' and पितृ *pítṛi*, m. 'a father.' The former is the model of nouns of agency (83); the latter, of nouns of relationship.

In nouns of agency like *dátri* the final *ῥि* is vriddhied (28), and in nouns of relationship like *pítṛi* (except *naptṛi*, 'a grandson,' and *svasṛi*, 'a sister') gunated, in the Strong cases (see 135); but the *r* of *ár* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both, the final *ῥि* is gunated in L. V. sing., and *ur* is substituted for final *ῥि* and the initial *a* of *as* in Ab. G. sing. In Ac. G. pl. final *ῥि* is lengthened, and assumes *n* in G. pl. Hence the inflective stems *dátri, dátár, dátár, dátrí, dátur; pítṛi, pítar, pítṛi, pítur*.

Junction of stem with terminations: *s* is elided at the end of a conjunct consonant after *r*; hence in Ab. G. *dáturs* and *píturs* become *dátur* and *pítur*. See 41. I.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	{ दत्ता <i>dátá</i>	{ दातारौ <i>dátárau</i>	{ दातारस् <i>dátáras</i>		{ पिता <i>pítá</i>	{ पितरौ <i>pítarau</i>	{ पितरस् <i>pítaras</i>
Ac.	{ दातारम् <i>dátáram</i>	{ — <i>dátárau</i>	{ दानृन् <i>dátrín</i>		{ पितरम् <i>pítaram</i>	{ — <i>pítarau</i>	{ पितृन् <i>pítṛín</i>
I.	{ दात्रा <i>dátrá</i>	{ दानृभ्याम् <i>dátribhyám</i>	{ दानृभिस् <i>dátribhis</i>		{ पित्ता <i>pítṛá</i>	{ पितृभ्याम् <i>pítṛibhyám</i>	{ पितृभिस् <i>pítṛibhis</i>
D.	{ दात्रे <i>dátre</i>	{ — <i>dátribhyám</i>	{ दानृभ्यस् <i>dátribhyas</i>		{ पित्रे <i>pítre</i>	{ — <i>pítṛibhyám</i>	{ पितृभ्यस् <i>pítṛibhyas</i>
Ab.	{ दानृर् <i>dátur</i>	{ — <i>dátribhyám</i>	{ — <i>dátribhyas</i>		{ पितृर् <i>pítur</i>	{ — <i>pítṛibhyám</i>	{ — <i>pítṛibhyas</i>
G.	{ — <i>dátur</i>	{ दात्रोस् <i>dátros</i>	{ दानृणाम् <i>dátrīnám</i> . 58.		{ — <i>pítur</i>	{ पित्रोस् <i>pítros</i>	{ पितृणाम् <i>pítṛīnám</i> . 58
L.	{ दातरि <i>dátari</i>	{ — <i>dátros</i>	{ दानृषु <i>dátrishu</i> . 70.		{ पितरि <i>pítari</i>	{ — <i>pítros</i>	{ पितृषु <i>pítṛishu</i> . 70.
V.	{ दानृर् <i>dátar</i>	{ दातारौ <i>dátárau</i>	{ दातारस् <i>dátáras</i>		{ पितर् <i>pítar</i>	{ पितरौ <i>pítarau</i>	{ पितरस् <i>pítaras</i>

128. *Pitri* seems to be a weakened form of *pátri*, 'a protector' (*pá*, 'to protect'). The cognate languages have preserved the root in *πατήρ*, *pater*, 'father,' &c. The Latin *Jupiter*, however, is literally *Dyu-pitar*, or rather *Dyaush-pitar*, 'father of heaven.' It is clear that stems like *dátri*, *pitri*, &c., originally ended in *ar*.

a. *नप्तृ* *naptri*, 'a grandson' (thought by some to be derived from *na*, 'not,' and *pátri*, 'a protector'), is declined like *दातृ* *dátri*.

b. There are a few nouns in *ri* expressing neither relationship nor agency.

नृ *nri*, m. 'a man,' is said to be declined like *pitri*; thus, N. *ना* *ná*, Ac. *नरम्*, I. *चा*, D. *चे*, Ab. G. *नुर*, &c. But the forms *चा*, *चे*, *नुर* are seldom, if ever, used. The following forms certainly occur: N. sing. *ना*, Ac. *नरम्*; N. Ac. du. *नरो*, I. D. Ab. *नृभ्याम्*, G. L. *नरोस्*; N. pl. *नरस्*, Ac. *नृन्*, D. Ab. *नृभ्यस्*, G. *नृणाम्* or *नृणाम्*, L. *नृषु*. In the I. D. G. L. sing., the corresponding cases of *नर* are generally substituted.

c. *क्रोष्टृ* m., 'a jackal,' must form its Strong cases (except V. sing.) and may form its Weak cases (1,35) from *क्रोष्टृ*. N. *क्रोष्टा*, -*ष्टारौ*, -*ष्टारस्*; Ac. -*ष्टारम्*, -*ष्टारौ*, -*ष्टन्* or -*ष्टन्*; I. -*ष्टा* or -*ष्टुना*, -*ष्टुभ्याम्*, &c.; D. -*ष्टे* or -*ष्टवे*, &c.; Ab. -*ष्टुर* or -*ष्टोस्*, &c.; G. -*ष्टुर* or -*ष्टोस्*, -*ष्टोस्* or -*ष्टोस्*, -*ष्टुणाम्* or -*ष्टुणाम्*; L. -*ष्टरि* or -*ष्टौ*, &c.; V. -*ष्टो*.

As the last member of a compound adjective, in the neuter, *क्रोष्टृ* alone is used.

d. Nouns like *खञ्जम्* 'a charioteer,' *त्वष्टृ* m. 'a carpenter,' *नेष्टृ* m., *होतृ* m., *पोतृ* m. 'different kinds of priests,' *योद्धृ* m. 'a warrior,' of course, follow *dátri*. But *सव्यष्टृ* m., 'a charioteer,' follows *pitri*.

129. Feminine stems in *चृ* *ri* belong to nouns of relationship, like *मातृ*, 'a mother' (from *má*, 'to create,' 'the producer'); and only differ from *pitri* in Ac. pl., which ends in *s* instead of *n*; thus, *मातृस्*. (Compare *μήτηρ*, *μητέρα*, Voc. *μήτερ*.)

a. *स्वसृ* *svasri*, 'a sister,' exceptionally follows *दातृ* *dátri*; but the Ac. pl. is still *स्वसृस्*. The lengthening of the penultimate in the Strong cases is probably caused by the loss of the *t* from *tri*, preserved in the English *sister*. So *soror* for *sostor*.

b. The feminine stem of nouns of agency is formed by adding *ई* *i* to the final *चृ* *ri*; thus, *दातृ* + *ई*, *दात्री* *dátrī*, f. 'a giver,' and *कर्तृ* + *ई*, *कर्त्री* f. 'a doer.' Their inflexion follows *nudī* at 105.

130. The neuter stem is thus declined: N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातृ* or *दातृ*. The rest may conform to *vári* at 114 or resemble the masc.; thus, I. *दात्रा* or *दातृणा*, &c. But neuter stems in *चृ* *ri* belong generally to nouns of agency or of relationship, when used at the end of compound adjectives, such as *बहुदातृ* *bahudátri*, 'giving much,' or *दिव्यमातृ* *divya-mátri*, agreeing with neuter words like *कुलम्*, i. e. 'a family having a divine mother,' or *द्विमातृ* 'having two mothers' (compare *διμήτωρ*). Their declension may resemble that of *vári* at 114, or conform to the masc. in all cases but the N. V. Ac.; thus, N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातृ* or *दातृ*, &c.; I. *दातृणा* or *दात्रा*, &c.; D. *दातृणे* or *दात्रे*, &c.; Ab. G. *दातृणस्* or *दातृ*, &c.; L. *दातृणि* or *दात्रि*, &c. N. Ac. -*मातृ*, -*मातृणी*, -*मातृणि*; V. -*मातृ* or -*मातृ*, &c.; I. -*मातृणा* or -*मात्रा*, &c.

Nouns ending in रे ai, ओ o, औ au.

131. We may notice here a few monosyllabic nouns in रे, ओ, and औ, not sufficiently numerous to form separate classes.

132. रै *rai*, m. f. 'substance,' 'wealth' (Lat. *res*): N. V. रास्, रायौ, रायस्; Ac. रायम्, &c.; I. राया, राभ्याम्, राभिस् (*rebus*); D. राये, राभ्याम्, राभ्यस्; Ab. रायस्, &c.; G. रायस्, रायोस्, रायाम्; L. रायि, रायोस्, रासु.

133. गो *go*, m. f. 'a cow' or 'ox' (*bos*, *βούς*), 'the earth': N. V. गौस्, गावौ, गावस्; Ac. गाम्, गावौ, गास्; I. गवा, गोभ्याम्, गोभिस्; D. गवे, &c.; Ab. गोस्, &c.; G. गोस्, गवोस्, गवाम्; L. गवि (*bovi*), गवोस्, गोषु. Compare गाम् with गृध्.

a. द्यो *dyo*, f. 'the sky,' follows गो; thus, N. V. द्यौस्, द्यावौ, द्यावस्; Ac. द्याम्, द्यावौ, द्यास्; I. द्यावा, द्योभ्याम्, द्योभिस्; D. द्यवे, &c. The Vedic N. du. is द्यावा.

134. नौ *nau*, f. 'a ship' (cf. *navis*, *ναῦς*), is declined at 94, taking the terminations with perfect regularity. With the N. pl. *návas*, compare *naves*, *νᾶες* (*νῆες*). The gen. *νῆος* for *νᾶος* or *ναῖος* = *návas*.

Similarly may be declined मूँ m. 'the moon': N. *glaus*, *glávau*, *glávas*, &c.

a. The above nouns sometimes occur at the end of compounds; as, बहुरै 'rich,' N. m. f. बहुरास्, &c.; बहुनौ 'having many ships,' N. m. f. बहुनोस्, &c. The neuter is बहुरि, बहुनु; of which the Inst. cases will be बहुरिणा, बहुनुना; and so with the other cases: the masc. forms being equally allowable in बहुरि throughout, except in N. Ac. V. sing. du. pl.; e.g. बहुरिणा or बहुराया.

b. In the case of *go*, 'a cow,' the compound seems always formed with *gu*; e.g. *dvi-gu*, *us, us, u*, 'worth two cows;' *pañca-gu*, 'bought with five cows;' *śata-gu*, 'possessing a hundred cows.'

SECTION II.—LAST FOUR CLASSES OF NOUNS.

Inflexion of Nouns, Substantive and Adjective, whose stems end in consonants.

135. The last four classes of nouns, though including substantives, consist chiefly of adjectives, participles, or roots at the end of adjective compounds. All masc. and fem. nouns under these remaining classes regularly take the terminations at 91. Neut. nouns take the substitutions at 97 in N. Ac. du. pl.

a. The case-terminations are here repeated with Bopp's division into Strong, Weaker, and Weakest, as applicable especially to nouns ending in consonants (though not to all of these even). The Strong cases will be here denoted by the letter **S**; the Weaker, sometimes called Middle, will be denoted by M; and the Weakest by w. In those nouns which distinguish between Strong and Weak cases only, the Weak will be marked by both M and w.

SINGULAR. M. F.	N.	DUAL. M. F.	N.	PLURAL. M. F.	N.
Nom. Voc. स (S), (Neut. M)		औ au (S), (Neut. w)		स as (S), (Neut. S)	
Acc. अम् am (S), (Neut. M)		— au (S), (Neut. w)		— as (w), (Neut. S)	
Inst. आ á (w)		भ्याम् bhyám (M)		भिसु bhis (M)	
Dat. ए e (w)		— bhyám (M)		भ्यसु bhyas (M)	
Abl. अस् as (w)		— bhyám (M)		— bhyas (M)	
Gen. — as (w)		ओस् os (w)		आम् ám (w)	
Loc. इ i (w)		— os (w)		सु su (M)	

The Vocative, though identical with the Nom. in the dual and plural, has sometimes a peculiar form of its own in the singular (see 92).

b. Pāṇini always considers the Nom. sing. masc. as having the termination *s*, which is supposed to retain its effect, though it experiences *lopa* (cutting off); but in the N. Ac. Voc. sing. neut. there is *luk* of the terminations *s* and *am*, i. e. these terminations disappear altogether (Pāṇ. VII. 1, 23).

c. The terms *anga*, *pada*, *bhu* (the first two of which have also general meanings, see 74 with note) are applied in a restricted sense to different forms of the Prátipadika or stem as modified by the above terminations or by suffixes; thus, the stem is called *anga* before the terminations of the so-called Strong cases or Pāṇini's *sarva-náma-sthána* (viz. the Nom. sing. du. pl., Ac. sing. and du. of masc. and fem. nouns, and the Nom. and Ac. pl. of neuter nouns, see the above table); *pada** before the terminations of the Middle cases (viz. *bhyám*, *bhis*, *bhyas*, and *su*), as well as before Taddhita suffixes beginning with any consonant except *y* (Pāṇ. I. 4, 17); *bhu* before the terminations of the Weak cases beginning with vowels (except of course the *anga* terminations mentioned above), as well as before Taddhita suffixes beginning with vowels and *y* (see Pāṇ. I. 4, 18).

d. A stem is made strong by lengthening the vowel of the last syllable, or by inserting a nasal, e. g. *yuvan*, *yuván*; *dhanavat*, *dhanavánt*: and made weak by eliminating one or more letters, e. g. *yuvan*, *yún*; *pratyant*, *pratít*.

e. It should be noted that the Ac. pl., and in neuter nouns the

* Probably so called because the laws of Sandhi which come into operation at the junction of separate words (*pada*) in a sentence generally hold good before the terminations of the Middle cases.

Inst. sing., is generally the guide to the form assumed before the remaining vowel-terminations.

f. This division of cases has not been noticed before, because it is of no real importance for stems ending in vowels. That it applies to stems ending in *ri* is accounted for by the fact that these originally ended in *ar*.

FIFTH CLASS in ण् *t* and द् *d*.

This class answers to Latin words like *comes* (stem *comit-*), *eques* (stem *equit-*), *ferens* (stem *ferent-*); and to Greek words like *χάρις* (stem *χαριτ-*), *κέρας* (stem *κερατ-*), *ἐλπίς* (stem *ἐλπιδ-*), *χαρίεις* (stem *χαριεντ-*).

136. Masculine and feminine stems in ण् *t* and द् *d*, like हरित् *harit*, m. f. 'green' (declined at 95), and सरित् *sarit*, f. 'a river,' and the compound धर्मविद् *dharma-vid*, m. f. 'knowing one's duty' (see 84. IV).

Observe—The Nom. sing. is properly *harits*, *dharma-vits*, but *s* is rejected by 41. I. The same applies to all nouns ending in consonants. So *αἰδημων* for *αἰδημωνς*. Latin and Greek, when the final of the stem refuses to combine with the *s* of the Nom., often prefer rejecting the final of the stem; thus, *χάρις* for *χαριςς*, *comes* for *comits*; and in these languages the final consonant frequently combines with the *s* of the Nom., as in *lex* (for *leks*), *φλόξ* (for *φλοक्स*).

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.V.	{ सरित् <i>sarit</i>	{ सरितौ <i>saritau</i>	{ सरितस् <i>saritas</i>	{ -वित् <i>-vit</i>	{ -विदौ <i>-vidau</i>	{ -विदस् <i>-vidas</i>
Ac.	{ सरितम् <i>saritam</i>	{ — <i>saritau</i>	{ — <i>saritas</i>	{ -विदम् <i>-vidam</i>	{ — <i>-vidau</i>	{ — <i>-vidas</i>
I.	{ सरिता <i>sarita</i>	{ सरिद्वाम् <i>saridbhya</i>	{ सरिद्विस् <i>saridbhis</i>	{ -विदा <i>-vida</i>	{ -विद्वाम् <i>-vidbhya</i>	{ -विद्विस् <i>-vidbhis</i>
D.	{ सरिते <i>sarite</i>	{ — <i>saridbhya</i>	{ सरिद्वस् <i>saridbhyas</i>	{ -विदे <i>-vide</i>	{ — <i>-vidbhya</i>	{ -विद्वस् <i>-vidbhyas</i>
Ab.	{ सरितस् <i>saritas</i>	{ — <i>saridbhya</i>	{ — <i>saridbhyas</i>	{ -विदस् <i>-vidas</i>	{ — <i>-vidbhya</i>	{ — <i>-vidbhyas</i>
G.	{ — <i>saritas</i>	{ सरितोस् <i>saritos</i>	{ सरिताम् <i>saritam</i>	{ — <i>-vidas</i>	{ -विदोस् <i>-vidos</i>	{ -विदाम् <i>-vidam</i>
L.	{ सरिति <i>sariti</i>	{ — <i>saritos</i>	{ सरित्सु <i>saritsu</i>	{ -विदि <i>-vidi</i>	{ — <i>-vidos</i>	{ -वित्सु <i>-vitsu</i>

137. Neuter stems in ण् *t* and द् *d*, like हरित् *harit*, n. 'green,' धर्मविद् *dharma-vid*, n. 'knowing one's duty,' and कुमुद *kumud*, n. 'a lotus.'

These only differ from the masculine and feminine in the N. du. pl., Ac. sing. du. and pl., the usual neuter terminations ई, इ (see 97), being required, and being inserted before the final of the stem in N. Ac. pl.; thus,

N. Ac. V. हरित् *harit*, हरिती *haritī*, हरिन्ति *harinti*; I. हरिता *haritá*, हरिद्वाम् *haridbhyám*, &c., like masc. and fem.

N. Ac. V. धर्मवित्, धर्मविदी, धर्मविन्दि; I. धर्मविदा, &c.

Similarly, N. Ac. V. कुमुत्, कुमुदी, कुमुन्दि; I. कुमुदा, &c.

138. All nouns at 84. II–IV. follow हरित् and धर्मविद्.

139. हृद् *hṛid*, n. 'the heart,' is said to be defective in the first five inflexions, these cases being supplied from *hṛidaya* (see 108. e).

140. Possessive adjectives formed with the suffixes वत् *-vāt* (84. VII) and मत् *-mat* (84. VI), like धनवत् *dhana-vat*, 'rich,' and धीमत् *dhi-mat*, 'wise,' are declined like *harit* for the masculine; but in the Strong cases (see 135. a) *n* is inserted before the final of the stem.

In N. sing. *dhanaván* for *dhanavants*, *ts* is rejected by 41. I, and the final vowel of the stem lengthened by way of compensation.

N. धनवान् *dhanaván* धनवन्तौ *dhanavantau* धनवन्तस् *dhanavantas*
Ac. धनवन्तम् *dhanavantam* — *dhanavantau* धनवतस् *dhanavatas*
I. धनवता *dhanavatá*, धनवद्भ्याम् *dhanavadbhyám*, &c., like *harit*.
V. धनवन् *dhanavan*, &c.

Similarly, धीमत् 'wise:' N. धीमान्, धीमन्तौ, धीमन्तस्; Ac. धीमन्तम्, धीमन्तौ, धीमतस्, &c.; V. धीमन्, &c.

a. Like *dhana-vat* are declined Past Active Participles, such as कृतवत् 'one who has done' (553); thus, N. masc. कृतवान्, कृतवन्तौ, कृतवन्तस्, &c.

b. The feminine stems of adjectives like धनवत् and धीमत्, and Participles like कृतवत्, are formed by adding ई *ī* to the Weak form of the masc. stem; as, धनवती, धीमती, कृतवती, declined like नदी at 105; thus, N. धनवती, धनवत्यौ, धनवत्यस्, &c.

c. The neuter is like the neut. of *harit*: N. Ac. V. धनवत्, धनवती, धनवन्ति.

141. Present Participles (524) like पचत् *pacat*, 'cooking,' and Future Participles (578) like करिष्यत् *karishyat*, 'about to do,' are declined after *dhanavat* (140), excepting in the N. sing. masc., where *a* is not lengthened before *n*; thus,

N. V. sing. पचन् *pacán* (for *pacants*), and not पचान् *pacán*: N. du. pl. पचन्तौ, पचन्तस्; Ac. पचन्तम्, पचन्तौ, पचन्तस्; I. पचता, &c. Cf. Latin and Greek Participles like *ferens*, *ferent-is*, *ferent-em*, &c.; *φέρων*, *φέρωντ-ος*, *φέρωντ-α*, &c.

a. Observe, however, that all reduplicated verbs of the 3rd class and Frequentatives (but not Desideratives); a few verbs from polysyllabic roots (75. a), and some few other verbs—such as जश् 'to eat,' शास् 'to rule'—which reject the nasal in the 3rd pl. Pres. of the Parasmai-pada, reject it also in the declension of the Pres. Participle. Hence the Pres. Participle of such verbs is declined like *harit*, the N. sing. being identical with the stem; thus, fr. *dá*, cl. 3, 'to give,' N. V. sing. du. pl. *dadat*, *dadatau*, *dadatas*; Ac. *dadatam*, &c.: fr. *bhṛi*, cl. 3, 'to bear,' N. V. sing. du. pl. *bibhkrat*, *bibhkratau*, *bibhkratas*. So also, *jágrat*, 'watching' (fr. *jágrī*),

śāsāt, 'ruling' (fr. *śās*), *jakshat*, 'eating' (fr. *jaksh*). The rejection of the nasal is doubtless owing to the encumbrance of the syllable of reduplication.

Obs. 1. Quasi-reduplicated verbs of cl. 1 and Desideratives do not reject the nasal; e.g. *tishṭhat*, fr. *sthā*, 'to stand,' makes N. sing. du. pl. *tishṭhan*, *tishṭhantau*, *tishṭhantās*, &c. Similarly, *jighrat*, fr. *ghrā*, 'to smell;' *jighrikshat*, Desid. of *grah*, 'to take.'

Obs. 2. The reduplicated verbs of cl. 3, &c., mentioned above, optionally reject the nasal from the N. V. Ac. pl. neut.; thus, *dadati* or *dadanti*, *jakshati* or *jakshanti*.

But *jagat*, n. 'the world,' is only *jaganti* in N. Ac. pl.

b. In Present Participles derived from verbs of cl. 1, 4, 10, a nasal is inserted for the feminine stem; thus, *पचन्ती* fr. *पच्*, cl. 1 (declined like *nadī* at 105); and this nasal is carried through all the inflexions, not merely, as in the masculine, through the first five. So *दीव्यन्ती* fr. *div*, cl. 4; and *चोरयन्ती* fr. *čur*, cl. 10.

Similarly with quasi-reduplicated verbs of cl. 1 and Desideratives; e.g. *tishṭhantī*, fr. *sthā*; *jighrantī*, fr. *ghrā*; *jighrikshantī*, fr. Desid. of *grah* (cf. Obs. 1. above).

The same conjugational classes also insert a nasal in the N. V. Ac. du. neut. as well as the pl.; thus, *पचत्*, *पचन्ती*, *पचन्ति*.

In all verbs of cl. 6, in verbs ending in *ā* of the 2nd, and in all Participles of the 2nd Fut. Parasmai, the insertion of the nasal in the feminine is optional; thus, *tudatī* or *tudantī*, fr. *tud*, cl. 6; *yātī* or *yāntī*, fr. *yā*, cl. 2; *karishyātī* or *karishyantī*, fr. *kṛi*. It is also optional in the N. V. Ac. du. neut., which will resemble the Nom. sing. fem.; thus, *tudantī* or *tudatī*, *yāntī* or *yātī*, *karishyantī* or *karishyātī*.

c. Verbs of cl. 2, 3, 5, 7, 8, 9 follow 140. b. c, and insert no nasal for feminine nor for N. Ac. V. du. neut.; although all but cl. 3 assume a nasal in the first five inflexions in the masculine; thus, *adat* (fr. *ad*, cl. 2); N. V. masc. *adan*, *adantau*, *adantas*; fem. *adatī*: *juhvat* (fr. *hu*, cl. 3); N. V. masc. *juhvat*, *juhvatau*, *juhvatas*; fem. *juhvatī*: *rundhat* (fr. *rudh*, cl. 7); N. V. masc. *rundhan*, *rundhantau*, *rundhantās*; fem. *rundhatī*. The neut. will be N. Ac. V. *adat*, *adatī*, *adanti*; *juhvat*, du. *juhvatī*, but pl. *juhvanti* or *juhvati* (see 141. a).

142. The adjective *महत्*, 'great,' is properly a Pres. Part. fr. *मह्* *mah*, 'to increase;' but its masculine lengthens the *a* of *at* before *n* in the N. Ac. sing., N. V. Ac. du., N. V. pl., and neuter in N. V. Ac. pl.; thus, N. masc. *महान्*, *महानौ*, *महानस्*; Ac. *महान्म*, *महानौ*, *महतस्*; I. *महता*, &c.; V. *महन्*, *महानौ*, &c.; N. fem. *महती*, &c., see 140. a. b: N. V. Ac. neut. *महत्*, *महती*, *महानि*.

a. *वृहत्* m. f. n. 'great,' *जगत्* m. f. n. 'moving,' *पृषत्* m. f. 'a deer,' follow Pres. Participles; e.g. N. V. masc. *वृहन्*, *वृहनौ*, *वृहन्स्*. Fem. *वृहती*. Neut. *वृहत्*, &c.

143. The honorific pronoun *भवत्* (said to be for *भावत्* *bhā-vat*) follows *धनवत्* (at 140), making the *a* of *at* long in the N. sing.; thus, *भवान्* 'your honour,' and not *भयन्*. The V. is *भयन्*. The fem. is *भवती*, see 233.

भवत् 'being,' Pres. Part. of *भू* 'to be,' follows of course *पचत्* at 141.

144. *यकुत्* n. 'the liver' (*ἥπαρ*, *jecur*), and *शकुत्* n. 'ordure,' may optionally be declined in Ac. pl. and remaining cases as if their stems were *यकन्* and *शकन्*; thus, N. V. *यकुत्*, *यकुती*, *यकुन्ति*; Ac. *यकुत्*, *यकुती*, *यकुन्ति* or *यकानि*; I. *यकुता* or *यक्रा*, *यकुव्याम्* or *यकभ्याम्*, *यकुद्भिस्* or *यकभिस्*; D. *यकुते* or *यक्रे*, &c.

100 INFLEXION OF STEMS OF NOUNS ENDING IN CONSONANTS.

a. A defective noun **दन्** is optionally substituted for **दन्** in Ac. pl. and remaining cases (see 183), and is often used at the end of compounds; e. g. *su-dat*, 'having good teeth,' making N. masc. fem. neut. *su-dan*, *su-datī*, *su-dat*.

145. **पाद्**, 'a foot,' at the end of compounds becomes **पद्** in Ac. pl. and remaining Weakest cases; thus, **सुपाद्**, 'having beautiful feet,' makes in masc. N. V. **सुपाद्**, **सुपादौ**, **सुपादस्**; Ac. **सुपादम्**, **सुपादौ**, **सुपदस्**; I. **सुपदा**, **सुपाब्जाम्**, **सुपाद्भिस्**, &c. The fem. is **सुपदी**, like *nadī* at 105. Neut. N. V. Ac. **सुपाद्**, **सुपदी**, **सुपादि**.

a. Similarly, **द्विपाद्**, but according to Pāp. IV. 1, 9, the fem. is *dvi-paddī*, if agreeing with *rik*, 'a verse'; *dvi-padī*, if agreeing with *strī*, 'a woman.' So also **द्विपाद्**, &c.

SIXTH CLASS in **अन्** *an* and **इन्** *in*.

This class answers to Lat. and Gr. words like *sermo* (stem *sermon-*), *homo* (stem *homin-*), *δαίμων* (stem *δαίμων-*). Latin agrees with Sanskrit in suppressing the *n* in N. masc. and fem., but not in neut.; thus *homo* is N. of masc. stem *homin*, the stronger vowel *o* being substituted for *i*, just as *f* is substituted for *i* in Sanskrit; but *nomen* is N. of the neut. stem *nomin*.

146. Masculine and feminine stems in **अन्** *an*, of two kinds, A and B.

A. If *an* be preceded by *m* or *v* at the end of a conjunct consonant, then the model is **आत्मन्** *ātman*, m. 'soul,' 'self.'

B. But if *an* be preceded by *m* or *v* not conjunct, as in **सीमन्** *sīman*, f. (sometimes m.) 'a border,' or by any other consonant, whether conjunct or not, than *m* or *v*, as in **तक्षन्** *takshan*, m. 'a carpenter,' **राजन्** *rājan*, m. 'a king,' then the *a* of *an* is dropped in the Ac. pl. and before all the other *vowel*-terminations, and the remaining *n* is compounded with the preceding consonant.

Obs.—In the Loc. sing. this dropping of *a* is optional.

All nouns ending in *an*, lengthen the *a* in the Strong cases (V. sing. excepted); and drop the *n* before all the consonantal terminations (see 57). The inflective stem will be *ātman*, *ātmán*, *ātma*; *sīman*, *sīmán*, *sīmn* (see above), *sīma*.

Junction of stem with termination: N. sing. *n* final of stem, and *s* case-termination rejected by 57 and 41. I; V. sing. case-termination rejected.

A.				B.			
	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.	
N.	{ आत्मा <i>ātmá</i>	{ आत्मानौ <i>ātmánau</i>	{ आत्मानस् <i>ātmānas</i>	{ सीमा <i>sīmá</i>	{ सीमानौ <i>sīmánau</i>	{ सीमानस् <i>sīmānas</i>	
Ac.	{ आत्मानम् <i>ātmānam</i>	{ — <i>ātmánau</i>	{ आत्मनस् <i>ātmanas</i>	{ सीमानम् <i>sīmānam</i>	{ — <i>sīmánau</i>	{ सीमनस् <i>sīmnas</i>	
I.	{ आत्मना <i>ātmaná</i>	{ आत्मभ्याम् <i>ātmabhyám</i>	{ आत्मभिस् <i>ātmabhis</i>	{ सीम्ना <i>sīmná</i>	{ सीमभ्याम् <i>sīmabhyám</i>	{ सीमभिस् <i>sīmabhis</i>	

D.	{ आत्मने ātmane	{ आत्मभ्याम् ātmabhyām	{ आत्मभ्यस् ātmabhyas	सीम्ने sīmne	सीमभ्याम् sīmabhyām	सीमभ्यस् sīmabhyas
Ab.	{ आत्मनस् ātmanas	—	—	सीमस् sīmnas	—	—
G.	{ — ātmanas	{ आत्मनोस् ātmanos	{ आत्मनाम् ātmanām	—	सीमोस् sīmnos	सीमाम् sīmnām
L.	{ आत्मनि ātmani	—	{ आत्मसु ātmasu	सीमि or सीमनि sīmni or sīmani	—	सीमसु sīmasu
V.	{ आत्मन् ātman	{ आत्मानौ ātmānau	{ आत्मानस् ātmānas	सीमन् sīman	सीमानौ sīmānau	सीमानस् sīmānas

147. Like आत्मन् are declined यजन् *yajvan*, m. 'a sacrificer' (e.g. N. यज्ञा, यज्ञानौ, यज्ञानस्; Ac. यज्ञानम्, यज्ञानौ, यज्ञनस्; I. यज्ञना, &c.); पाप्मन् *pāpman*, m. 'sin'; अश्मन् *aśman*, m. 'a stone'; उष्मन् *uśman*, m. 'the hot season'; शुष्मन् *śuśman*, m. 'fire'; ब्रह्मन् *brahman*, m. 'the god Brahman'; अध्वन् *adhvan*, m. 'a road'; दृष्ट्वन् *drīṣvan*, m. 'a looker.'

Like सीमन् are declined मूर्धन् m. 'head' (I. मूर्धा, &c.; L. मूर्ध्नि or मूर्धनि, &c.); पौषन् m. 'fat' (Ac. pl. पौषस्); वेमन् m. 'a loom'; लघिमन् m. 'lightness' (I. लघिमा, &c.)

148. Similarly, like सीमन्, are declined तक्षन् m. 'a carpenter' and राजन् m. 'a king.'

Obs.—In the inflexion of words like *takshan*, *rājan* (which follow the B form *sīman* in combining *m* and *n*), the dental *n* of the stem being combined with a cerebral or palatal is changed to the cerebral or palatal nasal respectively. See 57. c, 58.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ तक्षा takshá	{ तक्षाणौ takshāṇau	{ तक्षाणस् takshāṇas	राजा rájá	राजानौ rájánau	राजानस् rájánas
Ac.	{ तक्षाणम् takshāṇam	—	{ तक्षणस् takshṇas. 58.	राजानम् rájánam	—	राज्ञस् rájñas. 57
I.	{ तक्षणा takshṇá. 58.	{ तक्षभ्याम् takshabhyām	{ तक्षभिस् takshabhis	राज्ञा rájñá. 57. c.	{ राजभ्याम् rájabhyām	{ राजभिस् rájabhis
D.	{ तक्षणे takshṇe	—	{ तक्षभ्यस् takshabhyas	राज्ञे rájñe	—	{ राजभ्यस् rájabhyas
Ab.	{ तक्षणस् takshṇas	—	—	राज्ञस् rájñas	—	—
G.	{ — takshṇas	{ तक्षोस् takshṇos	{ तक्षणाम् takshṇām	—	राज्ञोस् rájños	राज्ञाम् rájñām
L.	{ तक्षिण * takshṇi	—	{ तक्षसु takshasu	राज्ञि † rájñi	—	राज्ञसु rájñasu
V.	{ तक्षन् takshan	{ तक्षाणौ takshāṇau	{ तक्षाणस् takshāṇas	राजन् rájan	राजानौ rájánau	राजानस् rájánas

* Or तक्षणि *takshani*.

† Or राजनि *rājani*.

102 INFLEXION OF STEMS OF NOUNS ENDING IN CONSONANTS.

149. Masculine stems in वन्, like पौषन्, दुधन्, यज्जन्, generally form their feminines in वरी (Pāṇ. iv. 1, 7); e. g. पौषरी, दुधरी, यज्जरी, declined like nadī at 105.

150. When a feminine stem in ई is formed from words like राजन्, it follows the rules at 146. A. B. for the rejection of the a of an; thus, राज्ञी rājñī, 'a queen.'

151. When rājan occurs at the end of a compound, it may be declined like śiva (103); as, N. sing. masc. mahārājas; Ac. mahārājam, &c. (cf. 778): but not necessarily, as bahu-rājan, m. f. n. 'having many kings.' The fem. stem of which may be bahu-rājan or bahu-rājā or bahu-rājñī.

152. Neuter stems in अन् an, like कर्मन् 'an action' and नामन् 'a name' (nomen, ὄνομα *).

Obs.—The retention or rejection of a in an before the Inst. sing. and remaining vowel-terminations, as well as optionally before the Nom. Acc. du., is determined by the same rule as in masculines and feminines (146. A. B). They only differ from masculine nouns in Nom. Voc. and Acc. sing. du. pl.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	कर्म	कर्मणी	कर्मणि	नाम	नाम्नी or नामनी	नामानि	
Ac.	karma	karmaṇī	karmāṇi	nāma	nmī or manī	nāmāni	
I.	कर्मणा	कर्मभ्याम्	कर्मभिस्	नाम्ना	नामभ्याम्	नामभिस्	
	karmaṇā	karmabhyām	karmabhis	nāmnā	nāmabhyām	nāmabhis	
D.	कर्मणे, &c.	} like ātman. 146.		नाम्ने, &c.	} like śīman. 146.		
	karmaṇe, &c.			nāmnē, &c.			
V.	कर्म or कर्मन्, &c.	} like N. Ac.		नाम or नामन्, &c.	} like N. Ac.		
	karma or karman, &c.			nāma or nāman, &c.			

153. Like कर्मन् n. are declined जन्मन् 'birth,' वेष्टमन् 'house,' वर्मेन् 'armour,' ब्रह्मन् 'prayer,' the Supreme Spirit, 'यत्मेन्' 'road,' चर्मन् 'leather,' छद्मन् 'pretext,' पर्यन् 'a joint.'

Like नामन् n. are declined दामन् 'string,' सामन् 'conciliation,' धामन् 'mansion,' व्योमन् 'sky,' रोमन् (for रोद्यन् rohmaṇ, from ruh), 'hair,' प्रेमन् (also m.) 'love.'

154. When nouns in an, man, and van form the last member of adjective compounds, the feminine may be declined like the masc., or its stem may end in ā, and be declined like śivā; the neuter follows the declension of neuter nouns at 152. Those in an, if they follow the declension of śīman and rājan, may also form their feminine in ī, rejecting the a of an, and be declined like nadī (Pāṇ. iv. 1, 28).

155. There are a few anomalous nouns in an, as follow:

a. अन् m. 'a dog' (canis, κύων): N. आ, आनी, आनस्; Ac. आनम्, आनी, शुनस्; I. शुना, आभ्याम्, अभिस्; D. शुने, &c.; Ab. शुनस्, &c.; G. शुनस् (कुनός), शुनीस्,

* Greek has a tendency to prefix vowels to words beginning with consonants in the cognate languages. Cf. also nakha, 'nail,' ὄνυξ; laghu, 'light,' ἐλαχύν-ς; भ्रू 'brow,' ὀφρύ-ς.

शुनाम्; L. शुनि, शुनोस्, श्वसु; V. श्वन्, श्वानौ, &c. See 135. a. Fem. शुनी, &c. (like *nadī* at 105).

b. युषन् m. 'a youth,' 'young:' N. युवा, युवानौ, युवानस्; Ac. युवानम्, युवानौ, यूनस्; I. यूना, युवभ्याम्, युवभिस्; D. यूने, &c.; Ab. यूनस्, &c.; G. यूनस्, यूनोस्, यूनाम्; L. यूनि, यूनोस्, युवसु; V. युवन्, युवानौ, &c. See 135. a. Fem. यूनी (like *nadī*) or युवति (like *mati*). Neut. युव, यूनी, युवानि, &c.

c. मघवन् m. 'a name of Indra:' N. मघवा, -वानौ, -वानस्; Ac. मघवानम्, -वानौ, मघोनस्; I. मघोना, मघवभ्याम्, -वभिस्; D. मघोने, मघवभ्याम्, &c.; Ab. मघोनस्, &c.; G. मघोनस्, मघोनोस्, मघोनाम्; L. मघोनि, मघोनोस्, मघवसु; V. मघवन्, &c. Fem. मघोनी or मघवती.

The last may also be declined like a noun in *vat*: N. मघवान्, -वन्तौ, &c. See 140.

156. अहन् n., 'a day,' forms its N. Ac. V. sing. fr. अहर् *ahar*, and the consonantal middle cases fr. अहस् *ahas*; in the other cases it is like *náman*; thus,

N. Ac. V. अहर् (41. I), अह्नी or अहनी, अहानि; I. अह्ना, अहोभ्याम्, अहोभिस्; D. अह्ने, अहोभ्याम्, अहोभ्यस्; Ab. अहस्, &c.; G. अहस्, अहोस्, अह्नाम्; L. अह्नि or अहनि, अह्नीस्, अहस्सु or अहःसु. At the beginning of compounds the form is generally अहर्, as in *ahar-nisam*, 'day and night.' At the end of compounds it may be declined as a masc.; thus, N. दीर्घाहास्, -हाणौ, -हाण्यस्; Ac. -हाणम्, &c.; V. -हस्, &c., or sometimes becomes अह or अह्.

a. दिवन् m., 'a day,' lengthens the *i* in those cases where the *a* of *an* is rejected; thus, Ac. pl. दीवस्; I. दीव्ना, &c.

b. शीर्षन् n., 'the head,' is said to be defective in N. sing. du. and pl. and Ac. sing. du., these cases being supplied from शिरस् n., or शीर्षे 108. e.

c. यक्न् n., 'the liver,' and शक्न् 'ordure,' are said to be defective in the first five inflexions, these cases being supplied from *yakṛit* and *śakṛit* respectively, see 144.

157. सूर्यमन् m., 'the sun,' does not lengthen *a* of *an* in N. du. pl., Ac. sing. du.; thus,

N. सूर्यमा, सूर्यमणौ, सूर्यमण्यस्; Ac. सूर्यमणम्, सूर्यमणौ, सूर्यमण्यस्; I. सूर्यमणा, &c.

a. Similarly, पूषन् 'the sun:' N. पूषा, पूषणौ, &c.; Ac. पूषणम्, &c.; but the Ac. pl., and remaining Weakest cases, may be optionally formed from a stem पूष; thus, Ac. pl. पूषास् or पूषस्.

b. Similarly, compounds having -हन् as the last member, such as ब्रह्महन् m. 'the slayer of a Bráhmaṇ:' N. ब्रह्महा, ब्रह्महणौ, &c.; but in Ac. pl. ब्रह्मण्यस्; I. ब्रह्मया, ब्रह्महभ्याम्, &c. (*h* becoming *gh* where the *a* of *han* is dropped).

158. सवैन् m. 'a horse,' or m. f. n. 'low,' 'vile,' is declined like nouns in *vat* at 140, excepting in N. sing.; thus, N. सवौ, सवैन्तौ, सवैन्तस्; Ac. सवैन्तम्, &c.; I. सवैता, सवैभ्याम्, सवैभिस्; V. सवैन्, &c. If the negative अन् precedes, सवैन् is regular; thus, N. सनवौ, सनवौणौ, &c.; Ac. सनवौण्यम्, &c.; I. pl. सनवैभिस्.

159. Masculine stems in इन् *in*, like धनिन् *dhanin*, m. 'rich.'

In N. sing. *dhanī* for *dhanins*, *n* and *s* are rejected (by 57 and 41. I), and the vowel lengthened by way of compensation.

	SINGULAR.	DUAL.	PLURAL.
N.	धनी <i>dhaní</i>	धनौ <i>dhaninau</i>	धनस् <i>dhaninas</i>
Ac.	धनिनम् <i>dhaninam</i>	— <i>dhaninau</i>	— <i>dhaninas</i>
I.	धनिना <i>dhaniná</i>	धनिभ्याम् <i>dhanibhyám</i> . 57.	धनिभिस् <i>dhanibhis</i> . 57.
D.	धनिने <i>dhanine</i>	— <i>dhanibhyám</i>	धनिभ्यस् <i>dhanibhyas</i> . 57.
Ab.	धनिनस् <i>dhaninas</i>	— <i>dhanibhyám</i>	— <i>dhanibhyas</i>
G.	— <i>dhaninas</i>	धनिनोस् <i>dhaninos</i>	धनिनाम् <i>dhaninám</i>
L.	धनिनि <i>dhanini</i>	— <i>dhaninos</i>	धनिषु <i>dhanishu</i> . 70.
V.	धनिन् <i>dhanin</i> . 92.	धनौ <i>dhaninau</i>	धनिनस् <i>dhaninas</i>

Obs.—Many adjectives of the forms explained at 85. VI. VIII. IX. are declined in masc. like धनिन्; thus, मेधाविन् *medhāvin*, 'intellectual'; N. मेधावी, -विनौ, -विनस्, &c. Also numerous nouns of agency, like कारिन् 'a doer,' at 85. II; thus, N. कारी, कारिणौ (58), कारिणस्, &c.

160. The feminine stem of such adjectives and nouns of agency is formed by adding ई *ī* to the masc. stem; as, fr. धनिन्, धनिनी *f.*; fr. कारिन्, कारिणी *f.*; declined like *nadī* at 105; thus, N. धनिनी, -न्यौ, -न्यस्, &c.

161. The neuter is regular, and is like *vāri* as far as the Gen. pl.; N. Ac. धनि, धनिनी, धनीनि. But the G. pl. धनिनाम्, not धनीनाम्; V. sing. धनि or धनिन्.

162. पथिन् *m.* 'a road,' मथिन् *m.* 'a churning-stick,' and क्षुभुक्षिन् *m.* 'a name of Indra,' are remarkable as exhibiting both suffixes, *an* and *in*, in the same word. They form their N. V. sing. from the stems पन्थस्, मन्थस्, क्षुभुक्षस्; their other Strong cases, from the stems पन्थन्, मन्थन्, क्षुभुक्षन्; their Ac. pl., and remaining Weak cases, from the stems पथ्, मथ्, क्षुभुक्ष्; in their Middle cases they follow *dhanin* regularly; thus,

N. V. पन्थास् (163), पन्थानौ, पन्थानस्; Ac. पन्थानम्, पन्थानौ, पथस्; I. पथा, पथिभ्याम्, पथिभिस्; D. पथे, &c. Similarly, N. V. मन्थास्, &c.; क्षुभुक्षास्, &c.: I. मथा, &c.; क्षुभुक्षा, &c. Observe—The V. is the same as the N.

a. The compound सुपथिन्, 'having a good road,' is similarly declined for the masc.; the N. fem. is सुपथी, -न्यौ, -न्यस्, like *nadī* at 105; the neut. is N. Ac. सुपथि, -पथी, -पन्थानि, &c.; V. सुपथिन् or सुपथि; the rest as the masc.

SEVENTH CLASS in अस् *as*, इस् *is*, and उस् *us*.

This class answers to Gr. and Lat. words like *γένος*, *γένος*, *genus*, *scelus*, &c.

163. Masculine and feminine stems in अस् *as*, like चन्द्रम् *candra-mas*, *m.* 'the moon.'

In N. sing. *as* is lengthened to compensate for rejection of the termination *s*;

čandramas becomes *čandramo* by 64 before the terminations *bhyám*, *bhis*, *bhyas* ; in L. pl. *čandramas*+*su* becomes *čandramahsu* by 63, or *čandramassu* by 62. a.

N.	चन्द्रमास् <i>čandramás</i>	चन्द्रमसौ <i>čandramasau</i>	चन्द्रमसस् <i>čandramasas</i>
Ac.	चन्द्रमसम् <i>čandramasam</i>	— <i>čandramasau</i>	— <i>čandramasas</i>
I.	चन्द्रमसा <i>čandramasá</i>	चन्द्रमोभ्याम् <i>čandramobhyám</i>	चन्द्रमोभिस् <i>čandramobhis</i>
D.	चन्द्रमसे <i>čandramase</i>	— <i>čandramobhyám</i>	चन्द्रमोभ्यस् <i>čandramobhyas</i>
Ab.	चन्द्रमसस् <i>čandramasas</i>	— <i>čandramobhyám</i>	— <i>čandramobhyas</i>
G.	— <i>čandramasas</i>	चन्द्रमसोस् <i>čandramasos</i>	चन्द्रमसास् <i>čandramasám</i>
L.	चन्द्रमसि <i>čandramasi</i>	— <i>čandramasos</i>	चन्द्रमःसु <i>čandramahsu</i> or -स्
V.	चन्द्रमस् <i>čandramas</i> .	92. चन्द्रमसौ <i>čandramasau</i>	चन्द्रमसस् <i>čandramasás</i>

a. Similarly, *अप्सरस्* *apsaras*, f. 'a nymph : ' N. *अप्सरास्*, &c.

164. Neuter stems in *अस्* *as*, like *मनस्* *manas*, n. 'mind' (*μένος*, *mens*).

These differ from the masc. and fem. in the N. Ac. V. The *a* of *as* remains short in N. sing. after the rejection of the case-termination *s*, but is lengthened in N. Ac. V. pl. before inserted *Anusvára*.

N. Ac. V. *मनस्* *manas* *मनसौ* *manasí* *मनांसि* *manánsi*

I. *मनसा* *manasá*, *मनोभ्याम्* *manobhyám*, &c., like the masc. and fem.

a. Obs.—Nearly all simple substantives in *as* are neuter like *manas*; but these neuters, when at the end of compound adjectives, are declinable also in masc. and fem. like *čandramas*. Thus *mahá-manas*, 'magnanimous,' makes in N. (m. f. sing. du. pl.) *mahá-manás*, *mahá-manasau*, *mahá-manasas*. Similarly, *sumanas*, 'well-intentioned;' *durmanas*, 'evil-minded' (N. m. f. *sunanás*, *durmanás*, &c.): cf. *εὐ-μενής*, *δυσ-μενής*, m. f., but neut. and stem *εὐ-μενές*, *δυσ-μενές*, derived from *μένος*.

b. Where final *as* is part of a root and not a suffix, the declension will follow *पिण्डग्रस्* 'one who devours a mouthful;' thus, N. V. sing. m. f. *पिण्डग्रस्*; Ac. -*ग्रसम्*. N. V. Ac. du. -*ग्रसौ*, pl. -*ग्रसस्*; I. -*ग्रसा*, -*ग्रोभ्याम्*, &c. N. V. Ac. neut. -*ग्रस्*, -*ग्रसी*, -*ग्रंसि*. When a root ends in *ás*, *s* will be rejected before *bh* by 66. a; thus, *चकास्*, 'brilliant,' makes in I. du. *चकाभ्याम्*.

c. But *स्रस्* (fr. *स्रस्*) and *ध्वस्* (fr. *ध्वस्*), at the end of compounds, change final *स्* to *त्* before the consonantal terminations, making N. sing. *स्रत्* and *ध्वत्*; e. g. *उलास्रत्*, *परीध्वत्* (see Pán. III. 2, 76; VII. 1, 70; VIII. 2, 72).

165. Neuter stems in *इस्* *is* and *उस्* *us* are declined analogously to *मनस्* *manas* at 164, *i* and *u* being substituted for *a* throughout, *sh* for *s* (70), *ir* or *ur* for *o* (65); thus,

हविस् *havis*, n. 'ghee:' N. Ac. V. *हविस्*, *हविषी*, *हवींसि*; I. *हविषा*, *हविष्यीम्*, *हविभिस्*; D. *हविषे*, *हविष्याम्*, *हविर्भ्यस्*; Ab. *हविषस्*, *हविष्याम्*, *हविर्भ्यस्*; G. *हविषस्*, *हविषोस्*, *हविषाम्*; L. *हविषि*, *हविषोस्*, *हविःषु* or -*षु*.

a. *चक्षुस्* *čakshus*, n. 'the eye:' N. Ac. V. *चक्षुस्*, *चक्षुषी*, *चक्षूंषि*; I. *चक्षुषा*,

बलुभ्यम्, बलुभिस्; D. बलुभे, बलुभ्यम्, बलुभ्यस्; Ab. बलुयस्, बलुभ्यम्, बलुभ्यस्; G. बलुयस्, बलुयोस्, बलुयाम्; L. बलुभि, बलुयोस्, बलुःपु or -भ्यु.

166. Nouns formed with the suffixes *is* and *us* are generally neuter. In some nouns, however, the final sibilant is part of the root itself, and not of a suffix; such as आशिस् *ásis*, f. 'a blessing' (fr. rt. श्रास्), and सनुस् m. f. 'an associate' (fr. जुप्). These follow the analogy of masc. and fem. nouns in *as* (163) in the N. Ac. cases; and, moreover, before the consonantal terminations, where the final sibilant is changed to *r*, unlike nouns formed with *is* and *us*, lengthen the *i* and *u* (compare nouns in *r* at 180); thus,

N. आशीस्, -शिमौ, -शियस्; Ac. -शियम्, -शिमौ, -शियस्; I. -शिषा, -शीभ्यम्, -शीभिस्, &c.; L. pl. -शीःपु or -शीभ्यु.

N. सनुस्, -नुयौ, -नुयस्; Ac. -नुयम्, &c.; I. -नुषा, -जूभ्यम्, &c.

a. Nouns formed from Desiderative stems in *ish* (497), such as निगदिस् (for *jigadish*), 'desirous of speaking,' are similarly declined; thus,

N. V. m. f. निगदीस्, -दिषौ, &c.; I. du. -दीभ्यम्. The N. V. Ac. neut. pl. is निगदिषि, the nasal being omitted (cf. 181. d).

So चिकीर्षि, 'desirous of doing,' makes N. V. m. f. चिकीर्, -कीर्षौ, &c.

b. सुतुस् 'well-sounding,' where *us* is radical, makes N. V. sing. m. f. सुतुस्; Ac. सुतुसम्; N. V. Ac. du. सुतुसौ, pl. सुतुसस्; I. सुतुसा, सुतूभ्यम्, सुतूभिस्, &c. N. V. Ac. neut. सुतुस्, सुतुसी, सुतुंसि.

c. Obs.—When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, analogy would require them to be declined in masc. and fem. according to *candramas* at 163; but, according to the best authorities, the N. sing. does not lengthen the vowel of the last syllable; thus, उपलबधुस् m. f. n. 'having lotus eyes,' N. masc. and fem. उपलबधुस्, -बधुषौ, &c.; and शुचिरोचिस् m. f. n. 'having brilliant rays,' N. masc. and fem. शुचिरोचिस्, शुचिरोचिषौ, &c.

d. दोस् *dos*, m. 'an arm,' follows the declension of nouns in *is* and *us*; but in Ac. pl., and remaining cases, optionally substitutes *doshan* for its stem (see 184); thus, N. V. दोस्, -षौ, -यस्; Ac. दोयम्, -यौ, -यस् or -यास्; I. दोषा or दोष्णा, दोष्यम् or दोषभ्यम्, &c. As a neuter noun it makes in N. Ac. V. दोस्, दोषौ, दोषि.

167. Comparatives formed with the suffix ईयस् *éyas* (192), lengthen the *a* of *as*, and insert *n*, changeable to Anusvára before *s*, in N. sing. du. pl., V. du. pl., Ac. sing. du. masc.; thus, बलीयस् m. f. n., 'more powerful,' makes N. masc. बलीयान् (for बलीयांस, *s* rejected by 41. A), -यांसौ, -यांसस्; Ac. -यांसम्, -यांसौ, -यसस्; I. -यसा, -योभ्यम्, &c., like *candramas* at 163. The V. sing. is बलीयन्; du. and pl. like the Nom.

a. The fem. बलीयसी follows *nadí* at 105. The neut. बलीयस् is like *manas*.

168. Perfect Participles, formed with *vas* (see 554), are similarly declined in the Strong cases (135. b). But in Ac. pl., and remaining Weak cases, *vas* becomes *ush*, and in the Middle cases *vat*; so that there are three forms of the stem, viz. in *vás*, *ush*, and *vat**; thus,

* *Vat* is evidently connected with the Greek *στ*. Compare *tutupvat* (fr. rt. *tup*) with *τετυφ-(f)στ*, and *tutupvatsu* with *τετυφ-σ(τ)σι*.

विधिद्वस् (Perf. Part., fr. विद् 'to know'): N. विविद्वान्, विविद्वान्सौ, विविद्वान्सस्; Ac. विविद्वान्सम्, विविद्वान्सौ, विविद्वान्सु; I. विविद्वाम्, विविद्वाम्, विविद्वाम्सु; D. विविद्वाम्, &c.; V. विविद्वन्, विविद्वान्सौ, &c.

The neuter is N. Ac. विविद्वन्, -द्वान्सौ, -द्वान्सु; for fem. see *d* below.

a. When this Participle is formed with *ivas* instead of *vas* (see 554), the vowel *i* is rejected in the cases where *vas* becomes *ush*; thus,

जग्मिषस् (fr. गम् 'to go'): N. masc. जग्मिषान्, &c.; Ac. जग्मिषान्सम्, जग्मिषान्सौ, जग्मिषान्सु, &c.; I. जग्मिषाम्, &c.; V. जग्मिषन्, जग्मिषान्सौ, &c.

b. Similarly, तेनिषस् (fr. तन् 'to stretch'): N. तेनिषान्, तेनिषान्सौ, &c.; Ac. तेनिषान्सम्, तेनिषान्सौ, तेनिषान्सु, &c.; V. तेनिषन्, -वान्सौ, &c.

c. But not when the *i* is part of the root; thus, चिचिषस् (fr. चि), निनीषस् (fr. नी) make in the Ac. pl. चिचिषाम्, निनीषाम्. चकृषस् (fr. कृ) makes, of course, चकृषाम्.

d. The N. fem. of these Participles is formed from *ush*; and the N. Ac. neut. sing. du. pl. from *vat*, *ush*, and *vas*, respectively; thus, N. fem. विधिद्वी, &c., declined like *nadī* at 105. Similarly, from the root तुप् comes तुतुषी (cf. *τετυφύια*). Those formed with *ivas* do not retain *i* in the feminine; thus, *tenivas* makes N. sing. masc. fem. neut. *tenivān*, *tenushī**, *tenivat*.

e. The root विद्, 'to know,' has an irregular Pres. Part. विद्वस् *vidvas*, used commonly as an adjective ('learned'), and declined exactly like विधिद्वस् above, leaving out the reduplicated *vi*; thus, N. masc. विद्वान्, विद्वान्सौ, विद्वान्सस्; V. विद्वन्, &c. With reference to 308. a, it may be observed, that as a contracted Perfect of *vid* is used as a Present tense, so a contracted Participle of the Perfect is used as a Present Participle. The fem. is विद्वी, and the neut. विद्वन्.

169. पुंस् m., 'a male,' forms its V. sing. from पुमंस्, and its other Strong cases (135. b) from पुमान्सु; but Ac. pl., and remaining Weakest cases, from पुंसु; and I. du., and remaining Middle cases, from पुम्; thus,

N. पुमान्, पुमान्सौ, पुमान्सस्; Ac. पुमान्सम्, पुमान्सौ, पुंसस्; I. पुंसा, पुंस्याम्, पुम्भिस्; D. पुंसे, &c.; Ab. पुंसस्, &c.; G. पुंसस्, पुंसोस्, पुंसाम्; L. पुंसि, पुंसोस्, पुंसु; V. पुमन्, पुमान्सौ, &c.

170. उशनस् m., 'a name of the regent of the planet Śukra,' forms N. sing. उशाना from a stem उशनन् (147). Similarly, पुरुदंशस् m. 'a name of Indra,' and अनेहस् m. 'time.' The other cases are regular; thus, N. du. उशनसौ. But उशनस् may be optionally in Voc. sing. उशनस् or उशन or उशनन्.

171. जरस् f., 'decay' (γῆρας), supplies its consonantal cases (viz. N. V. sing., I. D. Ab. du. pl., L. pl.) from जरा f. Its other cases may be either from जरस् or जरा; thus, N. sing. जरा; V. जरे; Ac. जरसम्† or जराम्; I. जरसा and जरया, जराभ्याम्, जराभिस्, &c.

* There seems, however, difference of opinion as to the rejection of *i*; and some grammarians make the feminine *tenyushī*.

† Since जरसम् certainly occurs, it may be inferred that the N. Ac. V. du. are जरसौ or जरे; N. Ac. V. pl. जरसस् or जराम्. These forms are given in the grammar of Īśvara-Āndra Vidyā-sāgara, p. 51.

EIGHTH CLASS.—Stems ending in any consonant except

त *t*, द *d*, न *n*, स *s*.

172. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Stems ending in त *t* or द *d*, formed in this manner, are of common occurrence; but their declension falls under the fifth class at 136.

With regard to stems ending in other consonants which we place under the eighth class, the only difficulty in their declension arises from their euphonic combination with the consonantal terminations.

173. Whatever change of the final consonant takes place in Nom. sing. is preserved before all the consonantal terminations; provided only, that before such terminations the rules of Sandhi come into operation.

174. Before the vowel-terminations the final consonant of the stem, whatever it may be, is generally preserved. If in some nouns there is any peculiarity in the formation of the Ac. pl., the same peculiarity runs through the remaining Weakest or vowel cases.

The terminations themselves undergo no change, but the *s* of the Nom. sing. is of course cut off by 41. I (see, however, 135. *b*). There is generally but one form of declension for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants.

175. Stems ending in क *k*, ख *kh*, ग *g*, घ *g* declined.

शक् m. f. 'one who is able' (in *sarva-śak*, 'omnipotent').

N. V.	शक् <i>śak</i>	शकौ <i>śakau</i>	शकस् <i>śakas</i>
Ac.	शकम् <i>śakam</i>	— <i>śakau</i>	— <i>śakas</i>
I.	शका <i>śakā</i>	शग्भ्याम् <i>śagbhyām</i>	शग्भिस् <i>śagbhis</i>
D.	शके <i>śake</i>	— <i>śagbhyām</i>	शग्भ्यस् <i>śagbhyas</i>
Ab.	शकस् <i>śakas</i>	— <i>śagbhyām</i>	— <i>śagbhyas</i>
G.	— <i>śakas</i>	शकोस् <i>śakos</i>	शकाम् <i>śakām</i>
L.	शकि <i>śaki</i>	— <i>śakos</i>	शक्षु <i>śakshu</i>

The neuter is N. Ac. V. शक्, शकी, शक्लि, &c.; the rest like the masc.

a. Similarly, लिख् 'one who paints' (in *śitra-likh*, 'one who paints a picture'):

N. V. लिक् (41. II, 41. I), लिखौ (174), लिखस्; Ac. लिखम्, &c.; I. लिखा, लिग्भ्याम्, लिग्भिस्, &c.; L. pl. लिक्षु.

The neuter is N. Ac. V. लिक्, लिखी, लिक्लि, &c.; the rest like the masc.

b. In the same way final ग्, घ् are changed to क्, and when final च्, द्, ध्, भ्, ह् lose their aspirate form, the aspirate must be transferred to the initial, if that initial be ग्, इ, ए, or च् (see 44. c).

c. सुवल्ग् m. f., 'jumping well,' makes N. V. सुवल् (41. I), सुवल्गौ, &c.; Ac. सुवल्गाम्, &c.; I. सुवल्गा, सुवल्ग्याम्, &c.; D. सुवल्गे, &c.; Ab. G. सुवल्गास्, &c.; L. सुवल्गा, सुवल्गोस्, सुवल्गु (see 70). Neut. N. Ac. V. सुवल्, सुवल्गी, सुवल्ग्या or (see 176. h) सुवल्गि.

176. Stems ending in च् छ्, ज् ञ्, क्, झ् declined.

Final च् is changed to क् or ग्; final छ् is changed to झ्, which becomes द् or इ before the consonantal terminations; final ज् to क् (ग्) or द् (इ); and final क्, which is rare, to क् or ग्, before the consonantal terminations (41. IV, 92. a).

वाच् f. 'speech' (fr. rt. वच्): N. V. वाक् (for vāks, 41. I; vox, ॐ), वाचौ (ॐ), वाचस् (voces, ॐ); Ac. वाचम् (vocem), वाचौ, वाचस् (ॐ); I. वाचा, वाग्भ्याम्, वाग्भिस्; D. वाचे, वाग्भ्याम्, वाग्भ्यस्; Ab. वाचस्, वाग्भ्याम्, वाग्भ्यस्; G. वाचस्, वाचोस्, वाचाम्; L. वाचि (ॐ), वाचोस्, वाचु. Compare Latin vox, and Greek ॐ or ॐ for ॐ throughout.

Similarly, मुच् 'a liberator': N. V. मुक्, मुचौ, मुचस्.

भुज् m. f. 'one who eats': N. V. भुक्, भुजौ, भुजस्; Ac. भुजम्, &c.; I. भुजा, भुग्भ्याम्, भुग्भिस्, &c.

प्राच् m. f. 'an asker' (fr. rt. प्रच्): N. V. प्राद्, प्राशौ, प्राशस्; Ac. प्राशम्, &c.; I. प्राशा, प्राश्भ्याम्, &c.; L. pl. प्रादसु.

The root भज् becomes भाज् (just as vac becomes vác); e. g. N. V. भाक् m. f. n. 'a sharer.'

a. The neuters are thus formed: N. Ac. V. वाक्, वाचौ, वाचि, &c. (as in सुवाच् 'speaking well'); भुक्, भुजौ, भुजि, &c.; प्राद्, प्राशौ, प्राशि, &c.

b. The root अच् añc, 'to go,' preceded by certain prepositions and adverbial prefixes, forms a few irregular nouns (such as प्राच् 'eastern'), and is found at the end of a few compounds after words ending in a; such as अधराच् 'tending downwards,' &c. These all reject the nasal in the Ac. pl. and remaining cases masculine. In Nom. sing. the final च् छ् being changed to क् k, causes the preceding nasal to take the guttural form, and the क् is rejected by 41. I. In the Ac. pl., and remaining Weakest cases, there is a further modification of the stem in the case of प्रत्यच्, &c.

प्राच् m. 'eastern,' 'going before': N. V. प्राक्, प्राचौ, प्राचस्; Ac. प्राचम्, प्राचौ, प्राचस्; I. प्राचा, प्राश्भ्याम्, प्राग्भिस्; D. प्राचे, &c.; L. pl. प्राक्षु. Similarly, अधराच् m. 'southern.'

प्रत्यच् m. 'western': N. V. प्रत्यक्, प्रत्यचौ, प्रत्यचस्; Ac. प्रत्यचम्, प्रत्यचौ, प्रतीचस्; I. प्रतीचा, प्रत्यग्भ्याम्, प्रत्यग्भिस्; D. प्रतीचे, &c. Similarly, सम्यच् 'going with,' 'fit,' and even उदच् 'northern,' which make in Ac. pl., and remaining Weakest cases, समीचस्, उदीचस्.

So also, विष्वच्, 'going everywhere,' forms its Ac. pl., and remaining Weakest cases, fr. a stem विष्वच्, making विष्वचस्, &c.

Analogously, तिरीक् 'going crookedly,' 'an animal,' forms its Weakest cases f a stem तिरिक्, making Ac. pl. तिरिक्स्, &c.

The feminine form and the neut. du. of these nouns follow the analogy of th Ac. pl.; thus, N. fem. प्राची &c., अवाची &c., प्रतीची &c., उदीची &c., समीची &c. तिरिची &c., declined like नदी.

The neuter is N. Ac. V. प्राक्, प्राची, प्राचि, &c.; प्रत्यक्, प्रतीची, प्रत्यचि, &c.

c. प्राक्, when it signifies 'worshipping,' retains the nasal, which has become guttural, throughout; but ळ, which has become क, is rejected before the consonantal terminations; thus,

N. V. प्राङ्, प्राचौ, &c.; Ac. प्राचम्, &c.; I. प्राचा, प्राङ्भ्याम्, &c.

Similarly, कृक् 'a curler.' N. V. कृङ्, कृचौ, &c.; Ac. कृचम्, &c.; I. कृचा, कृङ्भ्याम्, &c.; L. pl. कृक्स् or कृक्कु (55. b).

d. असृज् n., 'blood,' is regular; thus, N. Ac. V. असृक्, असृजी, असृजि, &c.; but it may optionally take its Ac. pl. and remaining inflexions from a defective stem, असन् asan; thus, N. V. pl. असृजि; Ac. pl. असृजि or असानि; I. असृजा or असा, असृग्भ्याम् or असभ्याम्, &c.; L. असृजि or असनि or अजि, &c.

e. Nouns formed with the roots यज् 'to worship,' राज् 'to shine,' मृज् 'to rub,' धाज् 'to shine,' भज् 'to fry,' व्रज् 'to wander,' सृज् 'to create,' generally change the final ज् to द् or ङ् before the consonantal terminations; thus,

देवेज् m. 'a worshipper of the gods' (यज् becoming इज्): N. V. sing. देवेद्. Similarly, राज् m. 'a ruler': N. sing. राद्; I. राजा, राङ्भ्याम्, &c. So also, परिमृज् 'a cleanser': N. sing. परिमृद्. So also, विधाज् m. f. 'splendid': N. sing. विधाद्. Similarly, परिव्राज् m. 'a religious mendicant' (व्रज् becoming व्राज्): N. sing. परिव्राद्. So also, विश्वसृज् m. 'the creator of the world': N. sing. विश्वसृद्.

But विश्व when it precedes राज्, as in विश्वराज् m. 'a universal ruler,' becomes विश्वा wherever ज् becomes द् or ङ्; thus, N. V. विश्वाराद्, विश्वराजो, &c.

ऋत्विज् m., 'a priest' (ऋत् + इज् for यज्), is regular: N. V. ऋत्विक्.

f. अवयाज् m. 'a kind of priest,' 'part of a sacrifice,' forms the consonantal cases from an obsolete stem, अवयस्: N. V. sing. du. pl. अवयास्, -याजौ, -याजस्; Ac. -यानम्, &c.; I. -याजा, -योभ्याम्, &c.; L. pl. अवयस्सु or अवयःसु.

g. भज्ज्, 'one who fries,' may take भृज् for its stem, and make N. V. भृद्, भृजौ, भृजस्; Ac. भृज्जम्, &c. Similarly, व्रज्, 'one who cuts,' makes, according to some, वृद्, &c., and not व्रद्, &c.; but others allow व्राद्.

h. ऊर्ज् f., 'strength,' makes N. V. ऊर्क् (41. I. Obs.), &c.; Ac. ऊर्जम्, &c.; I. ऊर्जा, ऊर्ग्भ्याम्, &c. At the end of a comp. the neuter is N. Ac. V. úrk, úrji, únri. But in these cases where a word ends in a conjunct consonant, the first member of which is r or l, the nasal may be optionally omitted in the plural, so that úrji would be equally correct.

i. खज्, 'lame,' makes N. खन्, खजौ, खजस्; I. pl. खन्भिस्; L. pl. खम्सु.

177. Stems ending in ष् th, ध् dh declined.

The final aspirate is changed to its unaspirated form before the consonantal terminations (41. II, 43), but not before the vowel (43. d). कष् m. f. 'one who tells': N. V. कत्, कषौ, कयस्; Ac. कयम्, &c.; I. कषा, कषाम्, &c.

So also, युष् f. 'battle': N. V. युत्, युषौ, युधस्; Ac. युधम्, &c.; I. युषा, युषाम्, &c.

In the case of बुध् m. f., 'one who knows,' the initial ब् b becomes भ् bh wherever the final ध् dh becomes t or d, by 175. b. and 44. c; thus, N. V. भुत्, बुधौ, बुधस्; Ac. बुधम्, &c.; I. बुधा, भुञ्जाम्, &c.; L. pl. भुन्तु.

a. The neuter is N. Ac. V. कत्, कयी, कन्धि, &c.; युत्, युधी, युन्धि, &c.

178. Stems ending in प् p, फ् ph, ब् b, भ् bh declined.

गुप् m. f. 'one who defends:' N. V. गुप्, गुपौ, गुपस्; Ac. गुपम्, &c.; I. गुपा, गुभ्याम्, गुभिस्, &c.

लभ् m. f. 'one who obtains:' N. V. लप्, लभौ, लभस्; Ac. लभम्, &c.; I. लभा, लभ्याम्, लभिस्, &c.; L. pl. लभु.

a. The neuter is N. Ac. V. गुप्, गुपौ, गुम्भि, &c.; लप्, लभौ, लम्भि, &c.

b. सप् f. 'water,' declined in the plural only, substitutes t (d) for its final before bh; thus, N. V. सपस्; Ac. सपस्; I. सद्भिस्; D. Ab. सद्भस्; G. सपाम्; L. सप्सु. In the Veda it is sometimes singular.

179. Stems ending in म् m declined.

The final m becomes n before the consonantal terminations. शम् sam, m. f. 'one who pacifies:' N. V. शन्, शमौ, शमस्; Ac. शमम्, &c.; I. शमा, शन्याम्, शन्भिस्, &c.; L. pl. शन्तु.

a. Similarly, प्रशाम् m. f., 'quiet,' makes N. V. प्रशान्, प्रशामौ, प्रशामस्; Ac. प्रशामम्, &c.; I. प्रशामा, प्रशान्याम्, &c.; L. pl. प्रशान्तु or प्रशान्तु. Compare 53. e.

b. The neuter is N. Ac. V. शन्, शमौ, शम्भि, &c.; प्रशान्, -शामौ, -शामि, &c.

180. Stems ending in र् r and व् v declined.

If the vowel that precedes final r be i or u, it is lengthened before the consonantal terminations (compare 166); and final r, being a radical letter, does not become Visarga before the s of the Loc. pl. (71. b).

चर् m. f. 'one who goes:' N. V. चर्, चरौ, चरस्; Ac. चरम्, &c.; I. चरा, चर्याम्, चरिस्, &c.; L. pl. चरु.

द्वार् f. 'a door:' N. V. द्वार्, द्वारौ, द्वारस्, &c.

गिर् f. 'speech:' N. V. गीर्, गिरौ, गिरस्; Ac. गिरम्, &c.; I. गिरा, गोर्भ्याम्, गोर्भिस्, &c.; L. pl. गीर्षु.

a. The neuter is N. Ac. V. चर्, चरौ, चरि, &c.; गीर्, गिरौ, गिरि, &c.

So also, चार् n. 'water:' N. Ac. चार्, चारौ, चारि.

b. One irregular noun ending in व् v, viz. दिव् f. 'the sky,' forms its N. V. sing. from द्यौ (133. a), and becomes द्यु in the other consonantal cases; thus,

N. V. द्यौस्, दिवौ, दिवस्; Ac. दिवम्, दिवौ, दिवस्; I. दिवा, द्युभ्याम्, &c.

Similarly, मुदिव् m. f. 'having a good sky,' but the neuter is N. Ac. V. सुधु, सुदिवा, सुदीपि.

181. Stems ending in ङ् s and ष् sh declined.

The difficulty in these is to determine which stems change their finals to क् k and which to ट् t (see 41. V). In the roots दिङ्, दृङ्, मृङ्, स्पृङ्, and भृष् (the last forming

दधृष् 'impudent') the final becomes क्, and in नश् optionally क् or ट् (नक् or नट्). Otherwise both श् and ष् at the end of stems pass into ट्.

विश् m. f. 'one who enters,' or 'a man of the mercantile and agricultural class:' N. V. विट् (41. V), विशौ, विशस्; Ac. विशम्, &c.; I. विशा, विद्भ्याम्, &c. दिश् f. 'a quarter of the sky:' N. V. दिक् (41. V, 24), दिशौ, दिशस्; Ac. दिशम्, &c.; I. दिशा, दिग्भ्याम्, &c. द्विष् m. f. 'one who hates:' N. V. द्विट् (41. V), द्विषौ, द्विषस्; Ac. द्विषम्, &c.; I. द्विषा, द्विद्भ्याम्, &c. मृष् m. f. 'one who endures:' N. V. मृट् (41. V), मृषौ, मृषस्; Ac. मृषम्, &c.; I. मृषा, मृद्भ्याम्, &c. स्पृश् 'one who touches:' N. V. स्पृक्, स्पृशौ, स्पृशस्, &c.

The neuters are N. Ac. V. विट्, विशी, विंशि, &c.; दिक्, दिशी, दिंशि, &c.; द्विट्, द्विषी, द्विषि, &c.; मृट्, मृषी, मृंषि, &c.

a. पुरोडाश् 'a priest,' in the Veda, makes N. V. sing. पुरोडास्, and forms its other consonantal cases from an obsolete stem, पुरोडस्. Compare 176. f.

b. सुहिंस m. f., 'very injurious,' makes N. V. सुहिन्, सुहिंसौ, &c.; Ac. सुहिंसम्, &c.; I. सुहिंसा, सुहिन्भ्याम्, &c. But nouns ending in स्, preceded by vowels, fall under 163.

c. गोरक्ष्, 'a cow-keeper,' makes N. V. गोरक् or गोरट्, गोरक्षौ, &c.

d. Similarly, nouns from Desiderative stems, like पिपक्ष् 'desirous of cooking,' and विवक्ष् 'desirous of saying,' make N. V. पिपक्, पिपक्षौ, &c.; विवक्, विवक्षौ, &c. (see 166. a).

182. Stems ending in ह् h declined.

In stems beginning with ह् d, the final aspirate generally becomes क् k (ग् g), in other stems ट् t (ड् d), before the consonantal terminations; and in stems whose initial is ह् d or ग् g, the loss of the h, which disappears as a final, is compensated for by aspirating the initial, which becomes dh or gh wherever final h becomes k (g) or t (d). See 44. c, 175. b. लिह् m. f. 'one who licks:' N. V. लिट् (41. III), लिहौ, लिहस्; Ac. लिहम्, &c.; I. लिहा, लिद्भ्याम्, &c.; L. pl. लिट्सु or लिट्सु. दुह् m. f. 'one who milks:' N. V. धुक्, दुहौ, दुहस्; Ac. दुहम्, &c.; I. दुहा, धुग्भ्याम्, धुग्भिस्, &c.; L. pl. धुक्षु.

The neuter is N. Ac. V. लिट्, लिही, लिंहि, &c.; धुक्, दुही, दुंहि, &c.

a. But दुह् m. f., 'injuring,' makes N. धुक् or धुट् (44. c); I. दुहा, धुग्भ्याम् or धुड्भ्याम्, &c.; L. pl. धुक्षु or धुट्सु. Similarly, मुह् m. f. 'infatuating:' N. मुक् or मुट्.

The same option is allowed in चिह् 'one who loves' and क्षुह् 'one who vomits.'

b. उष्णिह् f., 'a kind of metre,' changes its final to क् (g) before the consonantal terminations, like stems beginning with d: N. उष्णिक्, उष्णिहौ, &c.

c. वह्, 'bearing' (fr. rt. वह् 'to bear'), changes वा to ऊ u in Ac. pl. and remaining Weakest cases (and before the ई i of the fem.) if the word that precedes it in the compound ends in a or d; this a or d combining with u into औ au (instead of ओ o, by 32); thus,

भारवाह् m. f. 'a burden-bearer:' N. V. masc. भारवाद भारवाहौ, भारवाहस्; Ac. भारवाहम्, भारवाहौ, भारीहस्; I. भारीहा, भारवाद्भ्याम्, &c. N. fem. भारीही, &c. So प्रवहाह् m. 'a steer' and विश्ववाह् 'all-sustaining.' Under other circumstances

the change of *vāh* to *ūh* is optional; thus, शालिवाह्, 'bearing rice,' makes in Ac. pl. शाल्यूहस् or शालिवाहस्.

d. श्वेतवाह् m., 'Indra' ('borne by white horses'), may optionally retain वा in Ac. pl. &c.; and in consonantal cases is declined as if the stem were श्वेतवस्; thus, N. V. श्वेतवास्, श्वेतवाहौ, श्वेतवाहस्; Ac. श्वेतवाहम्, श्वेतवाहौ, श्वेतौहस् or श्वेतवाहस्; I. श्वेतौहा or श्वेतवाहा, श्वेतवोभ्याम्, श्वेतवोभिस्, &c.

e. In नुरासाह्, 'a name of Indra,' the स् is changed to ष् wherever ह् becomes द् or इः N. नुरापाद्, नुरासाहौ, नुरासाहस्; Ac. नुरासाहम्, &c.; I. नुरासाहा, नुरासाह्याम्, &c.

f. अनडुह् m., 'an ox' (for अनोवाह् fr. अन्स् 'a cart' and वाह् 'bearing'), forms the N. V. sing. from अनडुत्; the other Strong cases from अनडाह्, and the Middle cases from अनडुत्; thus, N. अनडान्, अनडाहौ, अनडाहस्; Ac. अनडाहम्, अनडाहौ, अनडुहस्; I. अनडुहा, अनडुभ्याम्, अनडुभिस्, &c.; L. pl. अनडुल्; V. अनडुन्. There is a feminine form अनडाहौ, but at the end of compounds this word makes fem. N. sing. अनडुही; neut. N. V. अनडुत्, अनडुहौ, अनडाहि.

183. नह् 'binding,' 'tying,' at the end of compounds, changes the final to त् or द्, instead of द् or इ; thus, उपानह् f., 'a shoe,' makes N. V. उपानत्, उपानहौ, उपानहस्; Ac. उपानहम्, &c.; I. उपानहा, उपानह्याम्, &c.; L. pl. उपानत्सु. See 306. b.

Defective Nouns.

184. The following nouns are said to be defective in the first five inflexions, in which cases they make use of other nouns (see Pāṇ. VI. 1, 63): असन् n. (176. d); आसन् n. (108. e); उदन् n. (108. e); दत् m. (108. e); दोषन् n. m. (166. d); नस् f. (108. e); निश् f. (108. e); पद् m. (108. e); पृत् f. (108. e); मांस n. (108. e); मास् m. (108. e); यक्न् n. (144, 156. c); यूषन् m. (108. e); शक्न् n. (144, 156. c); शीघेन् n. (156. b); स्रु n. (116. a); ढद् n. (108. e).

185. Examples of nouns defective in other cases are अहन् n. (156); क्रोधु m. (128. c); जरस् f. (171).

SECTION III.—ADJECTIVES.

186. The declension of substantives includes that of adjectives; and, as already seen, the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Adjectives may be grouped under three heads, A, B, C, as follow:

A. Simple adjectives, coming immediately from roots, and not derived from substantives. These belong chiefly to the first, second, and third classes of nouns (see 80. A, 81. A, 82. A, 103-115).

B. Adjectives formed from substantives by secondary or Taddhita

suffixes. They belong chiefly to the first, fifth, and sixth classes of nouns (see 80. B, 84. B, 85. B, 103, 140, 159).

C. Compound adjectives, formed by using roots and substantives at the end of compounds. These are common under every one of the eight classes.

187. A. *Examples of Simple Adjectives.*

शुभ *śubha*, 'beautiful,' 'good:' masc. and neut. stem शुभ *śubha*; fem. stem शुभा *śubhá*.

An example of an adjective of cl. 1 is here given in full, that the declension of the masc., fem., and neut. forms may be seen at once and compared with that of Latin adjectives in *us*, like *bonus*, 'good.' The fem. of some of these adjectives is in *i*, and then follows *nadī* at 105. In the succeeding examples only the Nom. cases sing. will be given.

SINGULAR.			DUAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. शुभस्	शुभा	शुभम्	N. Ac. V. शुभौ	शुभे	शुभे
Ac. शुभम्	शुभाम्	—	I. D. Ab. शुभाभ्याम्	शुभाभ्याम्	शुभाभ्याम्
I. शुभेन	शुभया	शुभेन	G. L. शुभयोस्	शुभयोस्	शुभयोस्
D. शुभाय	शुभायै	शुभाय	PLURAL.		
Ab. शुभात्	शुभायास्	शुभात्	N. V. शुभास्	शुभास्	शुभानि
G. शुभस्य	—	शुभस्य	Ac. शुभान्	—	—
L. शुभे	शुभायाम्	शुभे	I. शुभैस्	शुभाभिस्	शुभैस्
V. शुभ	शुभे	शुभ	D. Ab. शुभेभ्यस्	शुभाभ्यस्	शुभेभ्यस्
			G. शुभानाम्	शुभानाम्	शुभानाम्
			L. शुभेषु	शुभासु	शुभेषु

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ प्रिय 'dear'	प्रियस्	प्रिया	प्रियम्
	{ सुन्दर 'beautiful'	सुन्दरस्	सुन्दरा or सुन्दरी. 105.	सुन्दरम्
2.	{ शुचि 'pure'	शुचिस्	शुचिस्	शुचि
3.	{ पाखु 'pale'	पाखुस्	पाखुस्	पाखु
	{ साधु 'good'	साधुस्	साधुस् or साध्वी. 105.	साधु
	{ मृदु 'tender'	मृदुस्	मृद्वी	मृदु
	{ भीरु 'timid'	भीरुस्	भीरुस् or भीरुः. 125.	भीरु

Obs.—The neuter of adjectives in *i* and *u* may in D. Ab. G. L. sing. and G. L. du. optionally follow the masculine form; thus, D. sing. *śucīne* or *śucāye*, *mṛidune* or *mṛidave*; Ab. G. sing. *śucīnas* or *śuces*, *mṛidunas* or *mṛidos*; L. sing. *śucīni* or *śucāu*, *mṛiduni* or *mṛidau*; G. L. du. *śucīnos* or *śucyos*, *mṛidunos* or *mṛidvos*. See 119. a.

188. B. *Examples of Adjectives formed from Substantives.*

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ मानुष 'human' धार्मिक 'religious'	मानुषस् धार्मिकस्	मानुषी धार्मिकी	मानुषम् धार्मिकम्
5.	{ बलवत् 'strong' श्रीमत् 'prosperous'	बलवान् श्रीमान्	बलवती. 105. श्रीमती. 105.	बलवत् श्रीमत्
6.	{ सुखिन् 'happy'	सुखी	सुखिनी. 105.	सुखि

189. C. *Examples of Compound Adjectives.*

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ बहुविद्य 'very learned'	बहुविद्यस्	बहुविद्या	बहुविद्यम्
2.	{ दुर्बुद्धि 'foolish'	दुर्बुद्धिस्	दुर्बुद्धिस्	दुर्बुद्धि
3.	{ अल्पतनु 'small-bodied'	अल्पतनुस्	अल्पतनुस्	अल्पतनु
4.	{ बहुदातृ 'very liberal'	बहुदाता	बहुदात्री. 105.	बहुदातृ
5.	{ सर्वजित् 'all-conquering'	सर्वजित्	सर्वजित्	सर्वजित्
6.	{ सुजन्मन् 'well-born'	सुजन्मा	सुजन्मा	सुजन्म
7.	{ गतचेतस् 'deprived of sense'	गतचेतास्	गतचेतास्	गतचेतस्
8.	{ मर्मस्पृश् 'piercing the vitals'	मर्मस्पृक्	मर्मस्पृक्	मर्मस्पृक्

190. *Examples of some other Compound Adjectives.*

शङ्खध्मा 'a shell-blower' (108. a).	शङ्खध्मास्	शङ्खध्मास्	शङ्खध्म
नष्टश्री 'ruined' (126. h).	नष्टश्रीस्	नष्टश्रीस्	नष्टश्री
खलपू 'a sweeper' (126. b).	खलपूस्	खलपूस्	खलपु
दिव्यमातृ 'having a divine mother' (130).	दिव्यमाता	दिव्यमाता	दिव्यमातृ
बहुरै 'rich' (134. a).	बहुरास्	बहुरास्	बहुरि
बहुनौ 'having many ships' (134. a).	बहुनौस्	बहुनौस्	बहुनु

DEGREES OF COMPARISON.

191. The degrees of comparison are formed in two ways:

1st, by adding to the stem *तर tara* (= Gr. *-τερο-s*) for the comparative (see 80. LXI), and *तम tama* (= Lat. *-timu-s*, Gr. *-τατο-s*) for the superlative (see 80. LIX), both of which suffixes are declined in m. f. n. like *śubha* at 187; thus,

पुण्य *punya*, 'holy,' पुण्यतर *punya-tara* (Nom. m. f. n. *as, ā, am*), 'more holy,' पुण्यतम *punya-tama* (Nom. m. f. n. *as, ā, am*), 'most holy.' Similarly, धनवत् *dha-*

navat, 'wealthy,' धनवत्तर *dhanavat-tara*, 'more wealthy,' धनवत्तम *dhanavat-tama*, 'most wealthy.'

a. A final *n* is rejected; as, धनिन् *dhanin*, 'rich,' धनितर *dhani-tara*, 'more rich,' धनितम *dhani-tama*, 'most rich.'

b. विद्वस्, 'wise,' makes विद्वत्तर, विद्वत्तम. Compare 168. e.

192. 2ndly, by adding ईयस् *íyas* (Nom. m. f. n. *-íyán, -íyasí, -íyas*, see declension below, cf. Gr. *ῑων*) for the comparative (see 86. V), and इष्ट *ishṭha* (Nom. m. f. n. *-ishṭhas, -ishṭhá, -ishṭham*, declined like *śubha* at 187, cf. Gr. *-ιστος*) for the superlative (see 80. XLVIII).

Obs.—The difference in the use of *tara, tama*, and *íyas, ishṭha*, seems to be this—that *íyas* and *ishṭha*, being of the nature of primary suffixes, are generally added to roots or to modifications of roots (the root being sometimes weakened, sometimes gunated), while *tara* and *tama* are of more general application.

a. Note, that while the Sanskrit comparative suffix ends in *n* and *s* (*íyans*) for the Strong cases, the Greek has adhered to the *n* throughout (N. *íyán* = *ῑων*, Voc. *íyan* = *ῑωv*); and the Latin has taken the *s* for its neuter (*íyas* = *ius*, neuter of *ior*; *s* being changed to *r*, in the masc. and oblique cases). Cf. Sk. *garíyas* with Lat. *gravius*.

193. Before *íyas* and *ishṭha*, the stem generally disburdens itself of a final vowel, or of the more weighty suffixes *in, vin, vat, mat*, and *tri*; thus, बलिन् 'strong,' बलीयस् 'more strong,' बलिष्ठ 'strongest,' पापिन् 'wicked,' पापीयस् 'more wicked,' पापिष्ठ 'most wicked,' लघु 'light,' लघीयस् 'lighter,' लघिष्ठ 'lightest,' मेधाविन् 'intelligent,' मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent.' Similarly, महत् 'great,' महीयस् 'greater,' महिष्ठ 'greatest.'

a. Compare स्वादीयान् (N. of *svádíyas*) from *svádu*, 'sweet,' with ῑδ-ῑων from ῑδύς; and स्वादिष्ठस् with ῑδ-ιστος.

The declension of बलीयस् masc. is here given in full (see 167).

	SINGULAR.	DUAL.	PLURAL.
N.	बलीयान् <i>baliyán</i>	बलीयांसौ <i>baliyánsau</i>	बलीयांसस् <i>baliyánsas</i>
Ac.	बलीयांसम् <i>baliyánsam</i>	— <i>baliyánsau</i>	बलीयसस् <i>baliyasas</i>
I.	बलीयसा <i>baliyasá</i>	बलीयोभ्याम् <i>baliyobhyám</i>	बलीयोभिस् <i>baliyobhis</i>
D.	बलीयसे <i>baliyase</i>	— <i>baliyobhyám</i>	बलीयोभ्यस् <i>baliyobhyas</i>
Ab.	बलीयसस् <i>baliyasas</i>	— <i>baliyobhyám</i>	— <i>baliyobhyas</i>
G.	— <i>baliyasas</i>	बलीयसोस् <i>baliyasos</i>	बलीयसाम् <i>baliyasám</i>
L.	बलीयसि <i>baliyasi</i>	— <i>baliyasos</i>	बलीयःसु <i>baliyahsu</i>
V.	बलीयन् <i>baliyan</i>	बलीयांसौ <i>baliyánsau</i>	बलीयांसस् <i>baliyánsas</i>

बलीयसी fem. is like *nadí* (105), and बलीयस् neut. like *manas* (164).

194. Besides the rejection of the final, the stem often undergoes change, as in Greek (cf. *ἐχθίων*, *ἐχθιστος*, fr. *ἐχθρός*); and its place is sometimes supplied by a substitute (cf. *βελτίων*, *βέλτιστος*, fr. *ἀγαθός*).

The following is a list of the substitutes :

POSITIVE.	SUBSTITUTE.	COMPARATIVE. SUPERLATIVE.	
अन्तिक <i>antika</i> , 'near'	नेद <i>neda</i> (rt. निद्)	नेदीयस्	नेदिष्ठ
अल्प <i>alpa</i> , 'little' *	कन <i>kana</i> (rt. कन्)	कनीयस्	कनिष्ठ
उरु <i>uru</i> , 'large' (<i>εὐρύς</i>)	वर <i>vara</i> (rt. वृ)	वरीयस्	वरिष्ठ
ऋजु <i>riju</i> , 'straight' *	ऋज <i>rija</i> (rt. ऋज्)	ऋजीयस्	ऋजिष्ठ
कृश <i>kṛśa</i> , 'thin', 'lean'	क्रश <i>kraśa</i> (rt. कृश्)	क्रशीयस्	क्रशिष्ठ
क्षिप्र <i>kshipra</i> , 'quick'	क्षेप <i>kshepa</i> (rt. क्षिप्)	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र <i>kshudra</i> , 'small', 'mean'	क्षोद <i>kshoda</i> (rt. क्षुद्)	क्षोदीयस्	क्षोदिष्ठ
गुरु <i>guru</i> , 'heavy' (<i>βαρύς</i>)	गर <i>gara</i> (rt. गृ)	गरीयस्	गरिष्ठ
तृप्त <i>tripra</i> , 'satisfied'	तप <i>trapa</i> (rt. तृप्)	तपीयस्	तपिष्ठ
दीर्घ <i>dīrgha</i> , 'long'	द्राघ <i>drāgha</i> (rt. द्राघ्)	द्राघीयस्	द्राघिष्ठ
दूर <i>dūra</i> , 'distant'	दव <i>dava</i> (rt. दु)	दवीयस्	दविष्ठ
दृढ <i>dṛiḍha</i> , 'firm'	द्रढ <i>draḍha</i> (rt. दृढ्)	द्रढीयस्	द्रढिष्ठ
परिवृढ <i>parivṛiḍha</i> , 'eminent'	परिव्रढ <i>parivraḍha</i>	परिव्रदीयस्	परिव्रदिष्ठ
पृथु <i>prithu</i> , 'broad' (<i>πλατύς</i>)	प्रथ <i>pratha</i> (rt. प्रथ्)	प्रथीयस्	प्रथिष्ठ
प्रशस्य <i>praśasya</i> , 'good'	{ अ + <i>śra</i> (rt. श्री)	श्रेयस्	श्रेष्ठ
प्रिय <i>priya</i> , 'dear'	{ ज्या + <i>jyá</i> (rt. ज्या)	ज्यायस्	ज्येष्ठ
बहु <i>bahu</i> , 'much', 'frequent'	प्र + <i>pra</i> (rt. प्री)	प्रेयस्	प्रेष्ठ
बहुल <i>bahula</i> , 'much'	भू + <i>bhú</i> (rt. भू)	भूयस्	भूयिष्ठ
भृश <i>bhṛśa</i> , 'excessive'	बंह <i>banha</i> (rt. बंह्)	बंहीयस्	बंहिष्ठ
मृदु <i>mṛidu</i> , 'soft'	भ्रश <i>bhraśa</i> (rt. भृश्)	भ्रशीयस्	भ्रशिष्ठ
युवन् <i>yuvan</i> , 'young' (<i>juvenis</i>)	स्रद <i>mrada</i> (rt. स्रद्)	स्रदीयस्	स्रदिष्ठ
वाद <i>vādha</i> , 'firm', 'thick'	यव <i>yava</i> (rt. यु)	यवीयस्	यविष्ठ
वृद्ध <i>vṛiddha</i> , 'old'	साथ <i>sādha</i> (rt. साथ्)	साथीयस्	साथिष्ठ
वृन्दार <i>vṛindāra</i> , 'excellent'	{ वर्ष <i>varsha</i> (rt. वृष्)	वर्षीयस्	वर्षिष्ठ
स्थिर <i>sthira</i> , 'firm', 'stable'	{ ज्या + <i>jyá</i> (rt. ज्या)	ज्यायस्	ज्येष्ठ
स्थूल <i>sthūla</i> , 'gross', 'bulky'	वृन्द <i>vṛinda</i>	वृन्दीयस्	वृन्दिष्ठ
स्फिर <i>sphira</i> , 'turgid'	स्था <i>stha</i> (rt. स्था)	स्थायस्	स्थेष्ठ
ह्रस्व <i>hrasva</i> , 'short'	स्थव <i>sthava</i> (rt. स्थ्)	स्थवीयस्	स्थविष्ठ
	स्फ <i>spha</i> (rt. स्फाय्)	स्फेयस्	स्फेष्ठ
	ह्रस्व <i>hrasa</i> (rt. ह्रस्)	ह्रसीयस्	ह्रसिष्ठ

* अल्प may be also regularly अल्पीयस्, अल्पिष्ठ; and ऋजु may be रजीयस्, &c.

† In the case of अ and प्र the final vowel is not rejected, but combines with *iyas*, and *ishtha* agreeably to Sandhi. In ज्या and भू, *yas* is affixed in place of *iyas*.

195. *Tara* and *tama* may be added to substantives; as, fr. *रानन्*, 'a king,' *राजतर*, &c.; fr. *दुःख*, 'pain,' *दुःखतर*, &c. If added to a word like *सर्पिस्*, 'clarified butter,' the usual euphonic changes must take place; thus, *सर्पिष्टर*, &c. (70).

These suffixes are also added to inseparable prepositions; as, *उत्* 'up,' *उत्तर* 'higher,' *उत्तम* 'highest' (cf. Lat. *ex-timus*, *in-timus*, &c.); also to pronominal stems (236); and *tama* is added to numerals (209, 211).

196. *Turá* and *tamú* may sometimes be added to feminine stems ending in *í* and *ú* (like *स्त्री* 'a woman,' *सती* 'a faithful wife,' *विदुषी* 'a wise woman'), which may optionally be retained or shortened; e.g. *स्त्रीतरा*, *स्त्रीतमा*, or *स्त्रितरा*, *स्त्रितमा*; *सतीतरा*, *सतीतमा*, or *सतितरा*, *सतितमा*; *विदुषीतमा* or *विदुषितमा* (Pāp. vi. 3, 44, 45).

But if the feminine be the feminine of a masculine substantive, as *ब्राह्मणी* of *ब्राह्मण*, the shortening is compulsory, as *ब्राह्मणितरा* (Pāp. vi. 3, 42).

197. *Tara* and *tama* may even be added, in conjunction with the syllable *आम्* *ám*, to the inflexions of verbs; as, *जल्पतितराम्* 'he talks more than he ought.' See 80. LIX, LXI.

a. Sometimes *tyas* and *tara*, *ishtha* and *tama* are combined together in the same word (just as in English we say *lesser*); thus, *श्रेयस्तर*, *श्रेष्ठतम*; *ज्येष्ठतम*; *नेदिष्ठतम*, &c.: and *tara* may be even added to *ishtha*; thus, *ज्येष्ठतर*.

SECTION IV. — NUMERALS.

CARDINALS.

198. The cardinals are, एक m. f. n. 1, १; द्वि m. f. n. 2, २; त्रि m. f. n. 3, ३; चतुर् m. f. n. 4, ४; पञ्चन् m. f. n. 5, ५; षष् m. f. n. 6, ६; सप्तन् m. f. n. 7, ७; अष्टन् m. f. n. 8, ८; नवन् 9, ९; दशन् 10, १०; एकादशन् 11, ११; द्वादशन् 12, १२; त्रयोदशन् 13, १३; चतुर्दशन् 14, १४; पञ्चदशन् 15, १५; षोडशन् 16, १६; सप्तदशन् 17, १७; अष्टादशन् 18, १८; नवदशन् or जनविंशति 19, १९; विंशति f. 20, २०; एकविंशति 21; द्वाविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षड्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or जनत्रिंशत् 29; त्रिंशत् f. 30; एकत्रिंशत् 31; द्वात्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or जनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयश्चत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or जनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्वापञ्चाशत् 52; त्रिपञ्चाशत् or त्रयःपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टपञ्चाशत् or अष्टापञ्चाशत् 58; नवपञ्चाशत् or जनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयःषष्टि* 63; चतुःषष्टि* 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टाषष्टि

* These may also be written त्रयष्षष्टि, चतुष्षष्टि. See 62. a. and 63.

68; नवषष्टि or जनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or त्रयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or नवमाश्रिति 79; अशीति 80; एकाशीति 81; द्वाशीति 82; त्र्यशीति 83; चतुरशीति 84; पञ्चाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or जननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; त्रिनवति or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षण्वति 96 (43.f); सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or जनशत n. (m.) 99; शत n. (also m.*) or एकं शतम् 100; एकशत n. 101; द्विशत n. 102; त्रिशत 103; चतुःशत 104; पञ्चशत 105; षट्शत 106; सप्तशत 107; अष्टशत 108; नवशत 109; दशशत 110; द्विशतम् (nom. sing. n.) or द्वे शते (nom. du. n.) or शते (nom. du. n.) 200; त्रिशतम् (nom. sing. n.) or त्रीणि शतानि (nom. pl. n.) 300; चतुःशतम् or चत्वारि शतानि (nom. pl. n.) 400; पञ्चशतम् or पञ्च शतानि 500; षट्शतम् or षट् शतानि 600; and so on up to सहस्र n. (also m.) 1000, which is also expressed by एकं सहस्रम् or by दश शतानि or by दशशती f.; द्वे सहस्रे 2000; त्रीणि सहस्राणि 3000; चत्वारि सहस्राणि 4000, &c.†

199. The intervening numbers between 100 and 1000, those between 1000 and 2000, and so on, may be expressed by compounding the adjective अधिक *adhika* (or occasionally उत्तर *uttara*), 'more,' 'plus,' with the cardinal numbers; thus 101 is एकशतम् (see above) or एकाधिकं शतम् (or occasionally एकोत्तरं शतम्), i.e. 'a hundred plus one,' or compounded thus, एकाधिकशतम्. Similarly, द्वाधिकं शतम् or द्वाधिकशतम् 102; त्र्यधिकं शतम् or त्र्यधिकशतम् 103; सप्ताधिकं शतम् or सप्तोत्तरं शतम् 107; त्रिंशदधिकशतम् 130; पञ्चाशदधिकशतम् 150 (also expressed by सार्धशतम् 'one hundred and a half'); षड्विंशत्यधिकद्विशतम् 226; त्र्यशीत्यधिकत्रिशतम् 383; पञ्चाशीत्यधिकचतुःशतम् 485; षण्वत्यधिकपञ्चशतम् 596; षट्षष्ट्यधिकषट्शतम् 666; षष्ट्यधिकसहस्रम् or षष्ट्युत्तरसहस्रम् 1060; षोडशशतम् or षट्शताधिकसहस्रम् 1600; षट्षष्ट्यधिकषोडशशतम् 1666 ‡.

* I have found शतं शता: 'a hundred hundred' and सप्तशता: 'seven hundred' (agreeing with वाणाः) in the Mahā-bhārata.

† चतुःसहस्रम् is used in R̥g-veda V. 30, 15 for 4000; and on the same principle द्विसहस्रम् might stand for 3000, and द्विसहस्रम् for 2000, &c.; but it is a question whether these might not also stand for 1004, 1003, 1002 respectively.

‡ Similarly 2130 may be expressed by त्रिंशदधिकैकविंशतिशतम् or -शतानि or by using पर; thus, त्रिंशदधिकैकशतपरे द्वे सहस्रे. Other forms of expressing numerals are also found; e.g. 21,870 सहस्राण्येकविंशतिः शतान्यष्टौ भूयश्च सप्ततिः; 109,350 शतसहस्रं नव सहस्राणि पञ्चाशच्छतानि त्रीणि. According to Pān. vi. 3, 76, एकाव-विंशति 'by one not twenty,' 'one less than twenty,' i.e. 19.

In the same way the adjective जन 'less,' 'minus,' is often placed before a cardinal number, to denote one less than that number, एक 'one' being either expressed or understood; thus, जनविंशति or एकोन-विंशति 'twenty minus one' or 'nineteen' (cf. Lat. *undeviginti*, i. e. *unus de viginti*). And other cardinals, besides एक 'one,' are sometimes prefixed to जन, to denote that they are to be subtracted from a following number; as, पञ्चोनं शतम् or पञ्चोनशतम् 'a hundred less five' or 'ninety-five.'

a. Again, the ordinals are sometimes joined to the cardinals to express III and upwards; thus, एकादशं शतम् or एकादशशतम् 111; पञ्चदशं शतम् 115; विंशं शतम् 120; त्रिंशं शतम् or त्रिंशशतम् 130; पञ्चाशं शतम् 150; चतुर्थपतं शतम् 194; पञ्चदशं द्विशतम् 215; विंशं सहस्रम् or विंशसहस्रम् 1020.

b. There are single words for the highest numbers; thus, अयुत n. (also m.) 'ten thousand'; लख n. or लखा f. or नियुत n. (also m.) 'a lac,' 'one hundred thousand' (शतसहस्र); प्रयुत n. (also m.) 'one million'; कोटि f. 'a crore,' 'ten millions'; अर्बुद m. n. 'one hundred millions'; महावर्बुद m. n. or पन्न n. or अन्न n. 'one thousand millions'; खर्वे n. 'ten thousand millions'; निखर्वे n. 'one hundred thousand millions'; महापन्न n. 'a billion'; शङ्कु m. (or महाखर्वे n.) 'ten billions'; शङ्ग m. n. or समुद्र m. 'a hundred billions'; महाशङ्ग m. n. or अन्त्य 'a thousand billions'; हाहा m. or मध्य 'ten thousand billions'; महाहाहा m. or परार्थ m. 'one hundred thousand billions'; धुन n. (धुल) 'one million billions'; महाधुन n. (महाधुल) 'ten million billions'; अक्षोहिणी f. 'one hundred million billions'; महाक्षोहिणी 'one thousand million billions.'

Note—Some variation occurs in some of the above names for high numbers, according to different authorities.

DECLENSION OF CARDINALS.

200. एक 1, द्वि 2 (*duo*, *duo*), त्रि 3 (*tres*, *τρεῖς*, *τρία*), चतुर् 4 (*quatuor*), are declined in three genders.

एक *eka*, 'one' (no dual), follows the declension of the pronominals at 237: Nom. m. एकस् *ekas*; Dat. m. एकस्मै *ekasmai*; Nom. f. एका *eká*; Dat. f. एकस्यै *ekasyai*; Nom. n. एकम् *ekam*; Nom. pl. m. एके *eke*, 'some.' It may take the suffixes *tara* and *tama*; thus, *eka-tara*, 'one of two'; *eka-tama*, 'one of many'; which also follow the declension of pronominals; see 236, 238.

201. द्वि *dvi*, 'two' (dual only), is declined as if the stem were *dva*, like *śiva*; thus, N. Ac. V. m. द्वौ *dvau*, f. n. द्वे *dve*; I. D. Ab. m. f. n. द्वाभ्याम्; G. L. द्वयोस्.

202. त्रि *tri*, 'three' (pl. only), is declined in the masculine like

the plural of nouns whose stems end in इ i at 110, except in Gen.; thus, N. V. masc. त्रयस्; Ac. त्रीन्; I. त्रिभिस्; D. Ab. त्रिभ्यस्; G. त्रयाणाम् (Ved. त्रीणाम्); L. त्रिषु. The feminine forms its cases from a stem तिसृ; thus, N. Ac. V. fem. तिस्रस्; I. तिसृभिस्; D. Ab. तिसृभ्यस्; G. तिसृणाम्; L. तिसृषु. The N. Ac. V. neut. is त्रीणि; the rest like masc.

203. चतुर् *catúr*, 'four' (plural only), is thus declined: N. V. masc. चत्वारस् (*tétrapes, téssapes*); Ac. चतुरस्; I. चतुर्भिस्; D. Ab. चतुर्भ्यस्; G. चतुर्याम्; L. चतुर्षु. N. Ac. V. fem. चतस्रस्; I. चतसृभिस्; D. Ab. चतसृभ्यस्; G. चतसृणाम्; L. चतसृषु. N. Ac. V. neut. चत्वारि; the rest like the masculine.

a. In *catúr*, *shash*, *pañcān*, &c., an augment *n* is inserted before *ám*, the termination of Gen., by Pāṇ. VII. 1, 55.

204. पञ्चन् *pañcān*, 'five' (plural only), is the same for masc., fem., and neut. It is declined in I. D. Ab. L. like nouns in *an* (146). The Gen. lengthens the penultimate; thus, N. Ac. V. पञ्च (पéनत्ते); I. पञ्चभिस्; D. Ab. पञ्चभ्यस्; G. पञ्चानाम्; L. पञ्चसु.

Like पञ्चन् are declined, सप्तन् 'seven' (*septem, éπτá*), नवन् 'nine' (*novem*), दशन् 'ten' (*decem, déka*), एकादशन् 'eleven' (*undecim*), द्वादशन् 'twelve' (*duodecim*), and all other numerals ending in *an*, excepting अष्टन् 'eight.'

205. षष् *shash*, 'six,' is the same for masc., fem., and neut., and is thus declined: N. Ac. V. षट्; I. षड्भिस्; D. Ab. षड्भ्यस्; G. षणाम् *shaṇṇám* (43. f); L. षट्सु.

a. Similarly without distinction of gender, अष्टन् *ashṭan*, 'eight:': N. Ac. V. अष्टौ or अष्ट (*octo, óκτω*); I. अष्टाभिस् or अष्टभिस्; D. Ab. अष्टाभ्यस् or अष्टभ्यस्; G. अष्टानाम्; L. अष्टासु or अष्टसु.

b. The numerals from पञ्चन् 'five' to नवदशन् 'nineteen' have no distinction of gender, but agree in number and case with the nouns to which they are joined; thus, पञ्चभिर् नारीभिः 'by five women.'

206. All the remaining cardinal numbers, from अनविंशति 'nineteen' to शत 'a hundred,' सहस्र 'a thousand,' and upwards, may be declined in the *singular*, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति *ti* are feminine, and declined like मति *mati* at 112; and those in त् *t* are also feminine, and declined like सरित् *sarit* at 136; thus, विंशत्या पुरुषैः 'by twenty men;' विंशतिं नरान् acc. pl. 'twenty men;' त्रिंशता पुरुषैः 'by thirty men;' त्रिंशतं नरान् acc. pl. 'thirty men.' शत 'a hundred' and सहस्र 'a thousand' and all the higher numbers are declined according to their final

vowels, whether *a*, *ā*, *i*, *ī*, or *u*; thus, शतं पितरः 'a hundred ancestors;'
शतात् पितृभ्यः 'from a hundred ancestors;'
एकाधिकशतं पितरः 'a hundred and one ancestors;'
सहस्रेण पितृभिः 'with a thousand ancestors;'
प्रयुतं नराः 'a million men;'
कोट्या पुरुषैः 'with ten million men,' &c.

207. Although these numerals, from ऊनविंशति 'nineteen,' when joined with plural nouns, may be declined in the singular, yet they may take a dual or plural when used alone and in particular constructions; as, विंशती 'two twenties;'
त्रिंशतौ 'two thirties;'
त्रिंशत्सु 'many thirties;'
शते 'two hundred;'
शतानि 'hundreds;'
सहस्राणि 'thousands;'
षष्टिः पुत्रसहस्राणि.

The things numbered are often put in the genitive; thus, द्वे सहस्रे रथानाम् 'two thousand chariots;'
सप्तशतानि नागानाम् 'seven hundred elephants;'
एकविंशतिः शराणाम् 'twenty-one arrows.' See other examples in Syntax at 835.

ORDINALS.

208. The ordinals are, प्रथम 'first'* (cf. *πρῶτος*, *primus*); द्वितीय 'second' (*δευτερο-*); तृतीय 'third' (*tertiu-*s); which three are all declined like *śiva* and *śubha* at 187; but the first may optionally follow *sarva* at 237 in N. V. pl. m. (प्रथमे or प्रथमास्); and the other two the pronominals at 237, 238 in D. Ab. L. sing. m. f. n.; thus, D. द्वितीयस्मै or द्वितीयाय m. n., द्वितीयस्यै or द्वितीयायै f. See also 239.

209. चतुर्थे 'fourth'† (*τέταρτος*); पञ्चम 'fifth;'
षष्ठ 'sixth;'
सप्तम 'seventh' (*septimus*); अष्टम 'eighth;'
नवम 'ninth' (*nonus*); दशम 'tenth' (*decimus*); declined like *śiva* and *śubha* for masc. and neut., and like *nadī* at 105 for feminine; thus, Nom. m. चतुर्थस्, f. चतुर्थी. (In पञ्चम &c. the old superlative suffix *ma* may be noted.)

210. The ordinals from 'eleventh' to 'nineteenth' are formed from the cardinals by rejecting the final *n*; thus, from एकादशन् 'eleven,' एकादश 'eleventh' (Nom. m. f. n. एकादशस्, -शी, -शम्, 103, 105, 104).

211. 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth' are formed either by adding the superlative suffix *tama* (195) to the cardinal, or by rejecting the final syllable or letter of the cardinal; as, from विंशति 'twenty,' विंशतितम or विंश 'twentieth' (Nom. m. f. n. -मस्, -मी, -मम्; -शस्, -शी, -शम्, 103, 105, 104). Similarly, त्रिंशत्तम or त्रिंश 'thirtieth,' पञ्चाशत्तम or पञ्चाश 'fiftieth,' &c. The intermediate ordinals are formed by prefixing the numeral, as in the cardinals; thus, एकविंशतितम or एकविंश 'twenty-first,' &c.

* Other adjectives may be used to express 'first;'
as, आद्यस्, -द्या, -द्यम्; आदिमस्, -मा, -मम्; अग्रस्, -ग्रा, -ग्रम्; अग्रिमस्, -मा, -मम्.

† तुरीयस्, -या, -यम्; तुर्थस्, -र्या, -र्यम् are also used for 'fourth.'

212. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*; also by changing *ti* to *ta* in the case of another numeral preceding, but not otherwise; thus, from षट् 'sixty,' षष्टितम 'sixtieth,' but षष्ट for 'sixtieth' can only be used when another numeral precedes, as एकषष्ट or एकषष्टितम 'sixty-first,' त्रिषष्ट or त्रिषष्टितम 'sixty-third;' from नवति 'ninety,' नवतितम 'ninetieth;' but नवत for 'ninetieth' can only be used when another numeral precedes (see Pāṇ. v. 2, 58).

213. 'Hundredth' and 'thousandth' are formed by adding *tama* to शत and सहस्र, declinable in three genders; thus, शततम 'hundredth' (Nom. m. f. n. शततमस्, -मी, -मम्). Similarly, सहस्रतमस्, -मी, -मम्, 'thousandth.'

214. The aggregation of two or more numbers is expressed by modifications of the ordinal numbers; thus, द्वयम् 'a dual,' त्रयम् 'a triad,' चतुष्टयम् 'the aggregate of four.'

215. There are a few adverbial numerals; as, सकृत् 'once,' द्विस् 'twice,' त्रिस् 'thrice,' चतुस् 'four times.' कृत्वस् may be added to cardinal numbers, with a similar signification; as, पञ्चकृत्वस् 'five times.' The neuter of the ordinals may be used adverbially; as, प्रथमम् 'in the first place.'

For a table of the numerical symbols see page 3.

CHAPTER V.

PRONOUNS.

216. PRONOUNS (*sarva-nāman*) have no one stem equally applicable to all the cases. In the 1st personal pronoun, the stem of the sing. is practically अह् *ah* in Nom., and in the oblique cases म *ma*. In the 2nd, the stem of the sing. is practically त्व *tva* or तु *tu*, while that of the dual and plural is यु *yu*. The 3rd has स *sa* for the stem of the Nom. sing., and त *ta* for the other cases.

217. Nevertheless the form of the pronoun used in derivative and compound words is regarded by grammarians as expressive of its most general and comprehensive state, and this in the pronouns of the first and second persons, corresponds with the Ablative cases, singular and plural, and in the other pronouns, with the Nominative and Accusative cases singular neuter.

DECLENSION OF THE PERSONAL PRONOUNS.

Obs.—In Sanskrit, as in other languages, the general and indefinite character of the first two personal pronouns is denoted by the fact that no distinction of gender is admitted. For the same reason, the termination of the Nom. case of some pronouns is made to resemble the neuter, as the most general state. This may also be the reason why the 3rd pronoun *sa* drops the *s* of the Nom. case before all consonants. There is no Vocative case.

218. मद् *mad*, sing. 'I,' अस्मद् *asmad*, pl. 'we.'

N. अहम् <i>aham</i> , 'I'	आवाम् <i>ávám</i> , 'we two'	वयम् <i>vayam</i> , 'we'
Ac. माम् <i>mám</i> or मामा, 'me'	— <i>ávám</i> or नौ <i>nau</i> , 'us two'	अस्मान् <i>asmán</i> or नस् <i>nas</i> , 'us'
I. मया <i>mayá</i>	आवाभ्याम् <i>ávábhyám</i>	अस्माभिस् <i>asmábhīś</i>
D. मह्यम् <i>mahyam</i> or मे <i>me</i>	— <i>ávábhyám</i> or नौ <i>nau</i>	अस्मभ्यम् <i>asmabhyam</i> or नस् <i>na</i>
Ab. मत् <i>mat</i> *	— <i>ávábhyám</i>	अस्मत् <i>asmat</i>
G. मम <i>mama</i> or मे <i>me</i>	आवयोस् <i>ávayos</i> or नौ <i>nau</i>	अस्माकम् <i>asmákam</i> or नस् <i>nas</i>
L. मयि <i>mayi</i>	— <i>ávayos</i>	अस्मासु <i>asmásu</i>

219. त्वद् *tvad*, sing. 'thou,' युष्मद् *yushmad*, pl. 'you.'

N. त्वम् <i>tvam</i> , 'thou'	युवाम् <i>yuvám</i> , 'you two'	यूयम् <i>yúyam</i> , 'you' or 'ye'
Ac. त्वाम् <i>tvám</i> or त्वा <i>tvá</i>	— <i>yuvám</i> or वाम् <i>vám</i>	युष्मान् <i>yushmán</i> or वस् <i>vas</i>
I. त्वया <i>tvayá</i>	युवाभ्याम् <i>yuvábhyám</i>	युष्माभिस् <i>yushmábhīś</i>
D. तुभ्यम् <i>tubhyam</i> or ते <i>te</i>	— <i>yuvábhyám</i> or वाम् <i>vám</i>	युष्मभ्यम् <i>yushmabhyam</i> or वस् <i>va</i>
Ab. त्वत् <i>tvat</i> *	— <i>yuvábhyám</i>	युष्मत् <i>yushmat</i>
G. तव <i>tava</i> or ते <i>te</i>	युवयोस् <i>yuvayos</i> or वाम् <i>vám</i>	युष्माकम् <i>yushmákam</i> or वस् <i>vas</i>
L. त्वयि <i>tvayi</i>	— <i>yuvayos</i>	युष्मासु <i>yushmásu</i>

Obs.—The alternative forms *má*, *me*, *nau*, &c., have no accent, and cannot be used at the beginning of sentences, nor before the particles *ca*, 'and'; *vá*, 'or'; *eva*, 'indeed,' &c.

220.

तद् *tad*, 'he,' 'that.'

MASCULINE.

N. सस् <i>śas</i> (usually स <i>sa</i> †), 'he'	तौ <i>tau</i> , 'they two'	ते <i>te</i> , 'they,' 'those'
Ac. तम् <i>tam</i>	— <i>tau</i>	तान् <i>tán</i>
I. तेन <i>tena</i>	ताभ्याम् <i>tábhyaám</i>	तैस् <i>tais</i>

* As the stems *mad* and *tvad* are generally used in compounds, *mat-tas* and *tvat-tas* more commonly stand for the Ablative; see 719. Similarly, the Ablative plural may be *yushmat-tas*, *asmat-tas*; but these very rarely occur.

† By 67, स will be the usual form. सस् usually exists as सो, see 64. a.

D. तस्मै <i>tasmai</i>	ताभ्याम् <i>tābhyām</i>	तेभ्यस् <i>tebhyas</i>
Ab. तस्मात् <i>tasmāt</i>	— <i>tābhyām</i>	— <i>tebhyas</i>
G. तस्य <i>tasya</i>	तयोस् <i>tayos</i>	तेषाम् <i>teshām</i>
L. तस्मिन् <i>tasmin</i>	— <i>tayos</i>	तेषु <i>teshu</i>

FEMININE.

N. सा <i>sá</i> , 'she'	ते <i>te</i> , 'they two' (fem.)	तास् <i>tás</i> , 'they' (fem.)
Ac. ताम् <i>tām</i>	— <i>te</i>	— <i>tás</i>
I. तया <i>tayá</i>	ताभ्याम् <i>tābhyām</i>	ताभिस् <i>tābhis</i>
D. तस्यै <i>tasyai</i>	— <i>tābhyām</i>	ताभ्यस् <i>tābhyas</i>
Ab. तस्यास् <i>tasyás</i>	— <i>tābhyām</i>	— <i>tābhyas</i>
G. — <i>tasyás</i>	तयोस् <i>tayos</i>	तासाम् <i>tásām</i>
L. तस्याम् <i>tasyām</i>	— <i>tayos</i>	तासु <i>tásu</i>

NEUTER.

N. Ac. तत् *tat*, ते *te*, तानि *táni*; the rest like the masculine.

a. Observe the resemblance of the Sanskrit personal pronouns to those of the dead and living cognate languages. *Aham* or *ah* is the Greek ἔγωγ (*Æolic* ἔγωγ), Latin *ego*, German *ich*, English 'I'; *mám* or *má* (the latter being the oldest form found in the Vedas) equals ἐμέ, *me*; *mahyam*=*mihi*; *mayi*=*mei*; the *mat* of the Abl. sing. and of *asmat*, *yushmat*, corresponds to the Latin *met* in *memet*, *nosmet*, &c.: *vayam* or *va* is the English 'we'; *asmán*=*us*; *nas*=*nos*; *tvam*=*tu*, 'thou'; *tvám* or *tvá*=*te*, 'thee'; *tubhyam*=*tibi*; *trayi*=*tui*; *yúyam*=ὑμεῖς, English 'you'; *vas*=*vos*. The 3rd personal pronoun corresponds to the Greek article; thus, *tau*=τὸ, *tam*=τόν; *tābhyām*=τοῖν, ταῖν, &c.

DEMONSTRATIVE PERSONAL PRONOUNS.

221. The third personal pronoun तद् *tád*, 'he,' declined above, is constantly used in a demonstrative sense, to signify 'that' or 'this.'

a. It is sometimes used *emphatically* with other pronouns, like *ille* and *ipse*: thus, सोऽहम् '*ille ego*;' ते वयम् '*illi nos*;' स त्वम् '*ille tu*;' सा त्वम् '*illa tu*;' ते यूयम् '*illi vos*;' स एषः '*ille ipse*;' तद् एतत् '*id ipsum*.'

222. It is also combined with the relative *ya* to form another demonstrative pronoun (rarely used except in the Veda), of which the stem is *tyad*: N. स्यस् (67), तौ, ते; Ac. त्वम्, &c. Fem. स्या, ते, त्वास्, &c. Neut. तत्, ते, तानि, &c.

223. By prefixing *re* to तद्, another common pronoun is formed, more proximately demonstrative; thus,

एतद् *etad*, 'this.'

MASCULINE.

N. एषस् <i>eshas</i> (usu. <i>eshasha</i>). 70. एतौ <i>etau</i>	एते <i>ete</i>
Ac. एतम् <i>etam</i> or एनम् <i>enam</i> — <i>etau</i> or एनौ <i>enau</i>	एतान् <i>etán</i> or एनान् <i>enán</i>
I. एतेन <i>etena</i> or एनेन <i>enena</i> एताभ्याम् <i>etábhhyám</i>	एतैस् <i>etais</i>
D. एतस्मै <i>etasmai</i> — <i>etábhhyám</i>	एतेभ्यस् <i>etebhyas</i>
Ab. एतस्मात् <i>etasmát</i> — <i>etábhhyám</i>	— <i>etebhyas</i>
G. एतस्य <i>etasya</i> एतयोस् <i>etayos</i> or एनयोस् <i>enayos</i>	एतेषाम् <i>eteshám</i>
L. एतस्मिन् <i>etasmín</i> — <i>etayos</i> or — <i>enayos</i>	एतेषु <i>eteshu</i>

The feminine is N. एषा *eshá*, एते *ete*, एतास् *etás*; Ac. एताम् or एनाम्, एते or एने, एतास् or एनास्; I. एतया or एनया, एताभ्याम्, एताभिस्; D. एतस्यै, &c.

The neuter is N. एतत्, एते, एतानि; Ac. एतत् or एनत्, एते or एने, एतानि or एनानि, &c.

a. The alternative forms एनम्, एनेन, एनाम्, &c. are, like those of the 1st and 2nd person, enclitic, and ought not to be used at the beginning of a sentence. Moreover, they can only be used with reference to some one or something mentioned in a previous sentence (see Syntax 836).

With *etad* cf. Lat. *iste, ista, istud*; *etam* = *istum*, *etasya* = *istius*, *etat* = *istud*.

224. There is another common demonstrative pronoun, of which इदम् *idam*, 'this,' the N. neuter, is supposed to represent the most general state (cf. Lat. *is, ea, id*), though there are really two stems—the vowels *a* and *i* (cf. *a-tas, i-tas*, 719). The latter serves also as the stem of certain pronominals, such as इतर, ईदृश, इयत्. See 234, 234. b, and 236.

MASCULINE.

N. अयम् <i>ayam</i> , 'this'	इमौ <i>imau</i> , 'these two'	इमे <i>ime</i> , 'these'
Ac. इमम् <i>imam</i>	— <i>imau</i>	इमान् <i>imán</i>
I. अनेन <i>anena</i>	अभ्याम् <i>ábhyám</i>	एभिस् <i>ebhis</i> *
D. अस्मै <i>asmai</i>	— <i>ábhyám</i>	एभ्यस् <i>ebhyas</i>
Ab. अस्मात् <i>asmát</i>	— <i>ábhyám</i>	— <i>ebhyas</i>
G. अस्य <i>asya</i>	अनयोस् <i>anayos</i>	एषाम् <i>eshám</i>
L. अस्मिन् <i>asmin</i>	— <i>anayos</i>	एषु <i>eshu</i>

* This is an example of the old form for the Inst. pl. of masculine nouns of the first class, common in the Vedas.

FEMININE.

N. इयम् <i>iyam</i>	इमे <i>ime</i>	इमास् <i>imás</i>
Ac. इमाम् <i>imám</i>	— <i>ime</i>	— <i>imás</i>
I. अनया <i>anayá</i>	आभ्याम् <i>ábhyám</i>	आभिस् <i>ábhis</i>
D. अस्यै <i>asyai</i>	— <i>ábhyám</i>	आभ्यस् <i>ábhyas</i>
Ab. अस्यास् <i>asyás</i>	— <i>ábhyám</i>	— <i>ábhyas</i>
G. — <i>asyás</i>	अनयोस् <i>anayos</i>	आसाम् <i>ásám</i>
L. अस्याम् <i>asyám</i>	— <i>anayos</i>	आसु <i>ásu</i>

NEUTER.

N. Ac. इदम् <i>idam</i>	इमे <i>ime</i>	इमानि <i>imáni</i>
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225. There is another demonstrative pronoun (rarely used, excepting in Nom. sing.), of which अदस्, 'this' or 'that,' is supposed to represent the most general state, though the stem is अमु *amu*, and in N. sing. असु *asu*. It is thus declined: Masc. N. असौ, अम्, अमी; Ac. अमुम्, अम्, अमून्; I. अमुना, अमूभ्याम्, अमीभिस्; D. अमुष्मै, अमूभ्याम्, अमीभ्यस्; Ab. अमुष्मात्, अमूभ्याम्, अमीभ्यस्; G. अमुष्म्य, अमुयोस्, अमीषाम्; L. अमुस्मिन्, अमुयोस्, अमीषु. Fem. N. असौ, अम्, अमूस्; Ac. अम्, अम्, अमूस्; I. अमुया, अमूभ्याम्, अमीभिस्; D. अमुय्यै, अमूभ्याम्, अमीभ्यस्; Ab. अमुष्यात्, &c.; G. अमुष्यास्, अमुयोस्, अमीषाम्; L. अमुष्याम्, अमुयोस्, अमीषु. Neut. N. Ac. अदस्, अम्, अमून्.

RELATIVE PRONOUN.

226. The relative is formed by substituting य *y* for the initial letter of the pronoun *tad* at 220; thus,

यद् *yad*, 'who,' 'which.'

MASCULINE.

N. यस् <i>yas</i>	यौ <i>yau</i>	ये <i>ye</i> , 'who' or 'which'
Ac. यम् <i>yam</i>	— <i>yau</i>	यान् <i>yán</i>
I. येन <i>yena</i>	याभ्याम् <i>yábhyaám</i>	यैस् <i>yais</i>
D. यस्मै <i>yasmai</i>	— <i>yábhyaám</i>	येभ्यस् <i>yebhyas</i>
Ab. यस्मात् <i>yasmát</i>	— <i>yábhyaám</i>	— <i>yebhyas</i>
G. यस्य <i>yasya</i>	ययोस् <i>yayos</i>	येषाम् <i>yeshám</i>
L. यस्मिन् <i>yasmin</i>	— <i>yayos</i>	येषु <i>yeshu</i>

The feminine and neuter follow the fem. and neut. of *tad* at 220. Fem. N. या *yá*, ये *ye*, यास् *yás*; Ac. याम् *yám*, &c. &c. Neut. N. Ac. यत् *yat*, ये *ye*, यानि *yáni*; the rest like the masculine.

With *yas*, *yá*, *yat*, &c., cf. Gr. *ὅς*, *ῥί*, *ὅ*, &c., Sk. *y* corresponding to *spiritus asper* in Gr. (see 25).

INTERROGATIVE PRONOUNS.

227. The interrogative differs from the relative in substituting *k* instead of *y* for the initial letter of the pronoun *tad* at 220; and in making the N. Ac. sing. neut. **किम्** instead of **कत्***; thus, N. masc. **कस्** *kas*, **कौ** *kau*, **के** *ke*, 'who?' 'which?' 'what?' Ac. **कम्** *kam*, 'whom?' &c. N. fem. **का** *ká*, **के** *ke*, **कास्** *kás*, &c. The N. Ac. neut. are **किम्** *kim*, **के** *ke*, **कानि** *káni*. Although the real stem of this pronoun is *ka*, yet *kim* is taken to represent the most general state, and occurs in a few compounds; such as **किमर्थम्** 'on what account?' 'why?'

a. To the true stem *ka* may be affixed *ti*, to form **कति** *kati* (*quot*), 'how many?' The same suffix is added to *ta* and *ya*, the proper stems of the third personal and relative pronouns, to form *tati*, 'so many' (*tot*), and *yati*, 'as many.' These are thus declined in pl. only:

N. Ac. V. **कति**; I. **कतिभिस्**; Dat. Ab. **कतिभ्यस्**; G. **कतीनाम्**; L. **कतिषु**.

Note—The Latin *quot* and *tot*, which drop the final *i*, take it again in composition; as, *quotidie*, *totidem*, &c.

INDEFINITE PRONOUNS.

228. The indeclinable suffixes *cid*, *api*, and *tana* (718), affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, **कश्चिद्** *kaścid*, 'somebody,' 'some one,' 'any one,' 'a certain one.'

MASCULINE.

N. कश्चित् <i>kaścit</i> . 62.	कौचित् <i>kauçit</i>	केचित् <i>keçit</i> , 'some persons'
Ac. कञ्चित् <i>kañcit</i> . 59.	— <i>kañcit</i>	काञ्चित् <i>kāñcit</i> . 53.
I. केनचित् <i>kenacit</i>	काभ्याञ्चित् <i>kābhyāñcit</i>	कैश्चित् <i>kaiścit</i> . 62.
D. कस्मैचित् <i>kasmācit</i>	— <i>kābhyāñcit</i>	केभ्यश्चित् <i>kebhyaścit</i>
Ab. कस्माञ्चित् <i>kasmāñcit</i> . 48.	— <i>kābhyāñcit</i>	— <i>kebhyaścit</i>
G. कस्यचित् <i>kasyacit</i>	कयोश्चित् <i>kayościt</i> . 62.	केषाञ्चित् <i>keshāñcit</i>
L. कस्मिंश्चित् <i>kasmīñcit</i> . 53.	— <i>kayościt</i>	केषुचित् <i>keshuçit</i>

Similarly, Fem. Nom. **काचित्**, **केचित्**, **काश्चित्**; Ac. **काञ्चित्**, &c.: and Neut. Nom. Ac. **किञ्चित्** 'something,' 'anything,' **कञ्चित्**, **कानिचित्**, &c.

229. So also by affixing **अपि**; as, Nom. masc. **कोऽपि** (64. a) 'some one,' 'a certain one,' **कावपि**, **केऽपि** (37, 35); Ac. **कमपि**, &c.; I. **केनापि**, &c. (31); D. **कस्मा-**

* *Kat* (or *kad*), however (= Latin *quod*), was the old form, and is, like *kim*, found at the beginning of compounds; such as *kaścid*, 'perhaps,' *kad-arthā*, 'useless' ('of what use?'); *kad-adhvan*, 'a bad road' ('what sort of a road?').

यपि, &c. (37); Ab. कस्मादपि, &c.; G. कस्यापि, &c.; L. कस्मिन्नपि, &c. (52). Nom. fem. कपि, &c.; Ac. कामपि, &c.; I. कयापि, &c. &c. Nom. neut. किमपि 'something,' 'anything,' &c. The suffix *āna* is rarely found, except in Nom. masc. कश्चन 'some one,' 'any one,' and in Nom. neut. किञ्चन 'something.'

230. In the same way interrogative adverbs are made indefinite; thus, from *kati*, 'how many?' *katičid*, 'a few;' from *kadā*, 'when?' *kadāčid* or *kaddācāna* or *kadūpi*, 'at some time;' from *katham*, 'how?' *kathañcāna*, 'some how;' from *kva*, 'where?' *kvačid* or *kvāpi*, 'somewhere.'

a. 'Whosoever,' 'whatsoever' are expressed by prefixing the relative to the indefinite; thus, यः कश्चित् or यः कोऽपि 'whosoever,' यत् किञ्चित् 'whatsoever;' or sometimes to the interrogative; as, येन केन उपायेन 'by any means whatsoever;' or sometimes by repeating the relative; as, यो यः, यद् यत्.

POSSESSIVE PRONOUNS.

231. Possessive pronouns (Pāṇ. iv. 3, 1-3) are mostly formed by affixing *īya* (80. L) to those forms of the personal pronouns, ending in *d*, which are used as stems; thus, fr. मद् 'I,' मदीय *mādīya*, 'mine;' fr. अस्मद् 'we,' अस्मदीय *asmadīya*, 'our;' fr. त्वद् 'thou,' त्वदीय *tvadīya*, 'thine;' fr. तद् 'he,' तदीय *tadīya*, 'his.' Similarly, भवदीय 'yours' (Pāṇ. iv. 2, 115) is formed from *bhavad*, and not from the regular stem *bhavat* (see 233). They are declined like *śubha* at 187; e.g. Nom. m. मदीयस्, f. मदीया, n. मदीयम्.

a. Other possessive pronouns differently formed are *māmaka* (fem. *akī*, but generally *ikā*) and *māmakīna* (fem. *ā*), 'mine;' *tāvaka* (fem. *akī*) and *tāvakīna* (fem. *ā*), 'thine;' *āsmāka* (fem. *akī*) and *āsmākīna* (fem. *ā*), 'our;' *yaushmāka* (fem. *akī*) and *yaushmākīna* (fem. *ā*), 'your.' *Māmaka* and those formed with the suffix *īna* (80. XLIX) make their feminines in *ā*, and are declined like *śubha* at 187; the others follow *śiva* or *śubha* for masc. and neut., and *nadī* (105) for fem.

Obs.—The genitive case of the personal pronouns is often used as a possessive; thus, तस्य पुत्रः 'his son;' मम पुत्री 'my daughter.'

REFLEXIVE PRONOUNS.

232. The oblique cases sing. of आत्मन् *ātman*, 'soul,' 'self' (declined at 146), are used reflexively, in place of the three personal pronouns, like the Latin *ipse*.

Thus, *ātmanam* (me *ipsum*) *anāhāreṇa hanishyāmi*, 'I shall kill myself by fasting;' *ātmanam* (te *ipsum*) *mṛitavad darśaya*, 'show thyself as if dead;' *ātmanam* (se *ipsum*) *nindati*, 'he blames himself.' It is used in the singular, even when it refers to a plural; as, *ātmanam punīmahe*, 'we (will) purify ourselves;' *abudhair ātmā paropakaraṇīkṛitah*, 'foolish people make themselves the tools of others.'

a. The indeclinable pronoun स्वयम् *svayam* is sometimes joined,

in the sense of 'self,' to the three personal pronouns; thus, **अहं स्वयम्** 'I myself,' &c.

b. स्व *sva* (*suus*) is used reflexively, with respect to all three persons, and may stand for 'my own' (*meus*), 'thy own' (*tuus*), 'his own,' 'our own,' &c. (cf. *σφός, σφής, σφόν*). It often occupies the first place in a compound, e. g. **स्वगृहं गच्छति** 'he goes to his own house.'

The Gen. case of **आत्मन्** *átman*, or often the simple stem, is used with the same signification; as, **आत्मनो गृहं** or **आत्मगृहं गच्छति**. It is used in the singular even when it refers to more than one*. In the most modern Sanskrit, **निज** *nija* is often used in place of **स्व** and **आत्मन्**, and from it transferred to Bengálí.

स्व, in the sense of 'own,' is declined like *sarva* at 237; as a pronominal the Ab. L. sing. masc. neut. and N. pl. masc. may optionally follow *śubha* at 187; thus, N. pl. m. *svē* or *svás* in the sense of 'own;' but used substantively in the sense of 'kinsmen' or 'property,' *sva* can only follow *śiva* or *śubha* (N. pl. m. *svás*).

c. स्वीय (f. *á*), **स्वकीय** (f. *á*), and **स्वक** (f. *akú* or *ikú*), declinable like *śubha*, sometimes take the place of **स्व** in the sense of 'own,' 'one's own.'

HONORIFIC OR RESPECTFUL PRONOUN.

233. **भवत्** *bhavat*, 'your Honour,' requiring the 3rd person of the verb, is declined like *dhanavat* at 140; thus, N. masc. **भवान्** *bhavan*, **भवन्तौ** *bhavantau*, **भवन्तस्** *bhavantas*; V. **भवन्**; N. fem. **भवती** *bhavatí*, **भवत्यौ** *bhavatyau*, **भवत्यस्** *bhavatyas*, &c.; V. **भवति**. It is constantly used to denote 'respect,' in place of the 2nd personal pronoun; thus, **भवान् गृहं गच्छतु** 'let your Honour go home' for 'go thou home.'

PRONOUNS OF QUANTITY AND SIMILITUDE.

234. Modifications of the demonstrative, relative, and interrogative pronouns may take the suffix **वत्** *vat* to express 'quantity,' and **दृश्** *driśa*, **दृक्ष** *driksha* or **दृश्** *driś* (Nom. masc. neut. *drik*, fem. *driśí*) to express 'similitude,' frequently used as correlative pronouns; thus,

तावत् *távat*, **एतावत्** *étavat*, 'so many,' 'so much' (*tantus*); **यावत्** (*quantus*) 'as many,' 'as much' (declined like *dhanavat* at 140); **तादृश्** *tádriśa* or **तादृक्ष** *tádriksha* or **तादृश्** *tádriś*, 'such like' (*talís, τηλίκος*); **एतादृश्** *etádriśa* or **एतादृक्ष** *etádriś*, 'like this or that,' following *śubha* (187) for masc. and neut. of those ending in *śa* and *ksha*; and *diś*, at 181, for masc. and neut. of those in *ś*; and *nádí*,

* Lassen cites an example (*Rámáyana* II. 64, 28) in which *átman* refers to the dual: *Putram átmanāḥ sprishtaḥ nipetatuh*, 'they two fell down after touching their son.'

at 105, for the fem. of all three. Similarly, the correlatives यादृश् or यादृष or यादृश् 'as like,' 'how like' (*qualis*, ὅλίκος); ईदृश् or ईदृष or ईदृश् 'so like;' कीदृश् or कीदृष or कीदृश् 'how like?' (*qualis*?)

a. Note, that दृश् is derived from the root *dṛś*, 'to see,' 'appear,' and is in fact our English 'like,' *d* being interchangeable with *l*, and *ś* with *k*.

b. कियत् 'how much,' and इयत् 'so much,' are declined like धनवत् (140).

c. A few peculiar pronouns of quantity, some of which are of the nature of ordinals, are formed with the suffix *tha* (*ītha*), thought by some to be an old superlative, or *titha* (80. LXIII); e.g. *yāvatitha*, *as, ī, am*, 'to whatever stage or degree advanced,' 'how-manieth,' 'as-manieth;' *katitha*, *as, ī, am*, 'to whatever degree,' 'how-manieth;' *katitho divasaḥ*, 'what day of the month is it?' *katipayatha*, *as, ī, am*, 'advanced to a certain degree.'

PRONOMINALS.

235. There are certain common adjectives, called *pronominals*, which partake of the nature of pronouns, and follow the declension of *tad* at 220; but may also take a vocative case.

236. 'These are, इतर 'other' (but in Veda the neut. may be *itarāṃ* as well as *itarat*, Pāp. VII. 1, 26, cf. Latin *iterum*); कतर 'which of the two?' (πότερος for κότερος); कतम 'which of many?' ततर 'that one of two;' ततम 'that one of many;' यतर 'who or which of two;' यतम 'who or which of many' (formed by adding the comparative and superlative suffixes to the various pronominal stems, 195); अन्य 'other,' 'another;' अन्यतर 'one of two;' and एकतम 'one of many.' They are declined like तद्, and make the N. V. Ac. neut. sing. in *at*; thus, *anyat*, *itarat*, *anyatarat*, *katarat*, *katamat*, &c.; but they have a vocative, viz. V. masc. *anya*, V. fem. *anye*, V. neut. *anyat*, &c.; the V. du. and plural is like the Nom.

a. With regard to *itara*, it loses its pronominal declension at the end of Dvandva compounds, but at the end of Dvandvas (748) it may optionally follow *tad* in the Nom. pl.; e.g. *varṇāśrametarās* (or *-re*), 'classes, orders, and others.'

237. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्व *sarva*, 'all;' thus,

	SINGULAR.	MASCULINE. DUAL.	PLURAL.
N.	सर्वस् <i>sarvas</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
Ac.	सर्वम् <i>sarvam</i>	— <i>sarvau</i>	सर्वान् <i>sarvān</i>
I.	सर्वेण <i>sarveṇa</i>	सर्वौभ्याम् <i>sarvābhyām</i>	सर्वैस् <i>sarvaiś</i>
D.	सर्वस्त्रे <i>sarvasmai</i>	— <i>sarvābhyām</i>	सर्वेभ्यस् <i>sarvebhyas</i>
Ab.	सर्वस्मात् <i>sarvasmāt</i>	— <i>sarvābhyām</i>	— <i>sarvebhyas</i>
G.	सर्वस्य <i>sarvasya</i>	सर्वयोस् <i>sarvayos</i>	सर्वेषाम् <i>sarveśhām</i>
L.	सर्वस्मिन् <i>sarvasmin</i>	— <i>sarvayos</i>	सर्वेषु <i>sarveśhu</i>
V.	सर्वे <i>sarva</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>

FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वास <i>sarvās</i>
Ac. सर्वाम् <i>sarvām</i>	— <i>sarve</i>	— <i>sarvās</i>
I. सर्वाया <i>sarvayā</i>	सर्वाभ्याम् <i>sarvābhyām</i>	सर्वाभिस् <i>sarvābhis</i>
D. सर्वस्यै <i>sarvasyai</i>	— <i>sarvābhyām</i>	सर्वाभ्यस् <i>sarvābhyas</i>
Ab. सर्वस्यास् <i>sarvasyās</i>	— <i>sarvābhyām</i>	— <i>sarvābhyas</i>
G. — <i>sarvasyās</i>	सर्वयोस् <i>sarvayos</i>	सर्वासाम् <i>sarvāsām</i>
L. सर्वस्याम् <i>sarvasyām</i>	— <i>sarvayos</i>	सर्वासु <i>sarvāsu</i>
V. सर्वे <i>sarve</i>	सर्वे <i>sarve</i>	सर्वास <i>sarvās</i>
NEUTER.		
N. Ac. सर्वम् <i>sarvam</i>	सर्वे <i>sarve</i>	सर्वाणि <i>sarvāṇi</i>
V. सर्वे <i>sarve</i>	— <i>sarve</i>	— <i>sarvāṇi</i>

The other cases like the masculine.

238. Like *sarva* are declined उभय 'both' (properly only found in sing. and pl., *ubha* being used in du.; the fem. of *ubhaya* is *ubhayī*, like *nadī*); विश्व 'all'; एकतर 'one of two' (ἐκάτερος); अन्यतम 'one of many'; सम meaning 'all,' but not when it signifies 'equal'; सिम 'the whole'; त्व 'other'; नेम 'half.' The N. Ac. sing. neuter of these will end in *am*, but त्व is optionally त्वत्. In N. V. pl. masc. नेम is नेमे or नेमास्.

Obs.—उभ, 'both' (*ambo*, ἄμφω), is declined like *sarva*, but only in du.; thus, N. Ac. V. masc. उभौ, fem. and neut. उभे; I. D. Ab. उभाभ्याम्; G. L. उभयोस्.

a. अधर 'inferior,' पर 'other,' अपर 'other,' अपर 'posterior,' 'west,' उत्तर 'superior,' 'north,' दक्षिण 'south,' 'right,' पूर्व 'east,' 'prior,' अन्तर meaning either 'outer' or 'inner' (as applied to a garment), स्व 'own' (232), follow *sarva*, and optionally *śubha*, at 187, in Abl. Loc. sing. masc. and neut., and Nom. Voc. pl. masc.; as, अधरस्मात् or अधरात्, &c. They can only be declined like pronominals when they denote relative position; hence *dakṣiṇāḥ* (not *dakṣiṇe*) *kavayah*, 'clever poets.' Moreover, the pronominal inflexion is optional in certain compounds.

239. एक, 'one,' follows *sarva*, see 200; द्वितीय 'second,' तृतीय 'third,' follow *śubha* (187), and optionally *sarva* in certain cases, see 208; they make their fem. in *ā*.

240. अल्प 'a few,' अर्ध or अर्द्ध 'half,' कतिपय (fem. *ā* or *ī*) 'several,' 'few,' 'some,' प्रथम 'first,' चरम 'last,' द्वय (fem. *ī*), द्वितय (fem. *ī*) 'twofold,' पञ्चतय (fem. *ī*) 'fivefold,' and all in *-ya* and *-taya*, properly follow *śiva* at 103; but may make their Nom. V. pl. masc. in *e*; as, अल्पे or अल्पास् 'few,' &c. (see Pāṇ. 1. 1, 33).

a. अन्योन्य, इतरेतर, 'one another,' 'mutual,' make their Nom. Ac. sing. neut. in *am*, not *at*; and V. in *a*.

b. In some pronouns the syllable *ka* or *ak* is introduced, generally before the last vowel or syllable, to denote contempt, in the same way that *ka* is added to nominal stems; e.g. मयका for मया 'by me,' युष्मकाभिस् for युष्माभिस् 'by you.' Similarly, सर्वके, विश्वके, for सर्वे, विश्वे 'all' (see Pāṇ. v. 3, 71).

CHAPTER VI.

VERBS.

GENERAL OBSERVATIONS.

241. ALTHOUGH the Sanskrit verb (*ákhyáta*, *kriyá*) offers many striking and interesting analogies to the Greek, yet our explanations of its structure are not likely to fall in with the preconceived notions of the student of Greek grammar.

There are ten tenses and moods (*kála*). Seven of them are of common occurrence; viz. 1. the Present (technically called लट् *laṭ*, which, with the other technical names, is applicable also to the terminations of each tense respectively); 2. the Imperfect, sometimes called the First Preterite (लङ् *lan*); 3. the Potential or Optative (लिट् *lin*); 4. the Imperative (लोट् *lot*); 5. the Perfect, sometimes called the Second Preterite (लिट् *lit*); 6. the First Future (लुट् *lut*); 7. the Second Future (लृट् *lrit*). Three are not so commonly used; viz. 8. the Aorist, sometimes called the Third Preterite (लुङ् *luṅ*); 9. the Precative, also called the Benedictive (आशिर् लिट् *ásir lin*); 10. the Conditional (लृङ् *lriṅ*). There is also an Infinitive, and several Participles. Of these, the Present, the three Past tenses, and the two Futures belong to the Indicative mood. The Imperative, Potential, Precative, and Conditional (see 242) are moods susceptible of various times; but, as there is only one form for each, it can lead to no embarrassment to call them tenses, and to arrange them indiscriminately with the tenses of the Indicative.

The first four tenses, viz. the Present, Imperfect, Potential, and Imperative, are frequently called *Special tenses**, because in these each of the ten classes of roots has a special structure of its own (as will be explained at 248).

a. Obs.—The ancient Sanskrit of the Veda is more rich in grammatical forms than the later or classical Sanskrit. There is a Vedic Subjunctive mood, technically called लेट् *leṭ*, which comprises under it a Present, Imperfect, and Aorist; moreover, the Vedic Potential and Imperative are thought to have distinct forms for various tenses. The Vedic Infinitive, too, has ten or eleven different forms (see 459. a).

* In the previous editions of this Grammar these tenses were called 'Conjugalional.' I have thought it better to bring the present edition into harmony with other Grammars by adopting Bopp's designation of 'Special.'

242. Although the three past tenses are used without much distinction, yet it should be observed, that they properly express different degrees of past time. The Imperfect (*anadyatana-bhūta*) corresponds in form to the Imperfect of Greek verbs, and properly has reference to an event done at some time recently past, but before the current day. It may denote action past and continuing, or it may be used like the Greek Aorist. The Perfect (*paroksha-bhūta*) is said to have reference to an event completely done before the present day at some remote period, unperceived by or out of sight of the narrator; it answers in form to the Greek Perfect, but may also be used like the Aorist. The Aorist refers to an event done and past at some indefinite period, whether before or during the current day; it corresponds in form and sense to the Greek 1st and 2nd Aorist, and sometimes to the Pluperfect*. Again, the two Futures properly express, the First, definite, the Second, indefinite futurity†: the Second, however, is the most used, and answers to the Greek Future. The Potential or Optative may generally be rendered in English by some one of the auxiliaries 'may,' 'can,' 'would,' 'should,' 'ought.' It is said to denote 'command,' 'direction,' 'expression of wish,' 'enquiry,' 'condition,' 'supposition' (*sambhāvana*, Pāṇ. III. 3, 161). See Syntax, 879. The Conditional (or Imperfect of the Future) is occasionally used after the conjunctions *yadi* and *ēd*, 'if:' it has an augment like the Imperfect and Aorist, and ought on that account to be classed with the tenses of the Indicative (see 891). The Precative or Benedictive is a tense sometimes used in praying and blessing (*śīshi*). It is a modification of the Potential. There is no tense exactly equivalent to the Pluperfect in Sanskrit, although the form of some Aorists (in a few primitive verbs, and in verbs of Cl. 10 and Causals) resembles that of the Greek Pluperfect by taking both augment and reduplication: the sense of this tense, however, may often be expressed by the Past Indeclinable Participle or by the Past Passive Participle; as, *tasmīn apakrānte*, 'after he had departed.' See Syntax, 840, 899. a.

a. According to some, the form of the Imperfect and Aorist, which remains after rejecting the augment of these tenses in the Indicative, and which is especially used after the particles *मा* *mā* and *मा स्म* *mā sma* (see 884. Obs. and 889), ought to be called the Subjunctive Imperfect and Subjunctive Aorist.

b. The Infinitive generally has an Active, but is capable of a Passive signification (see Syntax, 867–872).

* The fact is, that the three past tenses are not very commonly used to represent the completeness of an action. This is generally done by employing the Past Passive Participle with an inst. case; or by adding *vat* to the Past Pass. Part., and combining it with the Present tense of *as*, 'to be;' as, *uktavān asmi*, 'I have said.' See Syntax, 897.

† The First Future (*luṭ*) is said to be *an-adyatane*, i. e. to be so far definite as to denote what will happen at a future period, not in the course of the current day; as, *श्वो गन्तामि* 'to-morrow I shall go' (Pāṇ. III. 3, 15); whereas the Second Future may refer to immediate futurity; as, *इद्य सायंकाले श्वो वा गमिष्यामि* 'this very evening or to-morrow I shall be going.'

243. Every tense has three numbers, singular, dual, and plural.

To each tense belong two sets of Active terminations; one for the Active voice (properly so called), the other for a kind of Middle or Reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('word* directed to another'), because the action is supposed to be Transitive, or to pass *parasmai*, 'to another (object);' the latter is called *Ātmane-pada* ('word* directed to one's self'), because the action is supposed to refer *ātmane*, 'to one's self.' This distinction, however, is not always observed, and we often find both *Parasmai* and *Ātmane* employed indifferently for Transitive verbs.

Some verbs, however, are conjugated only in the *Ātmane-pada*, especially when they are Intransitive, or when the direct fruit of the action accrues to the agent (see the distinction of *Udāttetaḥ* and *Anudāttetaḥ* at 75.c), or when particular prepositions are used; thus,

Mud and *rué* meaning 'to be pleased,' 'please one's self;' *bhuj* meaning 'to eat' (not 'to protect'); *dá*, 'to give,' with *á* prefixed, meaning 'to give to one's self,' 'to take,' are restricted to the *Ātmane-pada*. Sometimes, when a verb takes both *Padas*, the *Ātmane*, without altering the idea expressed by the root, may be used to direct the action in some way towards the agent; thus, *paçati* means 'he cooks,' but *paçate*, 'he cooks for himself;' *yajati*, 'he sacrifices;' *yajate*, 'he sacrifices for himself;' *namati*, 'he bends;' *namate*, 'he bends himself;' *darśayati* (Causal), 'he shews;' *darśayate*, 'he shews himself,' 'appears;' *kārayati*, 'he causes to make;' *kārayate*, 'he causes to be made for himself;' and *yáç*, 'to ask,' although employing both *Padas*, is more commonly used in the *Ātmane*, because the act of asking generally tends to the advantage of the asker. (See this subject more fully explained at 786.)

a. Passive verbs are conjugated in the *Ātmane-pada*. Indeed, in all the tenses, excepting the first four, the Passive is generally undistinguishable from the *Ātmane-pada* of the primitive verb. But in the four Special tenses, viz. the Present, Imperfect, Potential, and Imperative (unlike the Greek, which exhibits an identity between the Middle and Passive voices in those tenses), the Sanskrit Passive, although still employing the *Ātmane-pada* terminations, has a special

* *Pada* is an inflected word as distinguished from an uninflected root (Pāṇ. 1. 4, 14). The term *pada* has here reference to the scheme of terminations only; so that in this sense there are only two voices in Sanskrit, and they are often used indiscriminately. Although the *Ātmane-pada* has occasionally a kind of Middle signification, yet it cannot be said to correspond entirely to the Greek Middle.

structure of its own, common to all verbs, and distinct from the conjugational form of the *Ātmane-pada* in all but the fourth class*.

Thus the Greek *ἀκούω* makes for both the Middle and Passive of those four tenses, 1st sing. *ἀκούμαι*, *ἠκούμην*, *ἀκούειμην*, *ἀκούου* (2nd sing.) But the Sanskrit *śru*, 'to hear,' makes for the conjugational form of the *Ātmane*, *शृण्वे*, *अशृण्विष*, *शृण्वीय*, *शृण्वै*; while for the Passive it is *श्रूये*, *अश्रूये*, *श्रूयेय*, *श्रूये*.

244. As in nouns the formation of a nominal stem out of a root precedes declension, the root generally requiring some change or addition before the case-terminations can be affixed, so in verbs the formation of a verbal stem out of a root must precede conjugation. Again, as in nouns every case has its own proper termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (*vibhakti*), one for the *Parasmai-pada*, and one for the *Ātmane-pada*, which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with servile or indicative letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2nd, and 3rd persons of the Present tense, *Parasmai-pada*, respectively, are *mi*, *si*, *ti*; and these are combined with the letter P (*miP*, *siP*, *tiP*), to indicate that roots belonging to the second and third groups of classes (see 258, 259, and 290) must be modified in a particular way, before these terminations are affixed.

The annexed tables exhibit, 1st, the scheme of terminations for *Parasmai* and *Ātmane-pada*, with the most useful indicative letters (denoted by Roman capitals), in all the tenses, the four Special tenses being placed first; 2ndly, the same scheme with the substitutions required by certain classes of roots (the numerical figures denoting the classes in which these substitutions occur, see 257).

245. TERMINATIONS OF SPECIAL TENSES.

PARASMAI-PADA.

ĀTMANE-PADA.

Present tense.

PERS.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1.	मिप् <i>miP</i>	वस् <i>vas</i>	मस् <i>mas</i>	ए <i>e</i>	वहे <i>vahe</i>	महे <i>mahe</i>
2.	सिप् <i>siP</i>	यस् <i>thas</i>	यिथा <i>iṭha</i>	से <i>se</i>	साथे <i>dthe</i>	ध्वे <i>dhve</i>
3.	तिप् <i>tiP</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	आते <i>āte</i>	अन्ते <i>ante</i>

* For this reason we prefer to regard the Passive, not as a Voice, but as a distinct derivative from the root. See 461. a.

Imperfect or First Preterite (requiring the augment *a*, 251).

1. अमप् <i>amAP</i>	व <i>va</i>	म <i>ma</i>	इ <i>i</i>	वहि <i>vahi</i>	महि <i>mahi</i>
2. सिप् <i>sIP</i>	तम् <i>tam</i>	त <i>ta</i>	थास् <i>thás</i>	आथाम् <i>áthám</i>	ध्वम् <i>dhvam</i>
3. दिप् <i>dIP</i>	ताम् <i>tám</i>	अन् <i>an</i>	त <i>ta</i>	आताम् <i>átám</i>	अन्त <i>anta</i>

Potential or Optative.

1. याम् <i>yám</i>	याव <i>yáva</i>	याम <i>yáma</i>	इय <i>íya</i>	इवहि <i>ívahi</i>	इमहि <i>ímahi</i>
2. यास् <i>yás</i>	यातम् <i>yátam</i>	यात <i>yáta</i>	इथास् <i>íthás</i>	इयाथाम् <i>íyáthám</i>	इध्वम् <i>ídhvam</i>
3. यात् <i>yát</i>	याताम् <i>yátám</i>	युस् <i>yus</i>	इत <i>íta</i>	इयाताम् <i>íyátám</i>	इरन् <i>íran</i>

Imperative.

1. आनिप् <i>ániP</i>	आवप् <i>ávaP</i>	आमप् <i>ámaP</i>	ऐप् <i>aiP</i>	आवहैप् <i>ávahaiP</i>	आमहैप् <i>ámahaiP</i>
2. हि <i>hi</i>	तम् <i>tam</i>	त <i>ta</i>	स्व <i>sva</i>	आथाम् <i>áthám</i>	ध्वम् <i>dhvam</i>
3. ठुप् <i>tuP</i>	ताम् <i>tám</i>	अन्तु <i>antu</i>	ताम् <i>tám</i>	आताम् <i>átám</i>	अन्ताम् <i>ántám</i>

TERMINATIONS OF GENERAL TENSES.

Perfect or Second Preterite (requiring reduplication, 252).

1. णप् <i>NaP</i>	व <i>va</i>	म <i>ma</i>	ए <i>e</i>	वहे <i>vahē</i>	महे <i>mahē</i>
2. थप् <i>thaP</i>	अथुस् <i>athus</i>	अ <i>a</i>	से <i>se</i>	आथे <i>áthe</i>	ध्वे <i>dhvē</i> (द्वे)
3. णप् <i>NaP</i>	अठुस् <i>atus</i>	उस् <i>us</i>	ए <i>e</i>	आते <i>áte</i>	इरे <i>ire</i>

First Future or Definite Future.

1. तास्मि <i>tásmi</i>	तास्वस् <i>tásvas</i>	तास्मस् <i>tásmas</i>	ताहे <i>táhe</i>	तास्वहे <i>tásvahē</i>	तास्महे <i>tásmahē</i>
2. तासि <i>tási</i>	तास्यस् <i>tásthas</i>	तास्य <i>tástha</i>	तासे <i>táse</i>	तासाथे <i>tásáthe</i>	तास्ये <i>tásthye</i>
3. ता तु <i>tá tu</i>	तारौ <i>tárau</i>	तारस् <i>táras</i>	ता ता <i>tá tá</i>	तारौ <i>tárau</i>	तारस् <i>táras</i>

Second Future or Indefinite Future.

1. स्यामि <i>syámi</i>	स्यावस् <i>syávās</i>	स्यामस् <i>syámas</i>	स्ये <i>sye</i>	स्यावहे <i>syávahē</i>	स्यामहे <i>syámahē</i>
2. स्यसि <i>syasi</i>	स्यथस् <i>syathas</i>	स्यथ <i>syatha</i>	स्यसे <i>syase</i>	स्यथे <i>syethe</i>	स्यथ्ये <i>syáthyē</i>
3. स्यति <i>syati</i>	स्यतस् <i>syatas</i>	स्यन्ति <i>syanti</i>	स्यते <i>syate</i>	स्येते <i>syete</i>	स्यन्ते <i>syante</i>

Aorist or Third Preterite (requiring the augment *a*, 251).

1. सम् <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
2. सीस् <i>sís</i>	स्तम् <i>stam</i>	स्त <i>sta</i>	स्यास् <i>sthás</i>	साथाम् <i>sáthám</i>	ध्वम् <i>dhvam</i> (द्वम्)
3. सीत् <i>sít</i>	स्ताम् <i>stám</i>	सुस् <i>sus</i>	स्ता <i>sta</i>	साताम् <i>sátám</i>	सत <i>sata</i>

Precative or Benedictive.

1. यासम् <i>yásam</i>	यास्व <i>yásva</i>	यास्म <i>yásma</i>	सीय <i>siya</i>	सीवहि <i>sívahi</i>	सीमहि <i>simahi</i>
2. यास् <i>yás</i>	यास्तम् <i>yástam</i>	यास्त <i>yástā</i>	सीष्टास् <i>sísthás</i>	सीयास्थाम् <i>siyásthám</i>	सीध्वम् <i>sídhvam</i>
3. यात् <i>yát</i>	यास्ताम् <i>yástám</i>	यासुस् <i>yásus</i>	सीष्ट <i>síshṭa</i>	सीयास्ताम् <i>siyástám</i>	सीरन् <i>síran</i>

Conditional (requiring the augment *a*, 251).

1. स्याम् <i>syam</i>	स्याव <i>syáva</i>	स्याम <i>syáma</i>	स्ये <i>sye</i>	स्यावहि <i>syávahi</i>	स्यामहि <i>syámahē</i>
2. स्यस् <i>syas</i>	स्यातम् <i>syatam</i>	स्यात <i>syata</i>	स्यथास् <i>syathás</i>	स्येथाम् <i>syéthám</i>	स्यध्वम् <i>syádhvam</i>
3. स्यात् <i>syat</i>	स्याताम् <i>syatám</i>	स्यान् <i>syān</i>	स्याता <i>syāta</i>	स्येताम् <i>syétám</i>	स्यान्त <i>syānta</i>

246. *The same terminations, with the substitutions required in certain classes.*

TERMINATIONS OF SPECIAL TENSES.

PARASMAI-PADA.

ĀTMANE-PADA.

Present tense.

PERSON. SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1. <i>miP</i>	<i>vas</i>	<i>mas</i>	$\left\{ \begin{array}{l} i \text{ 1, 4, 6, 10.} \\ e \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} vahe \\ \end{array} \right.$	<i>mahe</i>
2. <i>siP</i>	<i>thas</i>	<i>tha</i>	<i>se</i>	$\left\{ \begin{array}{l} ithe \text{ 1, 4, 6, 10.} \\ áthe \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} dhve \\ \end{array} \right.$
3. <i>tiP</i>	<i>tas</i>	$\left\{ \begin{array}{l} nti \text{ 1, 4, 6, 10.} \\ anti \text{ 2, 7; 5, 8, 9.} \\ ati \text{ 3 (2).} \end{array} \right.$	<i>te</i>	$\left\{ \begin{array}{l} ite \text{ 1, 4, 6, 10.} \\ áte \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} nte \text{ 1, 4, 6,} \\ ate \text{ 2, 3, 7;} \end{array} \right.$

An initial *s*, as in *si*, *se*, &c., is liable to become *sh* by 70.

Imperfect or First Preterite (requiring the augment a, 251).

1. $\left\{ \begin{array}{l} m \text{ 1, 4, 6, 10.} \\ amP \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} va \\ \end{array} \right.$	<i>ma</i>	<i>i</i>	<i>vahi</i>	<i>mahi</i>
2. <i>sP</i>	<i>tam</i>	<i>ta</i>	<i>thás</i>	$\left\{ \begin{array}{l} íthám \text{ 1, 4, 6, 10.} \\ áthám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} dhvam \\ \end{array} \right.$
3. <i>tP</i>	<i>tám</i>	$\left\{ \begin{array}{l} n \text{ 1, 4, 6, 10.} \\ an \text{ 2, 7; 5, 8, 9.} \\ us \text{ 3 (2).} \end{array} \right.$	<i>ta</i>	$\left\{ \begin{array}{l} ítám \text{ 1, 4, 6, 10.} \\ átám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} nta \text{ 1, 4, 6,} \\ ata \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

Potential or Optative.

In 1, 4, 6, 10.					
1. <i>iyam</i>	<i>iva</i>	<i>ima</i>			
2. <i>is</i>	<i>ítam</i>	<i>íta</i>			
3. <i>it</i>	<i>ítám</i>	<i>íyus</i>			
In 2, 3, 7; 5, 8, 9.			In all the classes.		
1. <i>yám</i>	<i>yáva</i>	<i>yáma</i>	1. <i>íya</i>	<i>ívahi</i>	<i>ímahi</i>
2. <i>yás</i>	<i>yátam</i>	<i>yáta</i>	2. <i>íthás</i>	<i>íyáthám</i>	<i>ídhvam</i>
3. <i>yát</i>	<i>yátám</i>	<i>yus</i>	3. <i>íta</i>	<i>íyátám</i>	<i>íran</i>

Imperative.

1. <i>ániP</i>	<i>ávaP</i>	<i>ánaP</i>	<i>aiP</i>	<i>ávahaiP</i>	<i>ámahaiP</i>
$\left\{ \begin{array}{l} -1, 4, 6, 10; 5, 8. \\ hi \text{ 2, 3; 5, 9.} \\ dhi \text{ (dhi) 2, 3, 7.} \\ -after ána \text{ 9.} \end{array} \right.$	$\left\{ \begin{array}{l} tam \\ \end{array} \right.$	<i>tu</i>	<i>sva</i>	$\left\{ \begin{array}{l} íthám \text{ 1, 4, 6, 10.} \\ áthám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} dhvam \\ \end{array} \right.$
3. <i>tuP</i>	<i>tám</i>	$\left\{ \begin{array}{l} ntu \text{ 1, 4, 6, 10.} \\ antu \text{ 2, 7; 5, 8, 9.} \\ atu \text{ 3 (2).} \end{array} \right.$	<i>tám</i>	$\left\{ \begin{array}{l} ítám \text{ 1, 4, 6, 10.} \\ átám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} ntám \text{ 1, 4, 6, 10.} \\ átám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

In cl. 9, *hi* is dropped after *āna*, substituted for the conjugational *ñi* of the 2nd sing. Impv., Parasmai, in the case of roots ending in consonants. A form *तत* *tāt* (cf. Latin *to*, Greek *τω*) may be substituted for *hi* and *tu*, and even for *ta*, to imply benediction, chiefly used in the Vedas.

TERMINATIONS OF GENERAL TENSES.

Perfect or *Second Preterite* (requiring reduplication, 252).

1. aP	*iva	*ima	e	*ivahe	*imahe
2. itha or thaP	athus	a	*ishe	áthe	*idhve or *iḍhve
3. aP	atus	us	e	áte	ire

* Only eight roots, viz. *śru*, *stu*, *dru*, *sru*, *kri*, *bhri*, *sri*, *vri*, reject the initial *i* from the terminations marked with *; and of these eight all but *vri* (meaning 'to cover') necessarily reject it also in the 2nd sing. Parasmai. See 369–372.

First Future or *Definite Future*.

1. tásmi	tásvas	tásmas	táhe	tásvahe	tásmahe
2. tási	tásthas	tásttha	táse	tásáthe	tádhve
3. tá	tárau	táras	tá	tárau	táras

Many roots prefix *i* to the above terminations; thus, 1. *itásmi*, 2. *itási*, &c. *अह* lengthens this *i*; *वृ* *vri* and all roots in long *ṛi* optionally do so.

Second Future or *Indefinite Future*.

1. syámi	syávas	syámas	sye	syávahe	syámahe
2. syasi	syathas	syatha	syase	syethe	syadhve
3. syati	syatas	syanti	syate	syete	syante

Many roots prefix *i* to the above terminations; thus, 1. *ishyámi* (70), 2. *ishyasi*, &c. *अह* lengthens this *i*; *वृ* and all roots in long *ṛi* optionally do so.

Aorist or *Third Preterite* (requiring the augment *a*, 251).

FORM I.—Regular terminations of the scheme.

1. sam	sva	sma	si	svahi	smahi
2. síś	stamortam	slaorta	sthás orthás	sáthám	dhvam
3. sít	stámortám	sus	sta or ta	sátám	sata

द्व *dhvam* is used for *dhvam* after any other vowel but *a* or *á*, or after *इ* *i* immediately preceding.

The same terminations with *i* prefixed, except in 2nd and 3rd sing., where initial *s* is rejected.

1. ishām	ishva	ishma	ishi	ishvahi	ishmahi
2. íś	ishṭam	ishṭa	ishṭhás	isháthám	idhvam
3. ít	ishṭám	ishus	ishṭa	ishátám	ishata

इद्व *idhvam* may be used for *idhvam* when a semivowel or *h* immediately precedes. *अह* lengthens the *i* throughout; *वृ* and all roots in long *ṛi* optionally do so in *Átm*.

FORM II.—Terminations resembling those of the Imperfect.

1. <i>am</i>	<i>áva</i> or <i>va</i>	<i>áma</i> or <i>ma</i>	<i>e</i> or <i>i</i>	<i>ávahi</i>	<i>ámahi</i>
2. <i>as</i> or <i>s</i>	<i>atam</i> or <i>tam</i>	<i>ata</i> or <i>ta</i>	<i>athás</i>	<i>ethám</i> or <i>úthám</i>	<i>adhvam</i>
3. <i>at</i> or <i>t</i>	<i>átám</i> or <i>tám</i>	<i>an</i> or <i>us</i>	<i>ata</i>	<i>etám</i> or <i>átám</i>	<i>anta</i> or <i>ata</i>

Precative or Benedictive.

1. <i>yásam</i>	<i>yásva</i>	<i>yásma</i>	<i>síya</i>	<i>sívahi</i>	<i>símahi</i>
2. <i>yás</i>	<i>yástam</i>	<i>yásta</i>	<i>síshthás</i>	<i>síyásthám</i>	<i>sídhvam</i>
3. <i>yát</i>	<i>yástám</i>	<i>yásus</i>	<i>síshṭa</i>	<i>síyástám</i>	<i>síran</i>

Many roots prefix *i* to the Átmane, but not to the Parasmai, of the above; thus, 1. *ishíya*, &c. *ग्रह* lengthens the *i* in this tense also, but no other root can do so. *सीद्धम्* *sídhvam* is used for *सीध्यम्* *sídhvam* after any other vowel but *a* or *á*, and optionally after the prefixed *i*, when immediately preceded by a semivowel or *h* (see 442).

Conditional (requiring the augment *a*, 251).

1. <i>syam</i>	<i>syáva</i>	<i>syáma</i>	<i>sye</i>	<i>syávahi</i>	<i>syámahi</i>
2. <i>syas</i>	<i>syatam</i>	<i>syata</i>	<i>syathás</i>	<i>syéthám</i>	<i>syadhvam</i>
3. <i>syat</i>	<i>syatám</i>	<i>syān</i>	<i>syata</i>	<i>syetám</i>	<i>syanta</i>

Many roots prefix *i* to the above terminations throughout; thus, 1. *ishyam*, 2. *ishyas*, &c. *ग्रह* lengthens this *i*; *वृ* and all roots in long *ri* optionally do so.

247. Those terminations which are marked with P will be called the P terminations. They are technically designated *Pit* (i. e. having P for their *it*), and are as follow:

Present, Parasmai, 1, 2, 3 sing. *Impf.*, Par., 1, 2, 3 sing. *Impr.*, Par., 1, 3 sing., 1 du., 1 pl.; Átm., 1 sing., 1 du., 1 pl. In these, however, the P is indicative only with reference to certain classes of roots (see 244), but in *Perf.*, Par., the indicative P in 1, 2, 3 sing. applies to all the classes.

Obs.—Instead of *NaP*, *thaP*, *NaP* (which are from Vopa-deva), Pāṇini gives *NaL*, *thaL*, *NaL*; and this *L*, like the *P*, has reference to accent.

a. Sometimes, however, it will be convenient to adopt Bopp's expression, 'Strong forms,' in speaking of the form assumed by the stem before the P terminations, these terminations being themselves called Weak.

b. In fact the P or *Pit* terminations are *an-uddīta*, 'unaccented;' and when these are added, the stem on which the accent falls is called Strong. In other cases the accent is on the terminations, and the stem is then Weak and unaccented.

c. The terminations of the first four or Special tenses are called by Pāṇini *sārva-dhātuka*, 'belonging to the full form of the verbal stem,' which name is also applied to suffixes like *śánaś* (i. e. *-ána*), *śatṛi* (i. e. *-at*), having an indicative *s* (but not to Vikaṛaṇas like *śap*, &c.) The term *ārdhadhātuka*, 'belonging to the half or shorter

form of the verbal stem,' is given to the terminations of the Perfect (*lit*), and Precative (*dsir lin*), as well as to certain distinctive additions to the root before the terminations of the remaining four tenses (such as *tās* and *sya* in the Futures and Conditional, *s* in the Aorist, *yās* and *sīy* in the Precative), and therefore practically to the terminations of all the six General tenses.

d. If we examine these terminations, we shall find that they are composed of two distinct elements, one marking person, number, and voice; the other, mood and tense. The terminations in which the former element prevails may be called simple, and belong to the Present, Imperfect, Imperative, Perfect, and 2nd form of the Aorist; those which include the second may be called compound, and are peculiar to the other tenses. Thus the terminations of the Potential consist of *i* or *í* or *yá* as characterizing the mood, and of *am*, *s*, *t*, *va*, *tam*, *tám*, &c., as marking person, number, and voice. So, also, in the 2nd Future the syllable *sya* prefixed to all the terminations, characterizes the Future tense, while the *mí*, *sí*, *tí*, *vas*, *thas*, *tas*, &c., mark person, number, and voice. If, then, such initial parts of every termination as mark mood or tense were left out, an examination of the remaining parts would shew that the Present and Imperfect are the prototypes of the terminations of all the other tenses, that is to say, that the formation of the terminations of every other tense may be referred back to one or other of these two. The Present tense may in this way be connected with the two Futures. These three tenses agree in shewing a certain fulness of form, which is wanting in most of those connected with the Imperfect. The terminations of the Perfect, however, partake of the character of both the Present and Imperfect. In the *Ātmane-pada* they very closely resemble the Present. Many of them exhibit the same fulness as that tense, while some of the other terminations of the Perfect shew even more lightness than those of the Imperfect*. It should be observed, too, that the terminations of the Imperative, though evidently connected with the Imperfect, are in some instances even more full than those of the Present.

e. Although comparative grammarians have bestowed much labour on investigating the origin of Sanskrit verbal terminations, the only point that may be asserted with probability is, that they stand in a certain relationship to the pronominal stems *ma*, *tva*, *sa*, *ta*. The *m* of the first persons is related to the stem *ma* (*mad*, 218); the *t*, *th*, *sv*, *s*, of the second persons, to the stem *tva* of the second personal pronoun (Gr. $\sigma\epsilon$); and the *t*, of the third person, to the stem *ta*. We may also observe a community of character between the termination *nti* of the 3rd pl. and the plural of neuter nouns like *dhanavat* (*dhanavanti*). But whether the *v* in the dual is related to a pronominal stem *va* occurring in *á-vám*, *va-yam*; whether the *s* of the dual and plural terminations is the result of blending different pronominal stems (e.g. *vas*=*va-si*, *mas*=*ma-si*, 'I and thou'); whether the terminations of the *Ātmane-pada* are formed from those of the *Parasmai-pada* by gunation or by composition of the latter with other stems,—these are questions which

* Comparative grammar, however, has established that these terminations are to be referred to the same source as the fuller ones.

cannot be determined with actual certainty. The subject, however, is fully and ably discussed in Schleicher's Compendium of Comparative Grammar, §§ 268-286.

f. Whatever the exact state of the case may be, the student may aid his memory by noting that the letter *m* generally enters into the 1st sing. Par.; *s* into the 2nd sing. Par. and Átmn.; and *t* into the 3rd sing. du. and pl. Par. and Átmn. of all the tenses. Moreover, that the letter *v* occurs in the 1st du., *m* in the 1st pl. of all the tenses, and *dhv* in every 2nd pl. Átmane. In the Impf. and Pot. Átmn., and in the Perf. Par., *th* is admitted, instead of *s*, into the 2nd sing.; and in the 2nd pl. of the last tense, *th* has been dropped, owing to the influence of the heavy reduplication. For the same reason the *m* and *t* are dropped in the 1st and 3rd sing. Perf. Observe also—When the 1st du. Par. is *vas*, the 2nd and 3rd end in *as* (except the 3rd du. 1st Fut.), and the 1st pl. is *mas*. When the 1st du. Par. is *va*, the 2nd and 3rd end in *tam*, *tám* (except in the Perf.), and the 1st pl. in *ma*. When the 1st du. Átmn. is *vahe*, the 1st pl. is *mahe*, and the last letter of the remaining terminations is generally *e*. When the 1st du. Átmn. is *vahi*, the 2nd and 3rd end in *ám*; the 1st pl. is *mahi*, and the 2nd pl. is *dhvam*.

g. The frequent occurrence of *m* in the 1st sing., of *s* in the 2nd, of *t* in the 3rd, of *mas* and *ma* in the 1st pl., of *ta* in the 2nd pl., and of *ant* in the 3rd pl., suggests a comparison with the Gr. and Lat. verb. We may remark, that *m*, the characteristic of the 1st per. sing., is suppressed in the Pres. Indic. Act. of all Gr. verbs except those in *μι* (*asmi* = *εἰμί*, Dor. *ἐμμί* for *εσμι*, *dadāmi* = *δίδωμι*), and also in Lat. verbs (except *sum* and *inquam*); but *ω* and *ο* answer to the Sk. *d* of *bharāmi* = *φέρω*, *fero*. In the Gr. Middle and Passive, the *μι*, which originally belonged to all Active verbs, becomes *μαι*; while the Sanskrit, on the other hand, here suppresses the *m*, and has *e* for *αι*; *bhare* (for *bhara-me*) = *φέρομαι*. In the Impf., Gr. has *ν* for Sk. and Lat. mute *m*, because *μ* is not allowed to be final in Greek; *atarpam* = *ἔτερον*, *adadām* = *ἐδίδων*, *astriṇavam* = *ἑστόρνυν*, *avaham* = *vehebam*. Gr. has *μι* in the 1st sing. Opt.; and in verbs in *μι*, *ν* takes the place of the mute *m* of Sk. and Lat.; thus, *bhareyam* = *φέροιμι*, *feram*; *dadyām* = *διδόιην*, *dem*; *tishtheyam* = *ίσταίην*, *stem*. In the Gr. First Aorist, *m* is suppressed, so that Sanskrit *adiksham* (Aor.) = *ἔδειξα*; but not in the 2nd Aor., so that *adām* = *ἔδων*. In the Perf., Sk. *a* = Gr. *α*, *tutopa* = *τέτυφα*. In the Gr. Middle and Passive Futures, *m* is retained, but not in the Active; *dasyāmi* = *δῶσω*, *dekshyāmi* = *δείξω*, *dāsyē* = *δώσομαι*. As to the 1st per. pl., Sk. *mas* of the Pres. is *μεν* (for *μες*) in Gr., and *mus* in Lat.; *tarpā-mas* = *τέρπω-μεν*; *sarpā-mas* = *έρπω-μεν*, *serpi-mus*; *dad-mas* = *δίδω-μεν*, *damus*; *tishthā-mas* = *ίστα-μεν*, *sta-mus*. The Átmane *mahe* answers to Gr. *μεθα*; *dad-mahe* = *διδό-μεθα*. As to the other tenses, in Impf. 1st pl. *abharā-ma* = *ἐφέρω-μεν*, *ferēba-mus*; *avahā-ma* = *veheba-mus*; *adad-ma* = *ἐδίδω-μεν*; *abharā-mahi* = *ἐφερόμεθα*. In the Pot. 1st pl. *bhare-ma* = *φέροι-μεν* (-*μες*), *fera-mus*; *dadyāma* = *διδόι-μεν* (-*μες*), *demus*; *dad-mahi* = *διδόι-μεθα*. In 2nd Fut. *dasyā-mas* = *δώσο-μεν*, *dekshyā-mas* = *δείξω-μεν*. In 2nd pers. sing. Act., the characteristic *s* has been preserved in all three languages; thus, in the Present, Sk. *asi* (for original *assi*) = *ἐσσί*, *es*; *dadā-si* = *δίδως*, *das*; *bhara-si* = *φέρεις*, *fers*; *vahasi* = *vehis*. In the Átmane, Sk. *se* (for *sa i*, by 32) answers exactly to Gr. *σαι* of verbs in *μι* (*tishtha-*

se=ῖστα-σαι). In other Gr. verbs, *σ* has been rejected, and *εαι* contracted into *η*, something in the way of Sk. (*τύπτῃ* for *τύπτε-σαι*). In 2nd du. *thas=Gr. τον*, and in 2nd pl. *tha=τε* and *tis*; *bhara-thas=φέρει-τον*; *tishṭha-tha=ῖστα-τε*, *sta-tis*; *bhara-tha=φέρει-τε*, *fer-tis*. In 2nd pl. *Ātm. bhara-dhve=φέρει-σθε*. As to the other tenses, in the 2nd sing. Impf. *atarpas=ἔτερπες*, *avahas=vehebas*, &c. So also, *tam=τον*, *adat-tam=ἔδιδο-τον*, *ta=τε*, *adat-ta=ἔδιδο-τε*. In *Ātm. thás* is found for *sás* in 2nd sing. Impf. and Pot.; hence *abhara-thás=ἐφέρει-σο*, *adat-thás=ἔδιδο-σο*, *dad-úthás=δίδο-σι(σ)ο*. In 2nd sing. Pot. *tishṭhes=ῖσταίης*, *stes*; *dadyás=διδούης*, *des*; *vahes=vehas*; *bhares=φέροις*, *feras*: in 2nd du. *bhare-tam=φέροι-τον*; in 2nd pl. *tishṭheta=ῖσταίητε*, *stetis*; *dadyáta=διδούητε*, *detis*; *bhareta=φέροιτε*, *feratis*. In 2nd sing. Impv. *hi* and *dhi* answer to Gr. *θι*. *Dhi* was originally universal in Sk. (see 291), as in Gr. verbs in *μι*; *e-dhi=ἔσ-θι*, *vid-dhi=ἴσ-θι*, *de-hi=δίδο-θι*, *śru-dhi=κλῦ-θι*. Many verbs drop the termination *hi* both in Gr. and Sk.; as, *ἤκ=φέρει*, and compare *δείκνυ* with *έινυ*, &c. In 2nd du. Impv. *tam=τον*, and *ta=τε*. In Impv. *Ātm. sva*=the old form *σο*; *bhara-sva=φέρει-σο* (old form of *φέρου*); *dat-sva=δίδο-σο*; *áthám=εσθον*, &c. In Perf. the *tha* of the 2nd sing.=Latin *sti*; *dad-itha=dedi-sti*, *tasthi-tha=steti-sti*, *tutodi-tha=tutudi-sti*. In the Aor. *adás=ἔδως*, *avákshís=vexisti*. In the 3rd pers. sing. Active, Gr. has dropped the characteristic *t* (except in *ἑστί*=Sk. *asti*, Lat. *est*); *bharati=φέρει(τ)ι*, *fert*; *vahati=vehit*. Verbs in *μι* have changed *t* to *s*; *daddáti=δίδωσι* (for *δίδωτι*). In *Ātm. bharate=φέρεται*. In Impf. *avahat=vehebat*, *abharata=ἐφέρετο*. In Pot. *bharet=φέροι*, *dadyát=διδούη*. In Impv. *bhara-tu* or *bhara-tát=φερέ-τω*, *fer-to*. In Perf. *tutopa=τέτυφε*. In Aor. *avákshít=vexit*, *adikshata=ἔδειξατο*. As to 3rd pl., in the above tenses, *bharanti=φέρουσι*, *ferunt*; *vahanti=vehunt*; *bharante=φέρονται*; *dadati=δίδουσι*; *tishṭhanti=stant*; *bhareyus=φέρουσιν*; *bharantu=ferunto*; *abharan=ἔφερον*; *abharanta=ἐφέροντο*; *ásan=ἦσαν*; *atarpishus=ἔτερψαν*; *dasyante=δύσονται*.

248. The terminations exhibited in the preceding tables are supposed to be applicable to all verbs, whether Primitive or Derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed, a stem must be developed out of a root, according to certain rules which vary for the first four tenses in ten different ways, according as a root belongs to one or other of ten classes. Accordingly, ten special rules are propounded for forming verbal stems out of roots in the first four tenses, which are therefore called the four *Special* tenses; while all verbs are arranged under ten classes, according to the form of the stem required by one or other of these rules. In the other tenses there is one general rule for forming the stem, applicable to all verbs of whatever class, and these tenses are therefore called *General*.

Hence the ten classes of roots are sometimes regarded as following one or other of *ten conjugations*; and the four tenses, which alone are affected by these conjugational rules (viz. the Present, Imperfect, Potential, and Imperative), are sometimes called *the conjugational tenses*. It is evident, however, that all Sanskrit roots, of whatever class, follow one general conjugation for the majority of the tenses of the Primitive verb, although they require a special formation of stem depending on the class of each root for four of the tenses.

249. We begin by giving a brief summary of the ten rules for the forming the stem of the four Special tenses in the ten classes of roots, according to the Indian order of the ten classes.

Obs.—Native grammarians distinguish the ten classes of verbs by the name of the first root in their lists; e. g. cl. 1. *Bhv-ádi*, i. e. Bhú, &c., or the class of roots beginning with *bhú*. Similarly, cl. 2. *Ad-ádi*; cl. 3. *Juhoty-ádi* (i. e. the *Ilu* class); cl. 4. *Div-ádi*; cl. 5. *Sv-ádi* (i. e. the *Su* class); cl. 6. *Tud-ádi*; cl. 7. *Rudh-ádi*; cl. 8. *Tan-ádi*; cl. 9. *Kry-ádi* (i. e. the *Krí* class); cl. 10. *Ćur-ádi*.

Cl. 1. Gunate the vowel of the root (unless it be *अ*, or a long vowel *not final*, or a short vowel followed by a double consonant, 28) before *every termination of the four Special tenses*, and affix *अ*—lengthened to *आ* *á* before initial *m** and *v*—to the root thus gunated.

The accent is on the vowel of the root, unless it be thrown on the augment.

Cl. 2. Gunate the vowel of the root (if capable of *Guṇa*, as in the last) before those terminations only which are marked with *P* in the scheme at 246. Before all the other terminations the original vowel of the root must be retained.

The accent rests on the vowel of the root, but only when the *P* terminations are added. In other cases it rests on the first vowel of the *Non-P* terminations.

Cl. 3. Reduplicate the initial consonant and vowel (see 252) of the root, and gunate the radical but not the reduplicated vowel before the *P* terminations only, as in cl. 2.

The accent rests on the first syllable of the stem before the *Non-P* terminations, and before the *P* terminations beginning with a vowel.

Cl. 4. Affix *य* *ya*—lengthened to *या* *yá* before initial *m** and *v*—to the root, the vowel of which is generally left unchanged.

The accent is on the vowel of the root, not on the *ya* (cf. 461).

* But not before *m* final, the termination of the 1st sing. Impf. *Parasmai*.

Cl. 5. Affix नु *nu* to the root, and gunate this *nu* into *no* before the P terminations only.

In this class, as well as in cl. 8 and 9, the accent is on the inserted Vikaraṇa (250. *b*) before the P terminations, and in other cases it rests on the first vowel of the Non-P terminations.

Cl. 6. Affix अ *a*—lengthened to आ *á* before initial *m*^{*} and *v*—to the root, which in other respects generally remains unchanged.

The absence of gunation of the radical vowel results from the accent being on the Vikaraṇa *a* (250. *b*).

Cl. 7. Insert न *na* between the vowel and final consonant of the root before the P terminations, and न् *n* before the other terminations.

Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

The accent is on the inserted *na* before the P terminations; in other cases it rests on the Non-P terminations.

Cl. 8. Affix उ *u* to the root, and gunate this *u* into *o* before the P terminations only.

Obs.—As nine out of the ten roots in this class end in *n* or *ṇ*, cl. 8 will resemble cl. 5.

Cl. 9. Affix ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is affixed.

Cl. 10. Gunate the radical vowel (if capable of Guṇa) throughout all the persons of all the tenses, and affix अय *aya*—lengthened to आया *ayá* before initial *m*^{*} and *v*—to the root thus gunated.

The accent rests on the first vowel of the inserted *aya*.

250. It will appear, from a cursory examination of the above rules, that the object of nearly all of them is to insert either a vowel—sometimes alone, sometimes preceded by *y* or *n*—or a letter of some kind between the modified root and the terminations. The 1st, 4th, 6th, and 10th agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a* or *á*. The 2nd, 3rd, and 7th agree in inserting no vowel between the final of the root and the terminations. The 5th, 8th, and 9th agree in interposing either *u*, *á*, or *í* after the letter *n*.

a. Any letters or syllables required to be inserted by the above

* But not before *m* final, the termination of the 1st sing. Impf. Parasmai.

ten rules, are inserted only in the four Special tenses (except only in the case of cl. 10). In the other six tenses the stem is formed according to one general rule for all roots of whatever class, whence their name of General tenses. But in these also, some letter or syllable has to be inserted (the only exception being in the Perfect).

b. This inserted conjugational vowel, consonant, or syllable is usually called the *vikaraṇa*. Pāṇini's technical names for the ten insertions between the modified root and terminations under each of the ten classes, in regular order, are *śap*, *śapo luk*, *ślu*, *śyan*, *śnu*, *śa*, *śnam*, *u*, *śnā*, *ñic*; the last, however, does not strictly contain the *vikaraṇa*, the real insertion in cl. 10 (and in Causals) being *aya* (represented by the *i* of *ñic*). The above *Vikaraṇas* (with *ñic*) hold good before *Kṛit* suffixes containing an indicative *ś* (such as *śatri* or *śānaś*, see 247. c). In Passives and Neuters the insertion is technically called *yak* (leaving *ya*), to distinguish it from the *Vikaraṇa śyan* of cl. 4. With regard to the six General tenses, the Perfect has strictly no *vikaraṇa* (the almost universally inserted *i* of *it* being called an augment). But in verbs belonging to cl. 10, in Derivative verbs (such as Causals), and in a few Primitive verbs like *īksh*, the syllable *ām* is added to the verbal stem. With regard to the other General tenses the *Āgama it* (or inserted *i*) is by no means universally interposed, but certain letters or syllables are regarded as additions to the root distinct from the terminations; that in the 1st Future is technically called *tāsi* (= *tās*); that in the 2nd Future and Conditional is *syā*; that in the Aorist is called *ēli* (for which either *śic* or *ksu* or *ēan* or *an* or *ēin* are always substituted); that in the Precative is *yāsuṭ* (= *yās*) for Par., and *siyṭ* (= *siy*) for *Ātm.*; that in the Vedic Let is called *sip*.

THE ĀGAMA OR AUGMENT अ a.

251. In classical Sanskrit (but not always in Vedic) the augment अ *a* (called *āgama*, 'increase') is prefixed to the stems of the Imperfect, Aorist, and Conditional tenses, and when the stem begins with अ *a* or आ *ā*, the augment blends with these vowels into आ *ā* by 31. (So in Gr. ε and ε become η in ἡγεῖσθαι, &c.)

a. But when the augment *a* is prefixed to stems beginning with the vowels इ *i*, उ *u*, and ऋ *ri* (short or long), it blends with them into ऐ *ai*, औ *au*, आर् *ār* (against 32, which would require the result to be *e*, *o*, *ar*).

Thus the stem इच्छ *içtha* (fr. rt. *ish*, 'to wish') in 3rd sing. Impf. becomes ऐच्छत् *aiçchat*; the stem ऊह *ūha* becomes औहत *auhata* (Impf. *Ātm.*); the stem ऋध् *riḍhno* becomes आर्धत् *ārdhnot*; the stem ओख *okha* becomes औखत् *aukhat*.

b. When a root is compounded with one or more prepositions, the augment is placed between the preposition or prepositions and

the root, e. g. *anv-atishṭham* (fr. *anu-sthá*), *upa-sam-aharat* (fr. *upa-sam-hri*).

When **स्** *s* is prefixed to the root **कृ** *kṛi*, after certain prepositions (see 53. c), the augment is placed before the *s*, e. g. *sam-askurot*.

Obs.—The augment *a* is thought by some to have been originally a kind of demonstrative particle denoting past time (probably connected with the stem *ā* of the demonstrative pronoun *idam*, see 224), while the separable particle *sma* (thought to be an abbreviation of another demonstrative pronominal stem *su-ma*), also denoting past time, and often discharging the function of the augment *a* (see 878), has remained a detached particle.

REDUPLICATION.

252. After explaining the augment it will be convenient to specify the rules of reduplication (*abhyása*), as these have to be applied in the Special tenses of Primitive verbs of cl. 3, in the Perfect tense of all Primitive verbs, in the Aorist of a few Primitive verbs, and of verbs of cl. 10, and of some Nominals (521), as well as in Desideratives and in Frequentatives.

In reduplication the initial consonant and first vowel of a root are doubled, as in *lilip* fr. rt. *lip*, *dadaridrá* fr. *daridrá*. There are, however, special rules, as follow:

1st, as to consonants, thus:

a. A corresponding unaspirated letter is substituted for an aspirate, as **द** *d* for **ध** *dh*, in *dadhá* fr. *dhá*. (So in Gr., **τ** is repeated for **θ**, as *θύω*, *τέθυκα*, &c.)

b. The hard palatal **च** *ç* is substituted for the hard gutturals **क** *k* or **ख** *kh*, as in *éakhan* fr. *khan*; and the soft palatal **ज** *j* for the soft gutturals **ग** *g*, **घ** *gh*, or **ङ** *h*, as in *jagam* fr. *gam*, *jaghas* fr. *ghas*, *juhu* fr. *hu*.

Obs.—**हन्** *han*, 'to kill,' and **हि** *hi*, 'to go,' substitute **घ** *gh* for **ह** *h* when reduplicated; as, *jaghan* fr. *han*.

c. If a root begin with a double consonant, the first consonant only or its substitute is repeated; as, **च** *ç* for **क्श्** *ksh*, in *éikship* fr. *kship*; **स्** *s* for **स्य** *sy*, in *sasyand* fr. *syand*; **ज** *j* for **ह्र** *hr*, in *jahras* fr. *hras*.

But if with a double consonant whose first is a sibilant, and whose second is hard, the second or its substitute is reduplicated; as, **च** *ç* for **स्क** *sk*, as in *éakand* fr. *skand*; **त** *t* for **स्थ** *sth*, as in *tasthá* fr. *sthá*; **प** *p* for **स्प** *sp*, as in *pasprís* fr. *spriś*.

2ndly, as to vowels, thus:

d. A short vowel is repeated for a long, and diphthongal sounds are represented by their second element; e. g. **अ** *a* is reduplicated for **आ** *á*; **इ** *i* for **ई** *í*, **उ** *u* for **ऊ** *ú*, **ए** *e*, and **ऐ** *ai*; **उ** *u* for **ऊ** *ú*, **ओ** *o*, and **औ** *au*.

Obs.—In certain cases **इ** *i* is also repeated for *a* and *á*, as being a lighter vowel, and *dyut*, 'to shine,' makes *didyut* for *dyut*.

e. In fact it may be observed, that when a long vowel causes too great weight in the radical syllable, it is generally lightened in the reduplicated syllable.

f. When a form has once been reduplicated, it is never reduplicated again in forming other Derivatives from it (see 517. a); and when roots which have to be reduplicated have any changed form, this modified form is taken in the reduplication; thus, स्मृ *smṛi*, 'to remember,' being changed to स्मृ in the Desiderative, the vowel of the root does not appear in the reduplication (स्मृस्मृ).

VERBS PRIMITIVE, PASSIVE, CAUSAL, DESIDERATIVE, &c.

253. In conjugating a verb, then, two things have to be done : 1st, to form the stem from the root according to ten rules for four of the tenses, and one general rule for the other six ; 2ndly, to join the stem so formed with the terminations, according to the regular rules of Sandhi or euphonic *conjugation*. As yet, however, we have only given a general explanation of the formation of the verbal stem of the *Simple* or *Primitive* verb under the ten classes of roots.

There are four other kinds of verbs deducible from all roots, whatever be their class.

254. In fact, every Sanskrit root serves as a kind of stock out of which the inflective stems of five kinds of verbs may be evolved : 1. of a Primitive, Transitive or Intransitive ; 2. of a Passive ; 3. of a Causal, having often a Causal and often merely a Transitive signification ; 4. of a Desiderative, giving a sense of wishing to the root ; and 5. of a Frequentative (or Intensive), implying repetition, or heightening the idea contained in the root (see, however, 507).

255. The first, or Primitive verb, is formed from the root, according to the ten different rules, already given, for the formation of the stem in the first four tenses.

The second, or Passive, is formed according to the rule for the change of the root, required by the 4th class ; viz. the addition of *ya* in the first four tenses.

The third, or Causal, is formed according to the rule for the change of the root required by the 10th class ; viz. the addition of *aya* to the root in all the tenses excepting the Aorist.

The fourth, or Desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication.

The fifth, or Frequentative, is formed like the Passive, according to the rule required by cl. 4, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for cl. 3.

Thus, if we take the root शुभ *śubh*, conveying the idea of 'shining'—from this are developed, 1st, the Primitive verbal stem, *śobha*, 'to shine;' 2ndly, the Passive, *śubhya*, 'to be bright;' 3rdly, the Causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the Desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the Frequentative or Intensive, *śośubhya* or *śośubh*, 'to shine very brightly.'

a. And as every root is the source of five different kinds of Derivative verbs, so there are secondary Derivative verbs developed out of nouns called *Nominal verbs*. An explanation of these will be found after Frequentatives at 518.

256. The subject of verbs, therefore, as of nouns, will divide itself into two heads :

A. The formation of the stem ; 1st of Primitive, 2ndly of Passive, 3rdly of Causal, 4thly of Desiderative, 5thly of Frequentative verbs ; with their respective Participles.

B. The exhibition of the stem, united to its terminations, under each of the five forms of verbs consecutively.

PRIMITIVE VERBS.

FORMATION OF THE STEM OF THE FIRST FOUR TENSES, IN THE TEN CLASSES.

A brief summary of the ten rules for the formation of the stem of the four Special tenses—viz. the Present, Imperfect, Potential, and Imperative—in the ten classes of roots, has already been given at 249. These ten rules may be collected into three groups, which form three distinct general conjugations, as follow :

257. GROUP I. Conjugation I. This (like the declension of the first class of nouns whose stems end in *a* and *ā*) is by far the most important, as comprising roots of the 1st, 4th, 6th, and 10th classes, which agree in making their stems end in *a* (liable to be lengthened to *ā*). These also resemble each other in taking substitutions for some of the terminations, after the analogy of the stems of nouns ending in *a* and *ā* at 97. (See the substitutions indicated in the table at 246.)

Note—Of about 2000 roots belonging to the Sanskrit language, nearly 1300 belong to this 1st conjugation. Besides which, every root in the language may take a Passive and Causal form, and so be conjugated as if it belonged to the 4th and 10th classes.

258. GROUP II. Conjugation II. This comprises verbs of the 2nd, 3rd, and 7th classes, which agree in affixing the regular terminations

(at 246) to the final letter of the root, without the intervention of a vowel, after the analogy of the last four classes of nouns whose stems end in consonants.

259. GROUP III, Conjugation III, comprising verbs of the 5th, 8th, and 9th classes, also affixes the regular terminations (at 246) to the root; but after the intervention of either *u*, *á*, or *í*, preceded by the consonant *n*.

260. In comparing Sanskrit verbs with Greek and Latin, it might be shewn that group I, comprising the 1st, 4th, 6th, and 10th classes, answers to the Gr. 1st conjugation in *ω*, the conjugational *α* being represented in Gr. by *ο* or *ε* (*tarpámas* = *τέρπομεν*, *tarpátha* = *τέρπετε*); and although the Gr. 1st conjugation contains more subdivisions than the first group in Sk., yet the inflexion of these subdivisions is similar. As to the Sk. 10th class, however, it appears to correspond to Gr. verbs in *αζω* and *ιζω*, which, like the 10th, are generally found in company with other verbs from the same root; thus, *καθαρίζω*, 'I make pure' (*καθαίρω*), *στενάζω*, 'I groan' (*στένω*), where *ζ* corresponds to *य*, as in *ξέα* and *यव* 'barley.' To this class also may be referred verbs in *αω*, *εω*, *οω*; thus *párayámi* = *περάω*, where the *y* has been dropped, and the two *a*'s combined. Lat. verbs in *io*, like *audio* &c., seem to be related to the Sk. 4th class, as well as to the 10th; thus *cupio* answers to *kupyámi*; and the *i* of *audiebam* answers to the *aya* of the 10th, just as in Prákrit *aya* is contracted into *ए*. The second and third groups of classes in Sk. (viz. the 2nd, 3rd, 7th, 5th, 8th, and 9th) answer to Gr. verbs in *μι*; thus *emi* cl. 2 = *εἰμι*, *dadámi* cl. 3 = *δίδωμι*. Class 7, however, has no exact parallel in Gr., but many Gr. and Lat. verbs resemble it in inserting a nasal into the middle of the root; see 342. *a*. The 5th and 8th classes answer to Gr. verbs like *δείκ-vv-μι*, *ζεύγ-vv-μι*, which agree in inserting *vv* between the root and termination; in Gr. the vowel *v* is lengthened before certain terminations, just as *u* is gunated into *ο* in Sk.; thus *strīnomi* = *στόρνῳμι*, *strīnoshi* = *στόρνῳς*, *strīnoti* = *στόρνῳσι* (for *στόρνῳσι*), *strīnumas* = *στόρνῳμεν* (for *στόρνῳμες*), &c. The 9th class answers to Gr. verbs in *να* (*νη*); thus *kríhámi* = *πέρναμι* (*πέρνημι*), *kríhmas* = *πέρναμεν*. Cf. also Lat. forms in *ni*; thus *sternimus* = Sk. *strīhmas*, fr. *strī*, cl. 9.

GROUP I.—FORMATION OF STEM IN ROOTS OF CLASSES I, 4, 6, 10.

261. CLASS I (containing about 1000 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Gunate the vowel of the root (except when debarred by 28) before every termination of all the four tenses, and affix the vowel *अ* *a* to the root so gunated. Remember, that this *अ* *a* is lengthened into *आ* *á* before the initial *m* and *v* of a termination, but not when *m* is final, as in the 1st sing. Impf.

262. Thus, fr. root बुध् *budh*, 'to know,' is formed the stem बोध *bodha*, lengthened

into बोधा *bodhá* before *m* and *v* (Pres. 1.* *bodhá + mi = बोधामि bodhámi*, *bodha + si = बोधसि bodhasi*, *bodha + ti = बोधति bodhati*; Du. 1. *bodhá + vas = बोधावस् bodhāvas*, &c.; Átm. Pres. *bodha + i = बोधे bodhe* by 32, *bodha + se = बोधसे bodhase*, &c.) See table at 583.

263. Similarly, fr. जि *ji*, 'to conquer' (see 590), comes the stem जय *jaya* (i. e. *je + a*, see 36. a), liable to be lengthened into जया *jayá*, as explained above; fr. नी *ní*, 'to lead,' the stems नया *naya* and नयá; fr. भू *bhú*, 'to be' (*φύω*, Lat. *fu*), the stems भवा *bhava* (i. e. *bho + a*, 36. a) and भवá (Pres. 1. भवामि *bhavāmi*; 2. भवसि *bhavasi*, *φύεस*, &c., see 584); fr. सर्प *srip*, 'to creep,' the stems सर्प *sarpa* and सर्पा (see 27); fr. कल्प *klrip*, 'to fashion,' the stems कल्प *kalpa* and कल्पá.

Obs.—*Bhú*, 'to be' or 'to become,' is one of the commonest verbs in the language, and like *as*, 'to be,' at 584, 327, is sometimes used as an auxiliary. *Bhú* is conjugated in full at 585.

264. The stem of the Imperfect has the augment अ *a* prefixed by 251 (Impf. 1. *abodha + m = अबोधम् abodham*, 2. *abodha + s = अबोधस् abodhas*, &c.)

265. In the Potential the final *a* of the stem blends with the initial *i* of the termination into *e* by 32 (Pot. 1. *bodha + iyam = बोधेयम् bodheyam*). So also in the Pres. Átm. (बोधे &c.) See table at 583.

266. In the Imperative the termination is rejected in the 2nd sing. (Impv. 1. *bodha + áni = बोधानि bodhāni*, 2. बोध *bodha*, 3. *bodha + tu = बोधतु bodhatu*).

267. Roots like पक् 'to cook,' भिष् 'to beg,' जीव् 'to live' (603), cannot change their radical vowels (see 27. a, 28), but, as before, affix अ *a*, liable to be lengthened to आ *á*. (Pres. 1. पचामि &c.; Pres. Átm. 1. भिष्ये &c.; Pres. 1. जीवामि &c.)

268. Some roots ending in the Vṛiddhi ऐ *ai* cannot be gunated, but suffer the usual change of Sandhi before अ *a* and आ *á* by 37; as, from गै 'to sing,' ग्लै 'to be weary,' त्वै Átm. 'to preserve†,' ध्यै 'to meditate,' म्लै 'to fade,' are formed the stems गáya, ग्लáya, त्रáya, द्यáya, म्लáya. See 595. a. b.

269. Some roots of cl. 1 form their stems in the first four tenses by a change peculiar to themselves, which change is of course discarded in the other tenses; thus, from स्था *sthá*, 'to stand' (587), ग्रा *ghrá*, 'to smell' (588), पा 'to drink' (589), ध्वा 'to blow,' स्मृ 'to repeat' or 'think over,' come the bases तिष्ठ *tishṭha*, जिघ्र *jighra*, पिव *piva*, धम *dhama*, मन *mana*, the final *a* being, as before, liable to be lengthened.

a. It should be noted that स्था *sthá* and ग्रा *ghrá* are properly reduplicated verbs of cl. 3 at 330. The reduplicated stem, by 252, would be *tasthá*, *jaghrá*; but as the reduplication is irregular, and the radical *á* gives way to the conjugational *a*,

* 1. stands for 1st person singular; Du. 1. for 1st dual; Pl. 1. for 1st plural, &c.

† A form त्राहि, as well as त्रायस्, is found in Epic poetry for the 2nd sing. Impv. of this root.

grammarians place these roots under cl. 1. The Greek *ἵσταμι*, on the other hand, has not shortened its radical vowel in the singular.

270. Again, दृश् 'to see,' गम् 'to go,' यम् 'to restrain,' च् 'to go,' सद् 'to sink,' शद् (Ātm. in Special tenses, Par. in others) 'to fall,' 'to perish,' form their stems पश्य *paśya*, गच्छ *gačcha*, यच्छ *yačcha*, च्छच्छ *riccha*, सोद् *sīda*, शीय *śīya*: (Pres. 1. पश्यामि *paśyāmi*, &c.)

a. According to Pāṇini (VII. 3, 78), दा 'to give' may sometimes substitute the stem यच्छ *yačcha*; and सू 'to go,' the stem धाव *dhāva*.

b. गुह् 'to conceal' forms गूह्; छिब् 'to spit,' छीव्; मृज् 'to cleanse,' मार्ज्: (Pres. 1. गूहामि &c.)

c. कृम् 'to step,' कृम् 'to tire,' चम् (with घा) 'to rinse the mouth,' lengthen their medial vowels, but the first only in Parasmai: (Pres. 1. क्रामामि &c., but Ātm. क्रमे.)

d. दंश् 'to bite,' रञ् 'to colour,' सञ् 'to adhere,' स्तञ् 'to embrace,' drop their nasals: (Pres. 1. दशामि &c., रजामि &c.)

e. जम् Ātm. 'to yawn' makes its stem जम्भ, and even लम् Ātm. 'to receive' sometimes becomes लम्भ in Epic poetry.

271. कम् Ātm. 'to love' forms its stem after the analogy of cl. 10 (Pres. 1. कामये &c.), and some other roots add *āya*; thus, fr. गुप् 'to protect,' गोपाय *gopāya*; fr. धूप 'to fumigate,' धूपाय; fr. विह् 'to go,' विच्छाय; fr. पण् Ātm. (meaning 'to praise,' not 'to wager'), पणाय; fr. पन् Ātm. 'to praise,' पनाय.

a. कुह् Ātm. 'to play,' like all roots containing *ir* and *ur* compounded with another consonant, lengthens the vowel (Pres. 1. कूर्हे &c.)

272. CLASS 4 (containing about 130 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Affix य *ya* to the root. The vowel of the root is not gunated, and generally remains unchanged. Remember, that the inserted य *ya* is liable to become या *yā* before an initial *m* and *v* of the terminations (but not before the *m* of the 1st sing. Impf. Par.), as in cl. 1 at 261.

273. Thus, fr. सिध् *sidh*, 'to succeed,' is formed the stem सिध्य *sidhya* (Pres. 1. *sidhyā+mi* = सिध्यामि *sidhyāmi*, 2. सिध्यसि *sidhyasi*, &c.; Impf. *asidhya+m* = असिध्यम् *asidhyam*, &c.; Pot. 1. *sidhya+iyam* = सिध्ययम् *sidhyeyam*, 2. सिध्येस् *sidhyes*, &c.; Impv. 1. *sidhya+āni* = सिध्यानि *sidhyāni*, &c. Pres. Ātm. 1. *sidhya+i* = सिध्य *sidhye*, *sidhya+se* = सिध्यसे *sidhyase*, &c.) See 616.

274. Similarly, fr. मा *mā*, 'to measure,' the stem माय *māya* (Pres. 1. Ātm. *māya+i* = माये *māye*, &c.); fr. क्षिप् *kship*, 'to throw,' क्षिप्य *kshipya*; fr. नृत् *nṛit*, 'to dance,' नृत्य *nṛitya*; fr. डी *ḍī*, 'to fly,' डीय *ḍīya* (Pres. Ātm. 1. डीये).

275. Roots ending in *am* and *iv*, and one in *ad*, lengthen the vowel; as, fr. दिव् *div*, 'to play,' दीव्य *dīvya*; fr. भ्रम् *bhram* (also cl. 1), 'to wander,' भ्राम्य *bhrāmya*; fr. मद् *mad*, 'to be mad,' माद्य *mādyā*. Similarly, कृम् (also cl. 1) 'to step,' कृम् 'to endure,' कृम् 'to grow weary,' तम् 'to be afflicted,' दम् 'to be tamed;' but *bhram* may optionally form भ्रम्य *bhramya*.

276. If a root contain a nasal it is generally rejected; as, from भङ् 'to fall,' भङ्ग्य *bhraṅgya*; from रञ् 'to colour,' रञ्य; जन् 'to be born' makes जाय *jāya* (Pres. 1. Atm. जाये), lengthening the vowel, to compensate for the loss of *n*.

a. Roots ending in ओ *o* drop this *o* before the conjugational *ya*; thus, सो *so*, 'to end,' makes its stem *syā*. Similarly, छो 'to cut,' शो 'to sharpen,' दो 'to divide.'

277. The following are anomalous. From जृ 'to grow old,' जीर्ष *jīrṣa*; fr. व्यध् 'to pierce,' विध्य *vidhya* (cf. 472); fr. मिद् 'to be viscid,' मेद्य *medya*.

Obs.—Although this class includes only 130 Primitive verbs (generally Intransitive in signification), yet every one of the 2000 roots in the language may have a Passive form which follows the *Ātinane-pada* of this class, differing from it only in the position of the accent, see 461.

278. CLASS 6 (containing about 140 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Affix the vowel अ *a* to the root, which is not gunated, and in other respects generally remains unchanged. Remember, that the inserted अ *a* becomes आ *ā* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. Impf.), as in cl. I and 4 at 261 and 272.

279. Thus, fr. क्षिप् *kship*, 'to throw,' comes the stem क्षिप *kshipa* (Pres. 1. *kshipā* + *mi* = क्षिपामि *kshipāmi*, 2. *kshipa* + *si* = क्षिपसि *kshipasi*; Pot. 1. *kshipa* + *iyam* = क्षिपेयम् *kshipeyam*, &c. Atm. Pres. 1. *kshipa* + *i* = क्षिपे *kshipe*; see 635).

Similarly, fr. तुद् *tud*, 'to strike,' तुद् *tuda*; fr. दिश् *diś*, 'to point out,' दिश *diśa*.

280. Roots in इ *i*, उ *u* or ऊ *ū*, चृ *ṛi* and चृ *ṛi*, generally change those vowels into इय *iy*, उव् *uv*, रिय *riy*, and इर् *ir* respectively; as, fr. रि, 'to go,' comes the stem रिय *riya*; fr. नु 'to praise,' नुव *nuva*; fr. धू 'to agitate,' धुव *dhuva*; fr. मृ 'to die,' म्रिय *mriya* (626); fr. कृ *kṛi*, 'to scatter,' किर *kira* (627).

a. गृ 'to swallow' makes either गिर or गिल.

281. A considerable number of roots of the sixth class, ending in consonants, insert a nasal before the final consonant in the four tenses; as, fr. मुच्, 'to let go,' comes the stem मुञ्च *muñča*; fr. लिप् 'to anoint,' लिम्प *limpa*; fr. कृत् 'to cut,' कृन्त *kṛnta*; fr. सिच् 'to sprinkle,' सिञ्च *siñča*; fr. लुप् 'to break,' लुम्प *lumpā*; fr. पिश 'to form,' पिंश. Similarly, विद् 'to find,' खिद् 'to trouble.'

282. The following are anomalous. From इष्, 'to wish,' comes the stem इच्छ *içṣa*; fr. प्रश् 'to ask,' प्रच्छ *priçṣa*; fr. भञ्ज 'to fry,' भृञ्ज *bhṛijja*; fr. व्यच् 'to deceive,' विच *viçā*; fr. वृश् 'to cut,' वृश्च *vriṣṣa*. Cf. 472.

a. The roots शद् and सद् are sometimes regarded as falling under this class; see their stems at 270.

283. CLASS 10 (containing a few Primitive verbs, all Causals, and some Nominal verbs, see 521).—Rule for forming the stem in the four Special tenses.

Gunate the vowel of the root throughout every person of all the

four tenses (except when debarred by 28), and affix **अय** *aya* to the root so gunated. This **अय** *aya* becomes **अया** *ayá* before initial *m* and *v* of the terminations of the four tenses, but not before *m* of the 1st sing. Impf.

284. Thus, from **चुर** *cur*, 'to steal,' is formed the stem **चोरय** *coraya* (Pres. 1. *corayá + mi* = **चोरयामि** *corayámi*, 2. *coraya + si* = **चोरयसि** *corayasi*, &c.; Impf. 1. *a'coraya + m* = **अचोरयम्** *a'corayam*, &c., see 638; Pot. 1. *coraya + iyam* = **चोरयेयम्** *corayeyam*; Impv. 1. *coraya + áni* = **चोरयाणि** *corayáni*, &c., see 58).

285. Roots ending in vowels generally take Vṛiddhi instead of Guṇa (481); as, fr. **प्री** 'to please,' **प्रायय** *práyaya* (cf. 483. a); fr. **धृ** 'to hold,' **धारय** *dháraya*. But **वृ** 'to choose' makes **वरय** *araya*. This last, however, is generally regarded as a Causal.

286. Roots containing the vowel **अ** before a single consonant generally lengthen this vowel; as, fr. **ग्रस्** 'to swallow,' **ग्रासय** *grásaya*; but not before a conjunct consonant; as, fr. **अङ्क** 'to mark,' **अङ्कय**; fr. **दण्ड** 'to punish,' **दण्डय**.

a. The following, however, do not lengthen the medial *a*, though followed by a single consonant: **कप्** 'to say' (**कथय**); **गण्** 'to count'; **अघ्** 'to sin'; **खच्** 'to tie'; **रच्** 'to arrange'; **पट्** Átm. in the sense of 'to surround'; **रट्** 'to scream'; **व्रण्** 'to wound'; **अश्** and **अष्य** in the sense of 'to be lax or weak'; **रह्** 'to quit'; **पट्** Átm. 'to go'; **गट्** 'to sound'; **धन्**, **स्तन्**, **खन्**, 'to sound'; **कल्** 'to count' (also lengthened in Epic poetry); **अय्** 'to spend'; and others less common.

287. **कृत्**, 'to celebrate,' makes **कीर्तय** *kírtaya* (Pres. **कीर्तयामि**).

288. A few roots with a medial **च्** *ri* retain that vowel unchanged; as, from **स्पृह्** 'to desire,' **स्पृहय**; **मृग्** 'to search,' **मृगय**; **मृष्** 'to bear,' **मृषय** (more commonly **मर्षय**); **गृह्** Átm. 'to take,' **गृहय** (also **ग्राहय**); **कृप्** 'to pity,' **कृषय**; but **मृज्** 'to wipe' takes Vṛiddhi (**मार्जय**). Some of these may be regarded as nominals.

a. The following also do not gunate their medial vowels: **सुख्** 'to make happy,' **पुट्** 'to bind,' **स्फुट्** 'to become manifest,' **कुण्** or **गुण्** 'to consult.'

b. A few roots of more than one syllable (see 75. a) are said to belong to cl. 10, viz. **सभाज्** 'to worship,' **अवधीर्** 'to despise,' **संग्राम्** 'to fight,' **कुमार** or **कुमाल** 'to play,' **गवेष** 'to search,' **विडम्ब** 'to imitate,' **निवास** 'to put on,' **संकेत्** 'to invite,' **आन्दोल**, **हिन्दोल**, **हिजोल**, **प्रेक्षोल**, 'to swing,' **पत्यूल** or **पत्युल्** or **वत्युल्** 'to cut off.' These and a few monosyllabic roots of cl. 10, such as **अंश्** 'to divide,' **अर्षे** 'to ask,' **मिश्र** 'to mix,' **अङ्क** 'to mark,' **मूत्** 'to make water,' **सूत्** 'to thread,' **वीज्** 'to fan,' **छिद्** 'to perforate,' **शब्** 'to sound,' and others less common, can, according to some grammarians, form their stems optionally with *ápaya*; thus, **अंश्** may make in Pres. 1. **अंशापयामि** or **अंशयामि**.

289. It has been shewn that every root may have a Causal form, which follows the rule of conjugation of cl. 10. Indeed, it may be owing to the fact that there are a number of Active Primitive verbs not Causal in their signification, but conjugated like Causals, that a

10th class has arisen distinct from the Causal. In verbs of this class the Causal form will generally be identical with the Primitive.

Again, as some verbs really Causal in their signification are regarded as belonging to cl. 10, there will often be a difficulty in determining whether a verb be a Primitive verb of this class, or a Causal verb. Hence the consideration of cl. 10 must to a great extent be mixed up with that of the Causal form of the root. See the special changes applicable to Causals at 483-488.

a. Observe, that all verbs, whether Primitive or Causal, which belong to cl. 10, have this great peculiarity, viz. that the conjugational *aya* is carried throughout all the tenses of the verb, General as well as Special, except only the Aorist and the Precative, Parasmai-pada. For this reason the formation of the stem of the General tenses of verbs of cl. 10 will not be explained under the head of the General tenses (at 363), but will fall under Causal verbs.

b. Many verbs of cl. 10 are also conjugated in other classes; and many may be regarded as Nominal verbs.

GROUPS II AND III.—FORMATION OF STEM IN ROOTS OF CLASSES

2, 3, 7, AND CLASSES 5, 8, 9.

Preliminary Observations.

290. The formation of the stems of verbs of groups II and III presents more difficulties than that of group I, containing the 1st, 4th, 6th, and 10th classes. In group I the verbal stem, although varying slightly in each class, preserves the form assumed in the singular before all the terminations of every Special tense; but in the last two groups the stem is liable to variation in the various persons and numbers of most of the tenses, such variation being denoted by the letter P and other indicatory letters of the scheme at 246.

a. The object of the P is to shew, that fulness or strength of form is imparted to the root before these weak terminations (see 247. b); thus ξ*i*, cl. 2, 'to go,' is in the Pres. sing. *emi*, *eshi*, *eti*; in du. *ivas*, *ithas*, *itas*; in pl. *imas*, &c.: just as in Gr. *εἶμι*, *εἶ*, *εἶσι*, *ἴτον*, *ἴτον*, *ἴμεν*, &c.: cf. also *φημί* (for *φᾶμι*), *φής*, *φησί*, *φᾶτόν*, *φᾶτόν*, *φᾶμέν*, *φᾶτέ*, *φασί*. So again, *stri*, 'to strew,' is in Pres. sing. *striṇomi*, *striṇoshi*, *striṇoti*; in du. *striṇuvas*, *striṇuthas*, *striṇutas*; in pl. *striṇumas*, &c.: just as in Gr. *στόρνυμι*, *στόρνῦς*, *στόρνῦσι*, *στόρνῦτον*, *στόρνῦτον*,

στούρνυμεν, &c. Similarly, *krí*, 'to buy,' is in Pres. sing. *krínāmi*, *krínāsi*, *krínāti*; in du. &c. *krínōas*, *krínōhas*, *krínōtas*, *krínōmas*, &c., the *á* being heavier than *í*. Cf. *πέρναμι* (*πέρνημι*), *πέρνας*, *πέρνατι*, *πέρνατον*, *πέρνάτον*, &c. The P after the terminations of the first three persons of the Impv., Parasmai and Átmane, indicates that even before these heavy terminations the stem must be full. When a root ending in a consonant is long by nature or position, no additional strength is necessary, and no Guṇa is then possible (see 28); but in place of Guṇa, the stem sometimes remains unmutated before the light terminations, while mutilation takes place before the heavy. The same holds good in roots ending in *á*; thus *dá* and *dhd* suppress their final vowels before strong terminations, and preserve them before weak; see 335, 336. Similarly, *as*, 'to be,' which by 28 cannot be gunated, drops its initial vowel before the strong terminations, retaining it before the weak; see 327, and compare 324.

291. Another source of difficulty is, that in group II (containing the 2nd, 3rd, and 7th classes) the verbal stem generally ends in a consonant. This group of verbal stems, therefore, will resemble the last four classes of nominal stems; and the combination of the final consonant of a stem with the initial *t*, *th*, *dh*, or *s*, of a termination in the Special tenses of these three classes requires a knowledge of the laws of Sandhi already given, as well as of others about to be explained.

292. With regard to the terminations, a reference to the table at 246 will shew that the last two groups take the regular terminations of the scheme, with few substitutions. But in the 3rd pl. Present and Imperative, Átmane-pada, the nasal is rejected in all six classes; and in the 3rd class, owing to the burden occasioned by reduplication, the nasal is also rejected in the 3rd pl. of the Parasmai-pada in these two tenses; this class also takes *us* for *an* in the 3rd pl. Impf.

293. Moreover, roots ending in consonants, of the 2nd and 3rd, and all roots of the 7th, and the root हु *hu* of the 3rd class, take *dhi* (the Greek *θι*) for *hi* in the 2nd sing. Impv.* (see 246); and roots ending in vowels, of the 5th, and all roots of the 8th, and roots ending in consonants of the 9th class, resemble the first group of classes at 257, in rejecting this termination *hi* altogether.

294. Again, roots ending in consonants reject the terminations *s* and *t* of the 2nd and 3rd sing. Impf. by 41. I, changing the final of the root, if a soft consonant, to an unaspirated hard; and in other respects changing a final consonant, as indicated at 41. I–IV. In roots ending in ण, ष, द, प, the 3rd person rejects the

* *Dhi* was originally the only form. Hence in the Vedas धुधि (कल्वुधि); and in the Mahá-bhárata धपाकुधि. *Dhi* then passed into *hi*, as *dhita* passed into *hita*, and *bhúmi* into the Latin *humus*.

termination *t* regularly, and ends therefore in simple त्; the 2nd person optionally rejects either the termination *s*, and ends therefore in *t*, or the final dental of the root, and ends then in *s*, see 308.

295. The following new rules of Sandhi will also apply in forming the Special tenses of the Parasmai-Frequentative (see 514), and in forming the stem of the General tenses of *all* Primitive verbs (except those of cl. 10), and in some of the Participles; for although in most roots ending in consonants the vowel इि (see 391) is inserted before the terminations of these tenses, yet a large class of common roots reject this inserted vowel, leaving the final of the stem to coalesce with the initial consonant of the termination. It will be convenient, therefore, to introduce by anticipation examples from the General tenses and Participles.

EUPHONIC JUNCTION OF CERTAIN VERBAL STEMS WITH
TERMINATIONS AND SUFFIXES.

Combination of final च्, छ्, ज्, झ्, with त्, थ्, ध्, स्.

296. Final च् and ज्, before त्, थ्, ध्, and स्, are changed to क् (cf. 41. IV), the क् blending with स् into क्श् by 70, and becoming ग् before ध्; thus, *vaç + ti = vakti*; *vaç + thas = vakthas*; *vaç + si = vakshi*; *moç + syámi = mokshyámi*; *muç + ta = mukta*; *tyaj + ta = tyakta*; *tyaj + syámi = tyakshyámi*. The same applies to final झ्, but this is not likely to occur.

a. Similarly, final छ् before *s*; as, *praçh + syámi = prakshyámi*.

297. But a final छ् and ज् sometimes become ष् before त्, थ्; and त्, थ्, then become द्, ठ्; thus, *manj + ti = mar̥ṭhi*; *mñ + thas = mñṣṭh*; *mñ + ta = mñṣṭ*; *mñ + tá = mñṣṭá*.

a. Similarly, a final ज् may be changed to ढ् before ध्, which then becomes द् ध्.

b. भञ् 'to fry,' मञ् 'to be immersed,' and व्रञ् 'to cut,' reject their last consonant, and the first two are treated as if ending in ज्, the last as if ending in झ्. See 632, 633, 630.

Combination of final ध्, भ्, with त्, थ्, स्.

298. Final ध् and भ्, before त् and थ्, are changed, the one to द्, the other to ब्, and both *t* and *th* then become ध्; thus, *rundh* with *tas* or *thas* becomes equally रुण्डस् *runddhas*; *labh + táhe = लभाहे labdháhe*; *bodh + táhe = बोद्धाहे*.

A similar rule applies to final ण्, which must be changed to ग्, but this is not likely to occur.

a. When final ध् is preceded by a conjunct न्, as in *rundh*, then the final *dh*, which has become *d* (before *t* and *th* changed to

dh), may optionally be rejected; so that *rundh + tas* = रुन्धस् or रुन्धस्; *rundh + tam* = रुन्धस् or रुन्धस् (Pāṇ. VIII. 4, 65).

b. On the same principle नृयस् is written for नृयस् from नृह् (674).

c. Similarly roots ending in त् *t* and द् *d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes, hence भिन्ने may be written for भिन्ने, भिन्ने for भिन्ने, भिन्ने for भिन्ने.

299. Final ध् *dh* and भ् *bh*, before स् *s*, are changed by 44, the one to त् *t*, the other to प् *p*; thus, रुणध् *runadh* + सि *si* becomes रुणत्सि *runatsi*; sedh + syāmi = setsyāmi; labh + sye = lapsye (cf. 41. II).

a. If the initial of the syllable containing the final aspirate be *g*, *d*, *b*, or *ḍ*, then the aspirate, which has been rejected in the final, is thrown back on the initial; as, बोध् *bodh* + स्ये *sye* = बोह्ये *bhotsye*; दध् *dadh* + स्वा = धात्स्वा: and in the case of दध् the same applies before *t* and *th*, against 298. See 44. c, 336, 664. Cf. θρέψω from τρέφω.

b. The aspiration is also thrown back on the initial, when final *dh* is changed to *d*, before the terminations *dhve* and *dhvam*. See 336, 664.

*Combinations of final श् *ś*, ष् *ṣ*, स् *s*, with त् *t*, थ् *th*, स् *s*, ध् *dh*.*

300. Final श् *ś*, before त् *t* and थ् *th*, becomes ष् *ṣ*; and the त् *t*, थ् *th*, take the cerebral form द् *ḍ*; thus, ईश् + ते = ईष्टे; ऐश् + थás = ऐष्टास्.

301. Similarly, final ष् *ṣ*, before त् *t* and थ् *th*, requires the change of त् *t*, थ् *th*, to द् *ḍ*; thus, द्वेष् + ति = द्वेष्टि; and द्विष् + थas = द्विष्टस्.

302. Final श् *ś* or ष् *ṣ*, before स् *s*, is changed to क् *k* by 41. V, the स् *s* then becoming ष् *ṣ* by 70; thus, वञ् + सि = वञ्छि; द्वेष् + सि = द्वेष्टि; दृश् + syāmi = दृक्षामि.

a. Final क् *k* is also changed to क् *k*; as, चक्ष् + से = चक्षे.

303. Final श् *ś* or ष् *ṣ*, before ध् *dh*, is changed to द् *ḍ*, the ध् *dh* becoming द् *ḍ* by 51; thus, द्विष् + dhi = द्विद्धि. Similarly, द्विष् + dhvam = द्विद्धम्. A final ज् *j* may also follow this rule; see 632, 651.

a. Final क् *k* also becomes द् *ḍ*, *k* being dropped; as, चक्ष् + ध्ने = चक्ष्दे.

304. Final स् *s* is changed to त् *t* before त् *t* in the 3rd sing. Impf. (the termination *t* being rejected), and before ध् *dh*, is either dropped or changed to द् *ḍ*; thus, ऋक् + dhi = either ऋकाधि *ṛkádhi* or ऋकाद्धि *ṛkáddhi*; शास् + dhi = शाधि; हिस् + dhi = हिन्धि or हिन्धि, see 658, 673.

a. Final स् *s* before स् *s* is changed to त् *t*; as, वास् + syāmi = वात्स्यāmi. So optionally in 2nd sing. Impf. of शास्, अśás + s = अśáts = अśát (or अśás).

b. But not in the case of final *s* preceded by *a* or *á* before *si* and *se*.

Combination of final ह h with त t, थ th, स s, ध dh.

305. In roots beginning with द d, like दुह् *duh*, 'to milk,' final ह h is treated as if it were घ gh, and is changed to ग g before त t and थ th, and both t and th then become ध dh; thus, दुह् *duh* + ता *tas* or *thas* becomes equally दुग्धस् *dugdhas*; दह् *dah* + तस्मि = *dagdhásmi*.

But दृह् + ता = दृढ *dr̥idha*.

Note—In root नह् the final ह h is treated as if it were ध dh, and becomes द d, after which t and th both become ध dh. See 624.

a. But if a root begin with any other letter than द d or न n, then its final ह h is dropped, and both the त t and थ th of the termination become द dh. Moreover, to compensate for the rejection of the final ह, a radical vowel (except *ri*), if not gunated, is lengthened, and in the roots सह् *sah* and वह् *vah*, 'to bear,' changed to o; as, मुह् + ता = मूढ; रुह् + ता = रूढ; लेह् + ति = लेढि *leḍhi*; रोह् + तस्मि = रोढास्मि; सह् + ता = सोढा; वह् + ता = वोढा.

Obs.—But नृह् + ता = नृढ, and वृह् + ता = वृढ (Páñ. vi. 3, 111).

b. दुह् 'to injure,' मुह् 'to be foolish,' ब्रिह् 'to love,' मुह् 'to vomit,' optionally follow either 305 or 305. a.

306. Final ह h, before स s, follows the analogy of final श ś and ष sh, and is changed to क k, which blends with स s into क् sh; thus, लेह् *leh* with सि becomes लेषि; रोह् + *syámi* = रोष्यामि. Similarly, in Latin, final ह becomes k before s; as, *veksit* (*vexit*) from *veho*.

a. And if the initial of the syllable ending in ह h be द d, ग g, ब b, or ङ ṅ (the two latter, however, are not likely to occur), then the final ह h is still changed to क k before s; but the initial द d and ग g are aspirated according to the analogy of 44. c; thus, दोह् *doh* + सि = धोषि; दह् *dah* + *syámi* = धष्यामि; अगुह् *aguh* + सम = अघुषम्.

b. In root नह् *nah* final ह h is treated as if it were ध dh, and becomes त t before स s. Compare 183, and see 624.

c. In roots beginning with द d, like दुह् *duh* and दिह् *dih*, final ह h becomes ग g before ध dh; i.e. before the *dhi* of the 2nd sing. Imperative, and before the terminations *dhve* and *dhvam* (see 306. d); thus, दुह् *duh* + *dhi* = दुग्धि *dugdhi*. And in a root beginning with n, like नह् *nah*, final ह becomes द d before these terminations.

But if the root begin with any other letter than द d or न n, then final ह h is dropped, and the ध dh of the termination becomes द dh, the radical vowel (except *ri*) being lengthened; thus, लिह् *lih* + *dhi*

= लीढि; *lih* + *dhvam* = लीढ्वम्. An option, however, is allowed in the case of the roots at 305. *b*.

d. And 306. *a*. applies before *dhve* and *dhvam*, when final ह *h* becomes ग *g* or is dropped, although not before *dhi* of the Imperative; thus, *duh* + *dhve* = धुग्धे *dhugdhve*; and *aguh* + *dhvam* = अघुद्वम् *aghúdhwam*.

e. Obs.—If a root end in ह *h*, this final *h* becomes क *k* in the 2nd and 3rd sing. Impf. of roots beginning with द *d* (the personal terminations *s* and *t* being dropped). In all other roots the final ह *h* becomes ढ *t* (41. III). In both cases the changed ह throws back an aspiration on the first consonant of the root in accordance with 306. *a*.

GROUP II. CONJUGATION II.

307. CLASS 2 (containing about 70 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Gunate the vowel of the root (except when debarred by 28) in the *strong forms*, or before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained. No vowel is interposed between the root and the terminations. (Cf. Gr. verbs like *εἶμι*, *φημί*, &c. See 290. *a*.)

308. Thus, from विद् *vid*, 'to know' (Gr. *εἶδω*, *ἴδον*, Lat. *video*), is formed the stem of the singular Present *ved* (1. *ved* + *mi* = वेदि *vedmi*, &c.), and the stem of the dual and plural *vid* (Du. 1. *vid* + *vas* = विद्वस् *vidvas*, &c.; Pl. 1. *vid* + *mas* = विद्वस् *vidmas*, &c.) So also the stem of the Impf. *aved* and *avid* (1. *aved* + *am* = *avedam*, 2. *aved* + *s* = *avet* or *aves* by 41. I. and 294); the stem of the Pot. *vid* (1. *vid* + *yám* = विद्याम् *vidyám*, &c.); and the stem of the Impv. *ved* and *vid* (1. *ved* + *áni* = *vedáni*, 2. *vid* + *dhi* = *viddhi* 293, *ved* + *tu* = *vettu*; Du. 1. *ved* + *áva* = *vedáva*, &c. *) See the table at 583.

a. A contracted form of the Perfect of *vid* (365) is sometimes used for the Present; thus, Sing. *veda*, *vettha*, *veda*; Du. *vidva*, *vidathus*, *vidatus*; Pl. *vidma*, *vida*, *vidus*; see 168. *e*. Cf. Gr. *εἶδα* (for *Feiða*) fr. rt. *Fið* (*εἶδω*), also used with a Present signification; and Lat. *vidi*, *vidisti*, &c. Cf. also the Present *vidmas* with *ἴδμεν* (*ισμεν*), *vittha* with *ἴσ τε*, and *viddhi* with *ἴσθι*. Cf. also old English 'to wit.'

309. Similarly, from द्विष्, 'to hate,' come the stems *dvesh* and *dvish* (Pres. 1. द्वेषि; Du. 1. द्विष्यस्, &c.; see 657).

* The Impv. of *vid* is optionally formed with the syllable *ám* and the auxiliary verb *kri* (cf. 385); thus, Sing. 3. विदाकरोतु or विदाकूरोतु (Páp. III. 1, 41). And this root may optionally insert *r* in the 3rd pl. Átm. of the Pres., Impf., and Impv.; thus, विदन्ते or विद्रन्ते, अविदन्ते or अविद्रन्ते, विदताम् or विद्रताम्.

310. So also, from इ *i*, 'to go,' come the stems *e* and *i* (Pres. 1. एमि *emi* (= $\epsilon\tilde{i}\mu i$), 2. एषि by 70, 3. एति; Pl. 1. इमस्, $\tilde{i}\mu\epsilon\nu$, see 645).

a. जागृ 'to awake' makes, in the same way, *jágar* and *jágrī* (Pres. 1. जागर्मि, &c.; Du. 1. जागृवस्; Pl. 3. जाग्रति; Impf. 2, 3. अजागर् or अजागः; Du. 3. अजागृताम्; Pl. 3. अजागरुस्; Pot. 1. जागृयाम्; Impv. 3. जागर्तु; Pl. 3. जाग्रतु).

Obs.—Roots of cl. 2, having more than one syllable (such as जागृ above, दरिद्रा 'to be poor,' चकास् 'to shine,' all formed by reduplication), as well as शास् 'to rule' (perhaps contracted from a reduplicated शशास्), and जश् 'to eat' (perhaps for जयस्), resemble the reduplicated verbs of cl. 3 in rejecting the nasal from the 3rd pl. Pres. and Impv. Parasmai, and taking *us* for *an* in 3rd pl. Impf. Moreover, a few roots like विद् and द्विष् above, as well as some in *á*, like या 'to go' and पा 'to protect,' optionally take *us* for *an* in Impf., before which a final *á* is dropped.

311. The preposition अधि *adhi*, 'over,' prefixed to the root इ *i*, 'to go,' gives the sense of 'to read' (Ātmane-pada only): इ then becomes *iy* (compare 123) and blends with *adhi* into अधीय् *adhiy* before the vowel-terminations of the Pres., Impf., and Pot. Before the consonantal terminations it becomes अधी *adhi*. (Hence Pres. 1. अधीये, 2. अधीये, 3. अधीते; Du. 1. अधीवहे, &c.; Pl. 3. अधीयते; Impf. 1. *adhi* + *a* + *iy* + *i* = अध्यैयि by 251. a, 2. अध्यैयास्, 3. अध्यैत; Du. 1. अध्यैवहि, 2. अध्यैयायाम्, &c.; Pot. 1. अधीयीय, अधीयीयास्, &c.; Impv. 1. *adhi* + *e* + *ai* = अध्यै by 36. a, 2. अधीष्व, &c.)

a. The preposition आ *á* is prefixed to the root इ *i*, according to the usual rules of Sandhi, and gives the sense of 'to come;' thus, Pres. ऐमि, एषि, एति; एवस्, &c.; Impf. आयम्, ऐस्, &c.; Pot. एयाम्, एयास्, &c.; Impv. आयानि, एहि, ऐतु, &c. Again, the prep. अप *apa* prefixed gives the sense of 'to go away;' thus, Pres. अपैमि, &c.; and the prep. अक् gives the sense of 'to know;' as, Pres. अवैमि.

312. So also other roots in ई *i* and उ *u* or ऊ *ū* change these vowels to *iy* and *uv* (cf. 123, 125. a) before the vowel-terminations; as, fr. वी *vī*, 'to go,' come वे, वी, and विय (Pres. 1. वेमि, &c.; Du. 1. वीवस्; Pl. 3. वियन्ति)*. Similarly, सु, 'to bring forth' (Ātm. only), makes in Pres. Sing. Du. Pl. 3. सूते, सुवाते, सुवते; and in Impv. Sing. Du. Pl. 1. सुवै, सुवावहे, सुवामहे, Guṇa being suppressed.

313. स्तु *stu* and नु *nu*, 'to praise;' यु *yu*, 'to join,' 'to mix;' and रु *ru*, 'to sound,' follow 312, but take Vṛiddhi instead of Guṇa before the consonantal P terminations†. Hence the stems स्तौ *stau*, स्तु *stu*, and स्तुव् *stuv*; see 648. Before the vowel P terminations both Vṛiddhi and Guṇa are generally (but not always) suppressed, and *uv* substituted, as in सू at 312. Note, that these roots may optionally insert an ई *i* before the consonantal P terminations; and before this vowel Guṇa, not Vṛiddhi, is required. According to some authorities, however, *i* is inserted before *all* the consonantal terminations; and, according to others, before *all* the consonants, except *y*, *v*, or *m*, not followed by an indicative P.

314. ब्रू, 'to speak,' can never take Vṛiddhi, like the roots at 313; but inserts

* According to some the 3rd pl. Impf. of वी is अव्यन् as well as अवियन्.

† That is, the terminations marked with P, which begin with consonants.

an ई *i* after Guṇa in the places where those roots optionally insert it, viz. before the consonantal P terminations. Hence the stems *braví, brú, bruv*. See 649.

a. Before the vowel P terminations Guṇa is not suppressed, excepting in the 1st sing. Impf., which may be either *अब्रवम्* or *अब्रुवम्*.

315. *शी*, 'to lie down' (Átm. only), gunates the radical vowel before *all* the terminations, and inserts *r* in the 3rd pl. Pres., Impf., and Impv., after the analogy of the 3rd pl. Pot. See 646.

316. *ऊर्णु*, 'to cover,' takes either Vṛiddhi or Guṇa of the final *u* before the consonantal P terminations, except before the 2nd and 3rd sing. of the Impf., where Guṇa only is admissible. Before the vowel-terminations it follows 312, but Guṇa is retained before the vowel P terminations, excepting in the 1st sing. Impf. Hence the stems *úrṇau, úrṇo, úrṇu*, and *úrṇuv* (Pres. Par. 1. *ऊर्णोमि* or *ऊर्णामि*; Du. 1. *ऊर्णुवस्*; Pl. 3. *ऊर्णुवति*, see 310. Obs.; Impf. 1. *अऊर्णुवम्* or *अऊर्णुवम्* by 251, a, 2. *अऊर्णोस्*, &c.; Pot. 1. *ऊर्णुयास्*; Impv. S. 1. *ऊर्णुवानि*, 3. *ऊर्णुतु* or *ऊर्णोतु*. Pres. Átm. 3. *ऊर्णुते, ऊर्णुवाते, ऊर्णुवते*).

317. *या* 'to go,' *पा* 'to protect,' *अद्* 'to eat' (*edo*), *सास्* 'to sit,' Átm., and other roots having *a* or *á* for their vowels, cannot be changed, but are themselves the inflective stems (Pres. 1. *या yá+mi=yámi*, see 644; *अद् ad+mi=admi*, 2. *ad+si=atsi*, 3. *ad+ti=atti*; Du. 3. *ad+tas=attas*, &c., see 652). With *atti* compare Lat. *edit*.

a. *सास्* 'to sit' is similar; thus *ás+e=áse, ás+se=ásse, ás+te=áste*. The final of *ás* is dropped before *dh*, hence Pl. 2. *आध्वे ádhve*, &c.

b. *अद्* 'to eat,' before the terminations of the 2nd and 3rd sing. Imperfect, inserts the vowel *अ* by special rule, see 652; and some other roots of this class require peculiar changes, as follows:—

318. *दरिद्रा daridrā*, 'to be poor,' follows 310. Obs., making its stem *daridrī* before the consonantal terminations not marked with P, and *daridr* before *ati, us, atu* (Pres. S. Du. Pl. 3. *दरिद्राति, दरिद्रितस्, दरिद्रति*; Impf. 1. *अदरिद्रास्*; Pl. 3. *अदरिद्रुस्*; Pot. 3. *दरिद्रियात्*; Impv. 1. *दरिद्राणि*; Du. 1. *दरिद्राव*; Pl. 3. *दरिद्रुतु*).

319. *दीधी didhí*, 'to shine' (Átm.), and *वेवो* 'to go' (Átm.), change their final to *y*, and not to *iy*, before the vowel-terminations (compare 312); but in the Potential the final *i* coalesces with the *i* of the terminations (Pres. Sing. 1. *दीध्ये*; *वेव्ये*; Pl. 3. *दीध्यते*; *वेव्यते*; Pot. 1. *दीधीय*, &c.)

320. *वष् वाś*, 'to speak,' changes its final palatal to a guttural before all the hard consonantal terminations, in conformity with 176; but not before the soft (except *dh*). It is defective in the 3rd pl. Present and Imperative, where its place must be supplied by *व्रू* at 314, 649. Hence the stems *vaś* and *vak*. See 650.

321. *मृज् mṛij*, 'to cleanse,' is vṛiddhi in strong forms, and optionally before the vowel-terminations having no P. Hence the stems *mārij* and *mṛij*. See 651.

322. *रुद् rud*, 'to weep,' besides the usual Guṇa change before the P terminations, inserts the vowel *इ i* before all the consonantal terminations except *y*, and optionally *a* or *i* in the 2nd and 3rd sing. Impf. Hence *rodi, rudi, rud*. See 653.

a. *स्वप्* 'to sleep,' *अप्* and *अन्* 'to breathe,' and *जङ्* 'to eat,' are similar, but

without Guṇa. The last conforms to 310. Obs. In the Epic poems, forms like **स्वपामि** are found as well as **स्वपिमि**, while in the Veda other roots (besides the above five) insert *i* (as **शोचिमि**, **वमिति**, **ज्वलिति**, **क्षरिति**, &c.) See Pāṇ. vii. 2, 76. 34.

323. **हन्** *han*, 'to kill,' makes its stem **ह** *ha* before *t* or *th* (by 57. a); **म्** *ghn* before *anti*, *an*, *antu*; and **ज** *ja* before **हि**. The last change is to avoid the proximity of two aspirates. See 654, and compare 252. b. Obs.

324. **यश्** *vaś*, 'to desire,' 'to choose,' suppresses the *a*, and changes *v* to *u* before the terminations which have no P (see 290. a); and **उश्** *uś* becomes **उष्** *uśh* before *t* and *th* by 300. See 656.

325. **ईड्** *īḍ*, 'to praise' (Ātm.), not gunated by 28, inserts the vowel **इ** *i* between the root and the terminations of the 2nd person **से**, **स्व**, **ध्वे**, and **ध्वम्**: Pres. 1. **ईडे**, 2. **ईडिमे**, 3. **ईडे** (see 48. b. Obs.); Du. 1. **ईड्वहे**; Pl. 2. **ईडिध्वे**; Impf. 3. **रेट्ट**, &c.; Pot. 1. **ईडोय**, &c.; Impv. 1. **ईडे**, 2. **ईडिध्व**, 3. **ईट्टाम्**; Pl. 2. **ईडिध्वम्**.

a. Similarly, **ईश्** *īś*, 'to rule' (Ātm. only): Pres. 1. **ईशे**, 2. **ईशिमे**, 3. **ईष्टे** by 300; Impf. 3. **रेष्ट**, &c.; Impv. 3. **ईष्टाम्**, &c.

326. **चक्ष्** *śaksh*, 'to speak' (Ātm.), drops the penultimate *k* before all consonantal terminations, except those beginning with *m* or *v* (Pres. 1. **चक्षे**, 2. **चप् + से = चक्षे**, 3. **चष्टे**, &c., see 302. a, 303. a; Impf. 3. **सचष्ट**; Pot. 3. **चक्षीत**). Kātyāyana considers **क्श** the original root, whence is formed **ख्या**; the latter being substituted for **चक्ष्** in the General tenses.

327. **अस्** *as*, 'to be' (Parasmai only), a very useful auxiliary verb, follows 290. a, and rejects its initial *a*, except before the P terminations. The 2nd pers. sing. Pres. is **असि** for **अस्सि**. The Impf. has the character of an Aor., and retains the initial *a* throughout, and inserts **ई** *i* before the *s* and *t* of the 2nd and 3rd sing.; see 584. The 2nd sing. Impv. substitutes *e* for *as*, and takes the termination *dhi*. This root is found in the Ātmane-pada, with the prepositions *vi* and *ati*, when the Present is Sing. **व्यतिहे**, **-से**, **-स्ते**; Du. **-स्वहे**, **-पाथे**, **-घाते**, **-स्महे**, **-ध्वे**, **-घते**; Pot. **व्यतिषीय**, &c. (Pāṇ. viii. 3, 87). See 584.

328. **शास्** *śās*, 'to rule,' in Parasmai (but not in Ātmane), changes its vowel to **इ** *i* before the consonantal terminations having no P, except that of the 2nd sing. Impv. Before that and all vowel-terminations, as well as in the strong forms, the vowel of the root remains unchanged; and, after *i*, **स्** becomes **ष्** by 70. Hence the stems **शास्** and **शिप्**. See 658.

329. **चकास्**, 'to shine,' is Pres. 1. **चकास्मि**, 2. **चकास्सि**, 3. **चकास्ति**; Du. 1. **चकास्वस्**; Pl. 3. **चकासन्ति** (310. Obs.); Impf. 1. **सचकासम्**, 2. **सचकास्** or **सचकात्** (294), 3. **सचकात्**; Du. 1. **सचकास्व**; Pl. 3. **सचकासुस्**; Pot. 1. **चकास्याम्**; Impv. 1. **चकासानि**, 2. **चकाधि** or **चकाद्धि** (304), 3. **चकास्तु**; Du. 1. **चकासाव**, 2. **चकास्तम्**; Pl. 3. **चकास्तु**.

330. **दुह्** *duh*, 'to milk,' and **लिह्** *lih*, 'to lick,' form their stems as explained at 305, 306. They are conjugated at 660, 661.

331. CLASS 3 (containing about 20 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the root, and gunate the vowel of the *radical syllable* before the P terminations only, as in cl. 2.

Obs.—This class resembles the 2nd in interposing no vowel between the root and terminations. It is the only class that necessarily rejects the nasal in 3rd pl. Pres. and Impv. Parasmai (see 292), and takes *us* for *an* in 3rd pl. Impf. Parasmai, before which *us* Guṇa is generally required. See 292–294.

332. Thus, from भृ *bhri*, ‘to bear’ (*φέρω, fero*), is formed the stem of the 1st present singular बिभर् *bibhar* (1. *bibhar* + *mi* = बिभर्मि), and the stem of the dual and plural बिभृ *bibhri* (Du. 1. *bibhri* + *vas* = बिभृवस्; Pl. 1. *bibhri* + *mas* = बिभृमस्; Pl. 3. *bibhri* + *ati* = बिभ्रति by 34 and 292). See the table at 583.

a. Note, that *bibharti* bears the same relation to *bibhṛimas* that *fert* does to *ferimus*, and *vult* to *volumus*.

333. Similarly, from भो *bhī*, ‘to fear,’ come the two stems बिभे and बिभी; from हु *hu*, ‘to sacrifice,’ the two stems जुहो and जुहु. The former of these roots may optionally shorten the radical vowel before a consonant, when not gunated. See 666. The latter may optionally reject its final before *vas* and *mas*, and is the only root ending in a vowel which takes *dhi* for *hi* in the 2nd sing. Impv. See 662.

a. ही, ‘to be ashamed,’ is like भी, but changes its final ई to इय *iy* before the vowel-terminations, in conformity with 123. See 666. a.

334. गृ *ṛi*, ‘to go,’ is the only verb in this class that begins with a vowel. It substitutes *iy* for *ṛi* in the reduplication, and makes its stems इयर् *iyar* and इयृ *iyrī* (Pres. Sing. Du. Pl. 3. इयर्ति, इयृतस्, इयृति; Impf. 1. ऐयरम्, 2. ऐयर्, 3. ऐयर्; Du. 3. ऐयृताम्; Pot. 3. इयृयात्; Impv. 1. इयराणि).

335. दा *dá*, ‘to give’ (*δίδωμι, do*), drops its final *á* before all excepting the P terminations. Hence the stems ददद् and दद. It becomes दे *de* before the *hi* of the Impv. See 663.

336. धा *dhá*, ‘to place’ (*τίθημι*), is similar. Hence the stems दधद् and दध; but *dadh* becomes धत् before *t*, *th*; and *s*; and *dhad* before *dhve* and *dhvam* by 299. a. *b*; and *dhe* before the *hi* of the Impv. See 664.

337. हा *há*, ‘to abandon,’ changes its final *á* to ई *ī* before the consonantal terminations not marked with P, and drops the final altogether before the vowel-terminations, and before *y* of the Potential. Hence the stems जहद्, जहत्, *jah*. Before *hi* of the Impv. the stem is optionally *jahá*, *jahí*, or *jahi*. According to some authorities, जहो may be shortened into जहि in Pres., Impf., and Impv. See 665.

338. मा *má*, ‘to measure’ (*ἄτμ.*), and हा *há*, ‘to go’ (*ἄτμ.*), make their stems मिमी *mimí* and जिही *jihí* before the consonantal terminations not marked with P. Before the vowel-terminations their stems are *min* and *jih* (Sing. Du. Pl. 3. जिहीते, जिहाते, जिहते; Impf. 3. अजिहीत; Impv. 3. जिहीताम्). See मा at 664. a.

339. जन् *jan*, ‘to produce’ (Parasmai-pada), rejects the final nasal (see 57. a),

and lengthens the radical *a* before *t* and *th* and *hi*, and optionally before *y*. Before consonantal terminations beginning with *m* or *v* the radical *jan* remains, but before vowel-terminations not marked with P the medial *a* is dropped, and the nasal combining with *j* becomes palatal (compare the declension of *rājan* at 148). Hence the three stems *ujan*, *ujád*, and *ujūi*. See 666. *b*.

340. भस् *bhas*, 'to eat,' 'to shine,' like *jan*, rejects the radical *a* before the vowel-terminations not marked with P; and *bh* coalescing with *s* becomes *p* by 44 (Pres. S. Du. Pl. 3. वभस्ति, वभस्तस्, वप्सति). The same contraction takes place before terminations beginning with त्, त्य, but the final *s* is then dropped, and the usual rules of Sandhi applied; thus, वभ् + ताम् = वभ्याम् by 298.

341. निज् 'to purify,' विज् 'to shake,' विष् 'to separate' (identified with *vij*), and विष् 'to pervade,' 'to penetrate,' gunate the reduplicated syllable before all the terminations, and forbid the usual Guṇa of the radical syllable before terminations beginning with vowels, as in the 1st sing. Impf. and the 1st sing. du. pl. Impv. (Pres. 1. नेनेज्मि, 2. नेनेषि, 3. नेनेक्रि; Du. 1. नेनिज्मस्, &c.; Pl. 1. नेनिज्मस्, 3. नेनिजति; Impf. 1. सनेनिजम्, 2. सनेनेक्, &c.; Pl. 3. सनेनिजुस्, &c.; Impv. 1. नेनिजाति; Du. 1. नेनिजाव; Pl. 1. नेनिजाम).

342. CLASS 7 (containing about 24 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Insert न *na* (changeable to ण *ṇa* after *ṛi* &c. by 58) between the vowel and final consonant* of the root before the P terminations, and न् *n* (changeable to इ, ऋ, ए, अ, or Anusvāra†, according to the consonant immediately succeeding) before all the other terminations.

Obs.—This class resembles the 2nd and 3rd in interposing no vowel between the final consonant of the root and the terminations.

a. The insertion of nasals is common in other roots besides those of the 7th class (cf. 270. *d*, 281, 487. *b*), and cf. certain Greek and Latin roots; as, *μαθ*, *μανθάνω*; *λαβ*, *λαμβάνω*; *θιγ*, *θιγγάνω*; *scid*, *scindo*; *fid*, *findo*; *tag*, *tango*; *liq*, *linguo*, &c. See 260.

343. Thus, from भिद् *bhid*, 'to divide,' 'to break,' is formed the stem of the Present tense singular भिनद् *bhinad*, and the stem of the dual and plural भिन्द *bhind*, changeable to *bhinat* and *bhint* by 46 (1. *bhinad* + *mi* = भिनमि, 3. *bhinad* + *ti* = भिनमि; Du. 1. *bhind* + *vas* = भिन्दस्, 3. *bhind* + *tas* = भिन्दस् or भिनस् (298. *c*); Pl. 3. *bhind* + *anti* = भिन्मि). See the table at 583.

344. Similarly, from रुध् *rudh*, 'to hinder,' the two stems रुणध् *ruṇadh* and रुन्ध् *rundh*, changeable to *ruṇat*, *ruṇad*, and *rund* (1.

* All the roots in this class end in consonants.

† The change to Anusvāra will take place before sibilants and ह. See 6. *a*.

runadh + mi = रुणमि, 2. *runadh + si = रुणसि*, 3. *runadh + ti = रुणति*; Du. 3. *rundh + tas = रुण्डस्*); see 671. So also, from *पिष्*, 'to grind,' the two stems *पिनप्* and *पिंप्* (Pres. 3. *पिनप् + ति = पिनष्टि*; Impv. 2. *पिंप् + धि = पिण्डि* or *पिण्डि*).

345. Observe—Roots ending in *त् t* and *द् d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes; see 298. *a. b. c.*

346. *भुज्* 'to eat,' *युज्* 'to join,' *विज्* 'to distinguish,' conform to 296. Hence, from *bhuj* come *bhunaj* and *bhuñj*, changeable to *bhunak* and *bhunk*; see 668. *a.*

347. *भञ्ज्* 'to break,' *अञ्ज्* 'to anoint,' *उन्द्* 'to moisten,' *इन्ध्* 'to kindle,' *हिंस्* 'to injure,' *तञ्ज्* or *तञ्ज्* 'to contract,' fall under this class; but the nasal belonging to the root takes the place of the conjugational nasal, and becomes *न na* in the strong forms. Hence, from *bhñj* come the two stems *bhanaj* and *bhañj*, changeable to *bhanak* and *bhank*; from *und* come *unad* and *und* (Pres. 3. *unatti*, *untas*, *undanti*; Impf. 1. *unadam*, 2. *unās*, 3. *unāt*; Du. 3. *untām*, &c.) See 669, 668, 673. Similarly, from *इन्ध्*, Pres. 1. *indhe*, 2. *intse*, 3. *inddhe*; Pl. 3. *indhate*; Impf. 2. *ainddhās*, 3. *ainddha*; Impv. 1. *inadhāi*, &c.

348. *तृह्*, 'to strike,' 'to kill,' inserts *हे* instead of *ण* before all the consonantal P terminations (Pāṇ. VII. 3. 92), but not before those beginning with vowels. See 674.

GROUP III. CONJUGATION III.

349. CLASS 5 (containing about 30 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add *नु nu* (changeable to *यु* by 58) to the root, which must be gunated into *नो no* (changeable to *णो*) before the P terminations (290. *a*)*. Roots ending in consonants add *nuv*, instead of *nu*, to the root before the vowel-terminations. Roots ending in *vowels* may drop the *u* of *nu* before initial *v* and *m* (not marked with P), and always reject the termination *hi* of the Imperative. See 293.

350. Thus, from *चि ci*, 'to gather,' are formed the stems *ćino* and *ćinu* (Pres. 1. *ćino + mi = चिनोमि*, *ćino + si = चिनोपि* by 70; Du. 1. *ćinu + vas = चिनुवस्* or *चिन्वस्*; Pl. 1. *ćinu + mas = चिनुमस्* or *चिन्मस्*, 3. *ćinu + anti = चिन्वन्ति* by 34; Impv. 1. *ćino + āni = चिनवानि* by 36. *a.*, 2. *चिनु* *ćinu* by 291). See the table at 583.

351. Similarly, fr. *दु du*, 'to burn,' come *duno*, *dunu*, and *dunuv*; fr. *आप् āp*, 'to obtain,' come *āpno*, *āpnu*, and *āpnuv*, see 681; fr. *तृप्* 'to satisfy,' *tripno*, *tripnu*, and *tripnuv*, see 618.

* The change of *nu* to *no* before the P terminations is represented in Gr. by the lengthening of *v* before certain terminations, as in *ζεύγω-νῦ-μι*, *δείκ-νῦ-μι*, but *ζεύγω-νῦ-μεν*, *δείκ-νῦ-μεν*. See 260.

352. शृ *śru*, 'to hear' (sometimes placed under the 1st class), substitutes शृ *śri* for the root, and makes its stems *śriṇo* and *śriṇu*. See 676.

a. दम् 'to deceive,' स्तम् and स्तम् 'to support,' कुम् 'to stop,' and क्षुम् 'to astonish,' reject their nasals in favour of the conjugational *nu*; thus, *dabhnu*, *skabhnu*, &c.

353. CLASS 8 (containing 10 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add उ *u* to the root, which must be gunated into ओ *o* before the P terminations (see 290. a).

Note—Only ten roots are generally given in this class, and nine of these end in न् *n* or ण् *ṇ*; hence the addition of *u* and *o* will have the same apparent effect as the addition of *nu* and *no* in cl. 5.

354. Thus, from तन् *tan*, 'to stretch,' are formed the stems *tano* and *tanu* (Pres. 1. *tano* + *mi* = तनोमि, 2. *tano* + *si* = तनोषि by 70; Du. 1. *tanu* + *vas* = तनुवस् or तन्वस्; Pl. 1. *tanu* + *mas* = तनुमस् or तन्मस्; Impv. 1. *tano* + *āni* = तनवानि by 36. a, 2. तनु *tanu*, see 293). Cf. Gr. *tánuµi*, *tánuµen*.

a. The root सन् *san*, 'to give,' optionally rejects its *n*, and lengthens the radical *a* before the *y* of the Potential; thus, सन्याम् *sanyām* or सायाम् *sáyām*, &c.

b. When the vowel of a root is capable of Guna, it may optionally take it; thus the stem of कृण् 'to go' may be either कृणु or कृणु (1. कृणोमि or कृणोमि).

355. One root in this class, कृ *kṛi*, 'to do,' 'to make,' is by far the most common and useful in the language. This root gunates the radical vowel *ri*, as well as the conjugational *u*, before the P terminations. Before the other terminations it changes the radical *ri* to *ur*. The rejection of the conjugational *u* before initial *m* (not marked with P) and *v*, which is allowable in the 5th class, is in this verb compulsory, and is, moreover, required before initial *y*. Hence the three stems *karo*, *kuru*, and *kur*. See 682.

356. CLASS 9 (containing about 52 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is added (see 290. a).

Obs.—ना, नी, and न् are changeable to णा, णी, and ण्, by 58.

357. Thus, from यु *yu*, 'to join,' are formed the three stems *yundá*, *yuní*, and *yun* (Pres. 1. *yundá* + *mi* = युनामि; Du. 1. *yuní* + *vas* = युनीवस्; Pl. 1. *yuní* + *mas* = युनीमस्, 3. *yun* + *anti* = युनन्ति. Pres. Átm. 1. *yun* + *e* = युने; Impv. 1. *yundá* + *āni* = युनानि, 2. *yuní* + *hi* = युनीहि, &c.)

a. Obs.—Roots ending in consonants substitute *ána* for their

conjugational sign in 2nd sing. Impv., and reject the termination *hi*; e. g. *अशान* 'eat thou,' from *अश्* 'to eat'; *पुषाण* 'nourish thou,' from *पुष*; *क्षुभाण* 'shake thou,' from *क्षुभ*, &c. See 696, 698, 694.

358. *यी* 'to go,' *ग्री* 'to go,' *वली* 'to go,' 'to choose,' *त्री* 'to choose,' *ली* 'to adhere,' *भी* 'to fear,' 'to bear,' *क्षी* 'to destroy,' *धू* 'to shake,' *पू* 'to purify' (583), *लू* 'to cut' (691), *हू* 'to go,' *कू* 'to hurt,' *गू* 'to sound,' *जू* 'to grow old,' *दू* 'to split,' *तू* 'to lead,' *पू* 'to fill,' *भू* 'to bear,' 'to blame,' *मू* 'to kill,' *वू* or *वृ* 'to choose,' *शू* 'to injure,' *लू* 'to spread,' *खू* or *खृ* or *सू* or *सृ* 'to hurt,' shorten the radical vowel in forming their stems; thus, from *पू* 'to purify' come the stems *puná*, *puní*, and *pun*; see the table at 583.

a. *क्री* 'to buy,' *प्री* 'to love,' *शी* 'to cook,' *कू* or *कृ* 'to sound,' *दू* 'to hurt,' do not shorten their vowels. See 689, 690.

359. *ग्रह्*, 'to take,' becomes *गृह्*, and makes its stems *गृह्णा*, *गृह्णी*, and *गृह्न्*. See 699.

a. *ज्या*, 'to grow old,' becomes *जि*, and makes its stems *jiná*, *jiní*, and *jin*.

360. *बन्ध्*, *ग्रन्ध्*, *मन्ध्*, *अन्ध्*, *कुन्ध्*, and *सन्ध्* reject the radical nasal in favour of the conjugational; thus, from *bandh* are formed the three stems *badhná*, *badhní*, and *badhn*. See 692, 693, 695.

361. *ज्ञा* 'to know,' in the same way, rejects its nasal in favour of the conjugational, and makes its stems *jáná*, *jání*, and *ján*. See 688.

362. *खव्*, 'to appear as a spectre,' is said to make its stems *khauná*, *khauní*, and *khaun*.

PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE SIX GENERAL TENSES.

363. The general rules for the formation of the stem in the Perfect, 1st and 2nd Futures, Aorist, Precative, and Conditional, apply to all verbs of the first nine classes indiscriminately; see 250. a. The 10th class alone carries its conjugational characteristic into most of the General tenses; for this reason the consideration of its last tenses falls most conveniently under Causal verbs. See 289. a.

Reduplicated Perfect (Second Preterite).

Terminations repeated from 246.

PARASMAI.			ÁTMANE.		
a (au)	*iva	*ima	e	*ivahe	*imahe
itha or thá	athus	a	*ishe	átthe	*idhve or *idhve
a (au)	atus	us	e	áte	ire

† *कू*, however, may optionally shorten it.

364. Rule for forming the stem in verbs of the first nine classes.

In the first place, with regard to reduplication, if a root *begin with a consonant*, double the initial consonant, with its vowel, according to the rules given at 252 (but *a* is reduplicated for a radical *a*, *á*, *ṛi*, *ṛí*, *ḷi*, and even for radical *e*, *ai*, *o*, if final; *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*); e. g.

From पच् *pać*, 'to cook,' *papać*; fr. याच् *yác*, 'to ask,' *yayác*; fr. कृ *kṛi*, 'to do,' *ćakṛi*; fr. नृत् *nṛit*, 'to dance,' *nanṛit*; fr. तृत् *tṛt*, 'to cross,' *tatṛi*; fr. कृप् *kṛip*, 'to be able,' *ćakṛip*; fr. मे *me*, 'to change,' *mame*; fr. गै *gai*, 'to sing,' *jagai*; fr. सो *so*, 'to finish,' *saso*; fr. सिध् *sidh*, 'to accomplish,' *sishidh* (70); fr. जीव् *jív*, 'to live,' *jijív*; fr. सेव् *sev*, 'to serve,' *sishev*; fr. द्रु *dru*, 'to run,' *dudru*; fr. पू *pú*, 'to purify,' *pupú*; fr. बुध् *budh*, 'to know,' *bubudh*; fr. लोक् *lok*, 'to see,' *lulok*; fr. स्मि *smi*, 'to smile,' *sishmi*; fr. स्था *sthá*, 'to stand,' *tasthá*.

a. And if it *begin with a vowel*, double the initial vowel; e. g. fr. अस् *as*, 'to be,' comes *a as* = चास् *ás* by 31; fr. आप् *áp*, 'to obtain,' *a áp* = *áp*; fr. इष् *ish*, 'to wish,' *i ish* = *ísh* (see 31).

b. In the second place, with regard to changes of the radical vowel, if the root *end in a consonant*, gunate* the vowel of the radical syllable, if capable of Guṇa (see 28), in 1st, 2nd, and 3rd sing. Par.; but leave the vowel unchanged before all other terminations, both Par. and Átm.

c. If the root *end in a simple consonant*, preceded by short *a*, this *a* is lengthened optionally in 1st and necessarily in 3rd sing.; and before the other terminations it is either left unchanged, or is liable to become *e* (see 375. *a*).

d. If the root *end in a vowel*, vridhhi the vowel of the radical syllable in 1st and 3rd sing. Par.†, and gunate it in 2nd sing. (optionally in 1st sing.) Before all other terminations, Parasmai and Átmane, the root must revert to its original form, but the terminations must be affixed according to euphonic rules‡.

365. Thus, fr. बुध् *budh*, cl. 1, comes the stem of the sing. Parasmai बुबोध् *bubodh*,

* The gunation of the vowel is indicated by the P of णप्, णप्, णप्, in the singular terminations. See scheme at 245.

† Vridhhi is indicated by the ण् of णप् णा¹. See scheme at 245.

‡ Greek affords many examples of verbs which suffer a kind of Guṇa or Vridhhi change in the Perfect; but this change is not confined to the singular, as in Sanskrit. Compare λέλοιπα (fr. λείπω, ἔλιπον), πέποιθα (fr. πείθω, ἔπειθον), τέτροφα (fr. τρέφω, τέθεικα (fr. τίθημι), &c.

and the stem of the rest of the tense बुबुध् *bubudh* (1. *bubodh* + *a* = *bubodha*, 2. *bubodh* + *itha* = *bubodhitha*, 3. *bubodh* + *a* = *bubodha*; Du. 1. *bubudh* + *iva* = *bubudhiva*, 2. *bubudh* + *athus* = *bubudhathus*, &c. Ātm. 1. *bubudh* + *e* = *bubudhe*, &c.)*

Similarly, fr. विद् *vid*, cl. 2, 'to know,' come the two stems विवेद् *vived* and विविद् *vivid* (1. 3. *viveda*; Du. 1. *vividiva*; Pl. 1. *vividima*, &c.*)

From पक्, 'to cook,' the two stems पपाच् *papác* and पपच् *papác* (1. *papáca* or *papaća*, 3. *papáca*, &c.)

366. Again, fr. कृ *krī*, 'to do' (see 684), comes the stem of the 1st and 3rd sing. Par. चकार् *čakār* (252. b), the stem of the 2nd sing. चकृ *čakar* (which is optionally the stem of the 1st sing. 'also'), and the stem of the rest of the tense चकृ *čakri* (1. *čakār* + *a* = *čakāra* (or *čakara*), 2. *čakar* + *tha* = *čakartha*, 3. *čakār* + *a* = *čakāra*; Du. 1. *čakri* + *va* = *čakriva* (369), 2. *čakri* + *athus* = *čakrathus* by 34. Ātm. 1. *čakri* + *e* = *čakre*; Pl. 2. *čakri* + *ghve* = *čakṛde*. See 684).

a. Observe—The roots enumerated at 390. a. reject Guṇa in the 2nd sing.; thus, विञ् makes 1. 3. विवेञ्, but 2. निविञिञ्. So कु or कृ 'to cry' makes 1. चुकाव or चुकव, 2. चुकुविच.

367. We have seen at 364. a. that if a root, ending in a single consonant, begin with a vowel, this vowel is repeated, and the two similar vowels blend into one long one by 31. But when an initial *i* or *u* is gunated in the sing. Par., then the reduplicated *i* becomes *iy* before *e*, and the reduplicated *u* becomes *uv* before *o*; thus, fr. इष् *ish*, 'to wish,' come the two stems *iyesh* and *ish* (1. 3. इयेष्; Du. 1. ईषिव; see 637); and fr. उक्ख *ukh*, 'to move,' *uvokh* and *úkh* (1. 3. उवोख; Du. 1. ऊखिव).

a. The same holds good in the root इ *i*, 'to go,' which makes the reduplicated syllable *iy* before the Vṛiddhi and Guṇa of the sing. In the remainder of the tense the stem becomes *iy* (cf. 375. e), which is reduplicated into *íy* (1. 3. इयाय, 2. इययिच or इयेय; Du. 1. ईयिव). But when the prep. *adhi* is prefixed, the Perf. is formed as if from *gá*, Ātm. only (Sing. Du. Pl. 3. *adhijage*, *-jagáte*, *-jagire*).

b. And if a root begin with स *a*, and end in a double consonant, or begin with च् *ri* and end in a single consonant, the reduplicated syllable is सान् *án*; thus, fr. सार्च् *arč*, 'to worship,' comes the stem सानर्च् *ánarč* (1. 3. सानर्च); fr. कृप् *ridh*, 'to flourish,' comes सानर्ध् *ánardh* (1. 3. सानर्ध; Du. 1. सानृधिव, &c.)

* One Greek root agrees very remarkably with the Sanskrit in restricting Guṇa to the singular, viz. *Fið* (εἰδω), 'to know' (= Sk. *vid* above); thus, οἶδα, οἶσθα, οἶδε; ἴστον, ἴστων; ἴσμεν, ἴστε, ἴσασι. Rt. *vid* has a contracted Perf. used for the Present, which agrees exactly with οἶδα; thus, *veda*, *vettha*, &c. See 308. a.

c. अश् *Ātm.* 'to pervade,' although ending in a *single* consonant श्, follows the last rule (1. 3. आनश्).

368. Obs.—In the Perfect the 1st and 3rd sing. Par. and *Ātm.* have the same termination, and are generally identical in form; but when Vriddhi of a final vowel is required in both, then there is optionally Guṇa in the first; and when a medial *a* is lengthened, this *a* may optionally remain unchanged in the first; thus कृ 'to do' may be in 1st sing. either चकार or चकर, and पच 'to cook' may be पपाच or पपच in 1st sing.; but in 3rd sing. they can only make चकार and पपाच.

369. By referring back to the scheme at 363, 246, it will be seen that all the terminations of this tense (except optionally the 2nd sing. Par.) begin with vowels. Those which begin with *i* are all (except the 3rd pl. *Ātm.*) distinguished by the mark *, because eight roots only in the language (viz. कृ 'to do†,' भृ 'to bear,' सु 'to go,' वृ 'to surround,' श्रु 'to hear,' स्तु 'to praise,' दृ 'to run,' सृ *sru*, 'to flow') necessarily reject the *i* from these terminations.

Some roots, however, optionally reject *i* from these terminations, see खम् 371.

Rejection of i from itha (2nd sing. Perfect, Parasmai).

370. The above eight roots (except वृ *vri* when it means 'to cover,' and except कृ *kṛi*, 'to do,' when compounded with the prep. *sam*†) also reject *i* from the 2nd sing. Parasmai.

a. Moreover, the 2nd sing. Parasmai is formed with *tha* instead of *itha* after roots ending in चृ *ṛi* (except after the root चृ *ṛi* itself, and वृ *vri* and जागृ *jāgṛi*, which only allow *itha*; thus, *āritha*, *vavaritha*, *jāgaritha*; and except स्व at b);

b. and optionally with *tha* or *itha* after the root स्वृ *svṛi*, 'to sound' (*sasvartha* or *sasvaritha*);

c. and optionally with *tha* or *itha* after roots ending in आ *á*, ए *e* (except ये *vye*, which allows only *itha*), and after roots in ऐ *ai*, ओ *o*, इ *i*, ई *ī*, उ *u*, and the root धू 'to shake' (except those indicated at 392, as necessarily inserting *i* in the Futures &c.; e.g. श्रि, which makes *śīśrayitha* only, and so also most roots in ऊ *ú*);

d. and optionally with *tha* or *itha* after those roots enumerated at

† But कृ 'to do,' if स् is inserted after a preposition, as in संस्कृ, does not reject *i*, and follows 374. k; thus, 2. संचस्करिष.

400-414, which have a medial *a*, and which reject *i* either necessarily or optionally from the Futures &c. (e. g. शक्, śakitha or śasaktha; क्षम्, śakshamitha or śakshantha, &c.); but not अद् and षम्, which can only make āditha, jaghasitha;

e. and optionally with *tha* or *itha* after most of the roots enumerated at 415, as optionally inserting *i* in the Futures &c.:

f. but all other roots, which necessarily take *i*, and even most of those (having no medial *a*) at 400-414 which necessarily reject *i* in the Futures &c., must take *itha* only in the 2nd sing. of the Perfect; thus तुद् is तोत्तासि *tottási* in the 2nd sing. 1st Future, but तुतोदिष *tuto-ditha* in the 2nd sing. Perfect (Du. 1. *tutudiva*). Some few of these, however, are allowed the alternative of *tha*, as सृज् 'to create' makes समन्त्रिय or समष्ट; दृश् 'to see,' ददृशीय or दद्रष्ट; both these roots requiring the radical *ri* to be changed to *ra*, instead of gunated, when *tha* is used.

g. मज्ज् 'to dip' and नश् 'to perish,' which belong to 370. *d*, insert a nasal when *tha* is used; thus, ममन्त्रिय or ममन्क्य, नेत्रिय or ननष्ट.

h. तृप् 'to be satisfied' and दृप् 'to be proud,' which belong to 370. *e*, either gunate the radical *ri* or change it to *ra* when *tha* is used (तत्तृप्य or तत्तृप्य or तत्तृप्य).

Obs.—When *tha* is affixed to roots ending in consonants, the rules of Sandhi (296-306) must be applied.

*Optional rejection of i, in certain cases, from the dual and remaining terminations (of the Perfect, Parasmai and Ātmane, marked with *).*

371. The roots enumerated at 415, as optionally rejecting or inserting *i* in the Futures &c., may optionally reject it also from the dual and remaining terminations of the Perfect marked with * in the table at 363; thus क्षम् makes क्षमिव or क्षमिव, क्षमिसे or क्षमिमिसे, क्षमिवहे or क्षमिवहे; but the forms with the inserted *i* are the most usual, and all other roots, even those which necessarily reject *i* from the Futures &c. (except the eight enumerated at 369), must take *i* in the dual and remaining terminations of the Perfect marked with *.

Observe—The *i* is never rejected from the 3rd pl. Ātmane, except in the Veda.

Substitution of द्वे for ध्वे (2nd pl. Perfect, Ātmane).

372. द्वे *dhve* is used instead of ध्वे *dhve* by the eight roots at 369,

also in certain cases by the roots mentioned at 371. The usual rules of Sandhi must then be observed, as in वदद्दे from वदध्.

a. इद्दे for इध्धे may be optionally used by other roots when a semi-vowel or *h* immediately precedes, as लुलुविध्धे or -विद्दे from लू, चिक्क्रियिध्धे or -यिद्दे from क्री.

Anomalies in forming the stem of the Perfect.

373. Roots ending in आ *á* (as दा *dá*, 'to give;' धा *dhá*, 'to place;' या *yá*, 'to go;' स्था *sthá*, 'to stand') drop the *á* before all the terminations except the *tha* of the 2nd sing., and substitute औ *au* for the terminations of the 1st and 3rd sing. Parasmai. Hence, from दा *dá* comes the stem दद् *dad* (1. 3. ददौ, 2. ददिथ or ददाथ; Du. 1. ददिव. Átm. 1. 3. ददे, 2. ददिथे, &c. See 663).

a. दरिद्रा 'to be poor' makes 1. 3. ददरिद्रौ; Du. 3. ददरिद्रुम्; Pl. 3. ददरिद्रुम्; or more properly takes the periphrastic form of Perfect. See 385.

b. ज्या 'to grow old' has a reduplicated stem जिज्या (1. 3. जिज्यौ, 2. जिज्याथ or जिज्यिथ; Du. 1. जिज्यिव). Similarly, an uncommon root ज्यो Átm. 'to instruct' makes 1. 3. जिज्ये.

c. मि 'to throw,' मी 'to destroy,' 'to perish,' must be treated in the sing. as if they ended in *á*; and ली cl. 9, 'to obtain,' may optionally be so treated; thus, Sing. 1. ममौ, 2. ममाथ or ममिथ, 3. ममौ; Du. 1. ममिव. But ली is 1. ललौ or लिलाय, 2. ललाथ or ललिथ or ललिथे or ललियथ; Du. 1. ललिव.

d. Most roots ending in the diphthongs ए *e* (except ज्ञे, दे, ये, वे, &c., see *e, f*), ऐ *ai*, औ *o*, follow 373, and form their Perfect as if they ended in *á*; thus, धे cl. 1, 'to drink,' 1st and 3rd sing. दधौ, 2. दधिथ or दधाथ, Du. 1. दधिव; गे cl. 1, 'to sing,' 1. 3. जगौ, 2. जगिथ or जगाथ; झे cl. 1, 'to fade,' 1. 3. मझौ; शो cl. 4, 'to sharpen,' 1. 3. शशौ.

e. But ज्ञे 'to call' forms its stem as if from हू, see 595 (1. 3. जुहाव, &c.)

f. दे Átm. 'to pity,' 'to protect,' makes its stem दिगि (1. 3. दिग्धे, 2. दिग्धिथे, &c.)

g. ये 'to cover' makes *vivydy*, *vivyay*, and *vivy* (1. 3. विव्याय, 2. विव्यिथ; Du. 1. विव्यिव or विव्यिव, &c.)

h. वे 'to weave' forms its stems as if from *vá* or *vav* or *vay* (1. 3. ववौ or उवाय, 2. वविथ or ववाथ or उवयिथ; Du. 1. वविव or ऊविव or ऊयिव, &c. Átm. 1. 3. ववे or ऊवे or ऊये, &c.)

i. प्ये Átm. 'to be fat' makes regularly पप्ये, पप्यिथे, &c.; but the root प्याय, meaning the same, and often identified with प्ये, makes पिप्ये, पिप्यिथे, &c.

374. If a root end in इ *i* or ई *í*, this vowel does not blend with the initial *i* of the terminations in du. pl. Parasmai, sing. du. pl. Átmane, but is changed to *y*, in opposition to 371; thus, from चि *ci*, cl. 5, 'to collect,' come the stems *cíci*, *cíce*, and *cíci*, changeable to *cíciy*, *cíciy*, and *cíciy* (1. 3. *cíciya*, 2. *cíciyitha* or *cícietha*; Du. 1. चिचिव *cíciyiva*, 2. *cíciyathus* by 34. Átm. 1. 3. *cíciye*. See the table at 583).

Obs.—चि may also substitute चिकाय for चिचाय and चिक्वे for चिच्चे.

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a. Similarly, नी *ní*, 'to lead' (1. 3. *nindya*; Du. 1. *ninyiva*. Átm. 1. *ninye*, &c.); and ली *lí* (Du. 1. *lilyiva*; Átm. 1. *lilye*).

b. जि *ji*, 'to conquer,' makes its stem जिगि, as if from *gi* (1. 3. जिगाय; Du. 1. जिगियव, &c. See 590).

c. हि *hi*, 'to go,' 'to send,' makes जिघि, as if from *ghi* (1. 3. जिघाय).

d. दी Átm. 'to sink,' 'to decay,' makes its stem दिदीय् throughout; thus, 1. 3. दिदीये, 2. दिदीयिषे, &c.

e. But roots ending in इ *i* or ई *í*, and having a double initial consonant, change *i* or *í* to इय् *iy* before all terminations, except those of the sing. Parasmai; hence, from श्रि cl. 1, 'to resort to,' come the three stems *śísrai*, *śísre*, and *śísriy* (1. 3. शिश्राय, 2. शिश्रायिष; Du. 1. शिश्रायिव, &c.) So क्री cl. 9, 'to buy' (1. 3. चिक्राय, 2. चिक्रायिष or चिक्रेष; Du. 1. चिक्रायिव, &c. See 689).

f. श्वि *śvi*, 'to swell,' like ह्ने at 373. e, forms its stem as if from शू, but only optionally; thus, 1. 3. शिश्राय or शुशाय, 2. शिश्रेष or शिश्रायिष or शुशोष or शुशायिष.

g. And all roots ending in उ *u* or ऊ *ú* change *u* or *ú* to उव् *uv* before the terminations of the du. and pl. Parasmai and the whole Átmane (except of course श्रु, लु, दु, सु, in the persons marked with * at 246; and except भू 'to be,' see i. below); thus, fr. धू *dhú*, 'to shake,' come the stems *dudhau*, *dudho*, and *dudhuv* (1. 3. दुधाव, 2. दुधविष or दुधोष; Du. 1. दुधुविष. Átm. 1. 3. दुधुवे). Similarly, उ *u*, Átm. 'to sound,' makes 1. 3. ऊवे, 2. ऊविषे.

h. But श्रु makes 1. 3. शुश्राव, 2. शुश्रोष; Du. 1. शुश्रुव, 2. शुश्रुवयुस्. Átm. 1. 3. शुश्रुवे; and similarly, लु, दु, and सु *sru*.

i. भू 'to be' is anomalous, and makes its stem बभूव् throughout; see 585, 586. So सू 'to bring forth' makes in the Veda समूव.

j. ऋणु 'to cover' (although properly requiring the periphrastic form of Perfect, see 385) is reduplicated into ऋणुनु. In the 2nd sing. it may reject Guṇa; thus, ऋणुनविष or ऋणुनुविष, 3rd sing. ऋणुनाव; Du. 1. ऋणुनुविष, 3. ऋणुनुवतुस्; Pl. 3. ऋणुनुवुस्.

k. Roots ending in ऋ *ri*, preceded by a double consonant, and most roots in long ऋ *rí*, instead of retaining this vowel and changing it to *r* by 364. d, gunate it into *ar* in the 2nd sing., and throughout the whole tense, except the 1st and 3rd sing. (and even in the 1st there may be optionally Guṇa by 368); e.g. स्मृ *smṛi*, 'to remember,' 1. *sasmāra* or *sasmara*, 2. *sasmartha*, 3. *sasmāra*; Du. 1. *sasmariva*, &c. Átm. 1. 3. *sasmare*.

l. But धृ *dhṛi*, 'to hold,' not being preceded by a double consonant, makes regularly 1. Sing. Du. Pl. दधार, दधिव, दधिम.

m. पृ 'to fill,' शृ 'to injure,' and दृ 'to rend,' may optionally retain *rí*, changeable to *r*; thus, Du. पपरिव or पप्रिव.

n. चृ *ṛi*, 'to go,' takes Vṛiddhi, and makes its stem चार् *ār* throughout; thus, 1. 3. चार, 2. चारिष; Du. 1. चारिव.

o. मृ Átm. 'to die,' although properly Átmane, is Parasmai in Perfect; thus, 1. 3. ममार, 2. ममर्थ.

p. जागृ 'to awake,' which properly takes the periphrastic form of Perfect (जागराच्चकार, see 385), may also take the reduplicated form, and may optionally drop the reduplicated syllable; thus, 1. 3. जजागार or जागार, 2. जजागरिष or जागरिष (370. a).

q. गृ 'to swallow' may optionally change र् to लृ; thus, जगार or जगाल.

r. तृ 'to pass' follows 375. a, as if it were तर्; thus, 1. 3. ततार, 2. तेरिष; Du. 1. तेरिष.

s. जृ 'to grow old' optionally follows 375. a (3. जजार, 2. जजरिष or जेरिष; Du. 3. जजरुस् or जेरुस्).

375. We have already seen, at 364, that roots beginning with any consonant and ending with a single consonant, and enclosing short अ a, lengthen this vowel in the 3rd sing. and optionally in the 1st; as, fr. पच् *pać*, 'to cook,' पपाच् *papáć*; fr. त्याज् 'to quit,' तत्यज् (1. 3. *tatyája*, 2. *tatyajitha* or *tatyaktha*; Du. 1. *tatyajiva*, &c.)

a. Moreover, before *itha* and in du. and pl. Parasmai, and all persons of the Átmāne, if the initial as well as the final consonant of the root be single, and if the root does not begin with व् *v*, and does not require a substituted consonant in the reduplication, the reduplication is suppressed, and, to compensate for this, the अ *a* is changed to ए *e**; thus, from *pać* come the stems पपाच् *papáć*, *papać*, and पेच् *peć* (1. *papáća* or *papaća*, 2. *pećitha* or *papaktha* by 296, 3. *papáća*; Du. 1. *pećiva*. Átm. 1. 3. *peće*, &c.) Similarly, from लभ् *labh*, cl. 1, Átm. 'to obtain' (cf. लाभ-*labāva*, *ḥlabāva*), the stem लेभ् *lebh* throughout (*lebhe*, *lebbhishe*, *lebhe*, *lebbhivake*, &c.) So नह् *nah*, 'to bind,' makes 1. *nanáhu* or *nanaha*, 2. *nehitha* or *nanaddha* by 305, 3. *nanáha*; Du. 1. *nehiva*, &c. Átm. *nehe*, &c.

Similarly, नश् *naś*, 'to perish,' 1. *nanáśa* or *nanaśa*, 2. *neśitha* or *nananśhtha* (ननंश्), 3. *nanáśa*, &c.: see 620, 370. g.

b. Roots that require a substituted consonant in the reduplication are excepted from 375. a (but not भज् *bhaj* and फल् *phal*, see *g.* below); thus, भण् 'to speak' makes 1. 3. बभाण; Du. 1. बभणिव.

c. वच् 'to speak,' वट् 'to say,' वप् 'to sow,' वश् 'to wish,' वस् 'to dwell,' वह् 'to carry,' beginning with *v*, are also excepted. These require that the reduplicated syllable be उ *u*, or the corresponding vowel of the semivowel, and also change *va* of the root to उ *u* before every termination, except those of the sing. Parasmai, the two *u*'s blending into one long ऊ *ú*; thus, fr. वच् *vać*, 'to speak,' come the two stems उवाच् *uváć* and ऊच् *úć* (1. *uváća* or *uvaća*, 2. *uváćitha* or *uvaktha*, 3. *uváća*; Du. 3. *úćatus*; Pl. 3. *úćus*).

Obs.—This change of a semivowel to its corresponding vowel is called Samprasāraṇa by native grammarians (Pāṇ. 1. 1, 45).

d. वह् *vah*, 'to carry,' changes the radical vowel to ओ *o* before *tha* (see 305. a), optionally substituted for *itha* (1. 3. उवाह, 2. उवहिष or उयोढ). Compare 424.

Obs.—वम् *vam*, 'to vomit,' is excepted from 375. c (thus, 3. *vavāna*, *vavamatus*,

* Bopp deduces forms like *pećiva*, from *papáćiva*, by supposing that the second *p* is suppressed, the two *a*'s combined into *á*, and *á* weakened into *e*.

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vavamus, Pān. vi. 4, 126); it may also, according to Vopadeva, follow 375. *a* (3. *va-dāma*, *vematus*, *vemus*).

e. यज् *yaj*, 'to sacrifice,' is excepted from 375. *a*, and follows the analogy of 375. *c* (1. 3. *iyāja*; Du. 3. *ijatus*; Pl. 3. *ijus*): the 2nd sing. is इयजिथ् or इयष्ट by 297; *Ātmane* 1. 3. ईजे, 2. ईजिषे, see 597. *I'ej* is allowed optionally in the weak forms, and optionally in 2nd sing., especially in the Veda.

f. शस् 'to injure' and दद् *Ātm.* 'to give' are excepted from 375. *a* (शशाम, शशसिव, दददिवहे).

g. भज् 'to honour,' अष् 'to loosen,' तप् 'to be ashamed,' ऋत् 'to bear fruit,' necessarily conform to 375. *a*, although properly excepted (thus, भेजिथ, भेजिव, &c.) The following conform to 375. *a* optionally: ऋण् 'to go,' स्वन् 'to sound,' (according to some) स्तन् 'to sound,' धम् 'to wander,' वम् 'to vomit,' and (according to some) स्तम् and स्यम् 'to sound,' त्रम् 'to tremble' (thus, पमृणिथ or पमृणिव, पमृणिव or पमृणिव, &c.)

h. The following also conform optionally to 375. *a*: ग्रन्थ् 'to tie,' अग्रन्थ् 'to loosen,' दम्भ् 'to deceive,' and, when they do so, drop their nasals (thus, जग्रन्थिथ or ग्रेधिथ, जग्रन्थुस् or ग्रेथुस्).

i. The following, although their radical vowel is long, also conform optionally to 375. *a*: राज्, भ्राज् *Ātm.*, भ्राज्, and भ्राज्, all meaning 'to shine' (रराजिव or रेजिव, &c.)

j. राष, when it signifies 'to injure,' necessarily conforms to 375. *a* (2. रेधिथ; Du. 1. रेधिथ, 3. रेधुस्; Pl. 3. रेधुस्).

k. तृ 'to pass' follows 375. *a*, and जृ 'to grow old' may do so. See 374. *r. s.*

376. गम् *gam*, 'to go,' जन् *jan*, 'to be born,' खन् *khan*, 'to dig,' and हन् *han*, 'to kill' (which last forms its Perfect as if from घन् *ghan*), drop the medial *a* before all the terminations, except those of the sing. Par. (cf. the declension of *rājan* at 148). Hence, *gam* makes in sing. du. pl. 3. *jagāma*, *jagmatus*, *jagmus*; *jan* makes *jajāna*, *jajñatus*, *jajñus*; *khan* makes *ćakhāna*, *ćakhñatus*, *ćakhñus*; and *han* makes 1. 3. *jaghāna*, *jaghñatus*, *jaghñus*, 2. *jaghanitha* or *jaghantha*.

377. षस् *ghas*, 'to eat,' is analogous, making *jaghāsa*, *jakshatus*, *jakshus*; Du. 1. *jakshiva*. See 44 and 70. And in the Veda some other roots follow this analogy; thus, पत् 'to fall' (पतिव &c.); तन् 'to stretch' (तन्निष &c.); भस् 'to eat' (बप्तिव &c.)

378. सञ्ज् 'to adhere,' स्वञ्ज् 'to embrace,' and दंश् 'to bite,' can optionally drop their nasals in du. pl. *Parasmai* and all the *Ātmane*; thus, ससजिव or ससजिव, सस्वजे or सस्वजे.

379. रप् 'to perish' and जम् *Ātm.* 'to yawn' may insert a nasal before vowel-terminations (ररन्थ, ररन्थिथ or ररद्ध; Du. 1. ररन्थिव or रेध्व, see 371: 1. 3. जजन्मि).

380. मृज् 'to clean' makes its stem ममार्जे in sing. *Parasmai*, and may do so before the remaining terminations (1. 3. ममार्जे, 2. ममार्जिथ or ममार्ष्ट; Du. 1. ममार्जिव or ममृजिव or ममृज्व, see 651).

381. प्रच्छ् *prach*, 'to ask,' makes its stem पमृच्छ्* (becoming पमृच्छ् before a vowel)

* This rests on *Siddhānta-kaum.* 134. Some grammarians make the stem *m* in du. and pl. &c. पपृच्छ्.

by 51) throughout; see 631. भज् bhrajj, cl. 6, 'to fry,' makes either बभज् or बभज् throughout. See 632.

a. गृ 'to go' gunates the radical vowel throughout; thus, 1. 3. आनर्त्तय, 2. आनर्त्तय; Du. 1. आनर्त्तय.

382. स्वप् swap, 'to sleep,' makes its bases सुप्वाप् and सुपुप्. See 655.

a. श्वि or श्वि 'to spit' may substitute त् t for द् d in the reduplication; thus, 1. 3. टिष्ठेव or तिष्ठेव, टिष्ठीव or तिष्ठीव.

383. व्यप् 'to pierce,' व्यच् 'to encompass,' 'to deceive,' व्यच् Åtm. 'to be pained,' make their reduplicated syllable vi; and the first two roots change *rya* to *vi* before all the terminations, except the sing. Parasmai; thus, from *vyadh* comes sing. du. pl. 3. विव्याध, विविधतुस्, विविधुस्; Åtm. विविधे, &c.: from *vyat*, विव्याच, विविचतुस्, विविचुस्: from *vyath*, विव्यथे, विव्यथाने, विव्यथिरे. See 615 and 629.

a. श्रुत् cl. 1. Åtm., 'to shine,' makes its reduplicated syllable di (1. 3. द्दितुते).

384. ग्रह् grah, cl. 9, 'to take,' makes its stem जग्राह् and जगृह् (S. Du. Pl. 3. जग्राह, जगृहतुस्, जगृहुस्). But sing. 2. जगृहिथ. See 699.

a. गुह् 'to conceal' lengthens its radical vowel instead of gunating it in the sing. Parasmai, जुगृह, जुगृहिथ, &c.

b. अह् ah, 'to say' (only used in Perf.), is defective in sing. du. pl. 1. and pl. 2, and forms 2nd sing. from अत् (2. आत्थ, 3. आह; Du. 2. आहपुस्, 3. आहतुस्; Pl. 3. आहुस्).

c. ब्रू 'to say' has no Perfect of its own, but substitutes either that of वच् (375. c) or the above forms from अह्. Again, अद् 'to eat' has a Perfect of its own, but may substitute that of घस् 377. Similarly, अञ् 'to drive' (*ago*) may substitute that of वी.

Periphrastic Perfect.

385. Roots which begin with a vowel, long by nature or position (*except the vowel आ, as in आप् 'to obtain,' 364. a, and in आम् 'to stretch,' and roots having an initial अ before two consonants, 367. b*), and all roots of more than one syllable (*except ऊर्णे 'to cover,' 374. j; and except optionally जागृ 'to awake,' 374. p, and दरिद्रा 'to be poor,' 373. a*), form their Perfects by adding आम् *ám* to the root or stem (which generally gunates its last vowel if ending in *i, u, ri*, short or long), and affixing the Perfect of one of the auxiliary verbs, अस् *as*, 'to be;' भू *bhú*, 'to be;' कृ *kṛi*, 'to do.'

a. This *ám* may be regarded as the acc. case of a feminine abstract noun formed from the verbal stem. With चकार it becomes आचकार or आचकार by 59. Thus, ईज् 'to rule,' makes 1st and 3rd sing. ईशामास or ईशामभूव or ईशाचकार; the last might be translated 'he made ruling,' and in the former cases the acc. may be taken adverbially. So also, चकास्, 'to shine,' makes चकासाचकार 'he made shining.'

Obs.—The stem with *ám* may sometimes be separated from the auxiliary verb; e. g. तं पातयाम् प्रथमम् आस 'first he caused him to fall' (Raghu-v. ix. 61), and प्रभंशयां यो नष्टुपं चकार (Raghu-v. xiii. 36).

b. When the *Ātmane* inflexion has to be employed, कृ only is used; thus, ईड् *Ātm.*, 'to praise,' makes 1st and 3rd sing. ईडाच्चक्रे 'he made praising or praised.'

c. Roots of cl. 10 also form their Perfect in this way, the syllable *ám* blending with the final *a* of the stem; thus, from चुर् *čur*, cl. 10, 'to steal,' *čorayámāsa*, 'I have or he has stolen.'

d. Also all Derivative verbs, such as Causals, Desideratives, and Frequentatives. See 490, 504, 513, 516.

e. Also the roots अय् *ay*, 'to go;' दय् *day*, *Ātm.* 'to pity;' आस् *ás*, *Ātm.* 'to sit;' कास् *kás*, 'to cough,' 'to shine' (कासाच्चक्रे &c.); see Pán. III. 1, 37. 35.

And optionally the roots भी *bhí*, cl. 3, 'to fear' (विभाय or विभयाच्चकार); ह्री *hrí*, cl. 3, 'to be ashamed' (जिह्राय or जिह्रयाच्चकार); भृ *bhri*, cl. 3, 'to bear' (वभाय or विभयाच्चकार); हु *hu*, cl. 3, 'to sacrifice' (जुहाय or जुहवाच्चकार); विद् *vid*, cl. 2, 'to know' (विवेद or विदाच्चकार); उष् *ush*, cl. 1, 'to burn' (उवोष or ओषाच्चकार).

f. The roots कम् *Ātm.*, गुप्, धूप, विस्, पण्, पन्, whose peculiarity of conjugational form is explained at 271, and चृत् *Ātm.* 'to blame,' may optionally employ a Periphrastic Perfect, not derived from the root, but from the conjugational stem; thus, चकमे or कामयाच्चक्रे, जुगोष or गोपायाच्चकार, दुधूप or धूपायाच्चकार, विविस्त् or विस्त्रायाच्चकार, पेणे or पणायाच्चकार (according to Vopa-deva पणायाच्चक्रे), पेने or पनायाच्चकार, आनर्त् or अतीयाच्चक्रे.

g. Observe—Stems ending in *i*, *u*, or *ri*, short or long, are generally gunated before *ám*; but दीधी 'to shine' and वेवो 'to go' make दीध्याच्चक्रे, वेव्याच्चक्रे, &c.

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First and Second Future.

Terminations of First Future repeated from 246.

PARASMAI.			ĀTMANE.		
<i>tásmi</i>	<i>tásvas</i>	<i>tásmas</i>	<i>táhe</i>	<i>tásvahe</i>	<i>tásmahe</i>
<i>tási</i>	<i>tásthas</i>	<i>tásttha</i>	<i>táse</i>	<i>tásátthe</i>	<i>tádhive</i>
<i>tú</i>	<i>tárau</i>	<i>táras</i>	<i>tá</i>	<i>tárau</i>	<i>táras</i>

Terminations of Second Future repeated from 246.

<i>syámi</i>	<i>syávas</i>	<i>syámas</i>	<i>syē</i>	<i>syávahe</i>	<i>syámahe</i>
<i>syasi</i>	<i>syathas</i>	<i>syatha</i>	<i>syase</i>	<i>syēthe</i>	<i>syadhve</i>
<i>syati</i>	<i>syatas</i>	<i>syanti</i>	<i>syate</i>	<i>syete</i>	<i>syante</i>

Obs.—The First Future results from the union of the Nom. case of the noun of agency (formed with the suffix तृ *tri*, see 83) with the Present tense of the verb अस् *as*, 'to be;' thus, taking दातृ *dátri*, 'a giver' (declined at 127), and combining

its Nom. case with **अस्मि** *asmi* and **हे** *he*, we have *dātāsmi* and *dātāhe*, 'I am a giver,' identical with the 1st pers. sing. Par. and Ātm. of the 1st Fut., 'I will give.' So also *dātāsi* and *dātāse*, 'thou art a giver,' or 'thou wilt give.' In the 1st and 2nd persons du. and pl. the sing. of the noun is joined with the du. and pl. of the auxiliary. In the 3rd pers. the auxiliary is omitted, and the 3rd sing. du. and pl. of the 1st Fut. in both voices is then identical with the Nom. case sing. du. and pl. of the noun of agency; thus, *dātā*, 'a giver,' or 'he will give'; *dātārau*, 'two givers,' or 'they two will give,' &c. *

Hence this tense is sometimes called the Periphrastic Future.

387. The terminations of the Second Future appear also to be derived from the verb **अस्** joined, as in forming the Passive and 4th class, with the *y* of root **या** 'to go,' just as in English we often express the Future tense by the phrase 'I am going.'

388. Rule for forming the stem in verbs of the first nine classes.

Gunate the vowel of the root (except as debarred at 28, and except in certain roots of cl. 6, noted at 390, 390. a) throughout all the persons of both First and Second Future; and in all roots ending in consonants (except those enumerated at 400-414), and in a few ending in vowels (enumerated at 392), insert the vowel **इ** *i* between the root so gunated, and the terminations.

389. Thus, from **जि** *ji*, cl. 1, 'to conquer,' comes the stem **जे** *je* (1st Fut. *je+tāsmi*=**जेतास्मि**, &c.; Ātm. *je+tāhe*=**जेताहे**. 2nd Fut. *je+syāmi*=**जेष्यामि**, &c.; Ātm. *je+syē*=**जेष्ये**, by 70). Similarly, from **श्रु** *śru*, cl. 5, 'to hear,' comes the stem **श्रो** *śro* (1st Fut. *śro+tāsmi*=**श्रोतास्मि**, &c.; 2nd Fut. *śro+syāmi*=**श्रोष्यामि**, &c.)

a. So also, from **बुध्** *budh*, cl. 1, 'to know,' comes the stem **बोधि** *bodhi* (1st Fut. *bodhi+tāsmi*=**बोधितास्मि**, &c.; Ātm. *bodhi+tāhe*=**बोधिताहे**. 2nd Fut. *bodhi+syāmi*=**बोधिष्यामि**, &c.; Ātm. *bodhi+syē*=**बोधिष्ये**).

390. The roots ending in **उ** *u* and **ऊ** *ū* of cl. 6, forbidding Guṇa, are **कु** or **कू** 'to call out,' **गु** or **गू** 'to void excrement,' **भु** or **भू** 'to be firm,' **नु** or **नू** 'to praise,' **धू** 'to shake.' These generally change their final *ū* to *uv*; thus, **कुविताहे** &c. from **कू**, but **कुताहे** &c. from **कु**; **गुवितास्मि** &c. from **गू**, but **गुतास्मि** &c. from **गु**.

a. The roots ending in consonants of cl. 6, not gunated, are **कुच्** 'to contract,' **गुञ्** 'to sound,' **कुर्** 'to make crooked,' **घुर्** 'to resist,' **चुर्** or **लुर्** 'to cut,' **तुर्** 'to quarrel,' **वुर्** 'to break,' **पुर्** 'to embrace,' **मुर्** or **मुङ्** or **तुङ्** 'to pound,' **स्फुर्** 'to burst in pieces,' **लुर्** 'to roll,' **कुङ्** 'to play,' **लुङ्** or **दुङ्** 'to be immersed,' **खुङ्**, **चुङ्**, **लुङ्**, **घुङ्**, **पुङ्**, **बुङ्**, **भुङ्**, **खुङ्**, **स्युङ्**, **स्फुङ्**, all meaning 'to cover,' **गुङ्** 'to guard,' **घुङ्** 'to hinder,' **नुङ्** 'to bind,' **नुङ्** 'to strike,' **पुङ्** 'to emit,' **लुङ्** 'to adhere,' **हुङ्** 'to collect,' **डिप्** 'to throw,' **गुर्** Ātm. 'to make effort,' **लुर्** 'to cut,' **स्फुर्** or **स्फुल्** 'to vibrate,' **भुव्** 'to be firm,' 'to go,' **कृङ्** 'to eat,'—nearly all uncommon as verbs. To these must be added **विञ्** cl. 7, 'to tremble.'

* The future signification inherent in the noun of agency *dātā*, seems implied in Latin by the relation of *dator* to *daturus*.

b. ऊर्णु 'to cover' may either gunate its final or change it to *uv* (ऊर्णुवितास्मि or ऊर्णुवितास्मि, ऊर्णुविष्यामि or ऊर्णुविष्यामि).

c. दीधी Ḍtm. 'to shine,' वेचो Ḍtm. 'to go,' drop their finals before the inserted *i* (दीधिताहे &c.) Similarly, दरिद्रा 'to be poor' (दरिद्रितास्मि &c., दरिद्रिष्यामि &c.)

d. Roots in *ए*, *ऐ* *ai*, *ओ* *o*, change their finals to *d*; thus, ह्वे 'to call' (ह्वितास्मि, ह्विष्यामि).

e. मि 'to throw,' मी 'to perish,' and दी Ḍtm. 'to decay,' must change, and लो 'to obtain' may optionally change their finals to *d* (मातास्मि, मास्यामि, &c.; दाताहे, &c.; लेतास्मि or लातास्मि, &c.; लेष्यामि or लास्यामि, &c.) Compare 373. c.

f. Roots containing the vowel *ri*, as सृप् 'to creep,' मृष् 'to handle,' स्पृष् 'to touch,' कृप् 'to draw,' are generally gunated, but may optionally change the vowel *ri* to *ra*; thus, स्रप्तास्मि or स्रप्तास्मि &c., स्रप्स्यामि or स्रप्स्यामि &c.

g. Reversing this principle, भ्रज् 'to fry' may make either भ्रष्टास्मि or भ्रष्टास्मि &c., भ्रष्ट्यामि or भ्रष्ट्यामि &c.

h. The alternative is not allowed when *i* is inserted; thus, तृप् 'to be satisfied' makes तर्प्तास्मि or तर्प्तास्मि, but only तर्पितास्मि. Similarly, दृप् 'to be proud.'

i. सृज् 'to let go,' 'to create,' and दृश् 'to see,' necessarily change *ri* to *ra*; thus, स्रष्टास्मि, स्रष्ट्यामि, &c.; द्रष्टास्मि, द्रष्ट्यामि, &c.

j. मृज् 'to rub,' 'to clean,' takes Vriddhi instead of Guṇa (मार्जितास्मि or मार्ष्टास्मि).

k. मज्ज् 'to be immersed,' and नश् 'to perish' when it rejects *i*, insert a nasal; thus, मंज्तास्मि, मंज्यामि, &c.; नंष्टास्मि, नंष्ट्यामि, &c.; but नश्जितास्मि &c., नश्जिष्यामि &c.

l. कम् Ḍtm., गुप्, धृप्, विह्, यण्, पन्, कृत्, at 385. f, may optionally carry their peculiar conjugational form into the Futures (कमिताहे or कामयिताहे, गोप्तास्मि or गोपयितास्मि or गोपायितास्मि, विह्वितास्मि or विह्वयितास्मि, अर्जिताहे or अर्जयिताहे, &c.)

m. गुह् 'to conceal' lengthens its vowel when *i* is inserted. See 415. m.

n. अस् 'to be,' ब्रू and चक्ष् 'to speak,' have no Futures of their own, and substitute those of भू, वच्, and ख्या respectively; अद् 'to eat' may optionally substitute the Futures of यस्, and अन् 'to drive' of वी (अजितास्मि or वेतास्मि &c.) Cf. 384. c.

o. The rules at 296-306 must, of course, be applied to the two Futures; thus, नह् 'to tie' makes नह्यामि &c. See 306. b.

Observe—The above rules apply generally to the Aorist, Precative (Ḍtmanc), and Conditional, as well as to the two Futures.

RULES FOR INSERTION OR REJECTION OF *इ* *i* IN THE LAST FIVE TENSES AND DESIDERATIVE.

391. These rules do not apply to form II of the Aorist at 435, nor to the Parasmai of the Precative at 442, which can never insert *i*.

a. The insertion of the vowel *i* (called an *ágama* or 'augment,' and technically styled *ii*) before the terminations of the General tenses constitutes one of the most important and intricate subjects

of Sanskrit Grammar. The manifest object of this inserted *i*—which can never be gunated or vriddhied, but may occasionally be lengthened into *ī*—is to take the place of the *conjugal vowel*, and prevent the coalition of consonants. Hence it is evident that roots ending in vowels do not properly require the inserted *i*. Nevertheless, even these roots often insert it; and if it were always inserted after roots ending in consonants, there would be no difficulty in forming the last five tenses of the Sanskrit verb.

Unfortunately, however, its insertion is forbidden in about one hundred roots ending in consonants, and the combination of the final radical consonant with the initial *t* and *s* of the terminations will require a knowledge of the rules already laid down at 296–306.

We now proceed to enumerate, 1st, with regard to roots ending in vowels; 2ndly, with regard to roots ending in consonants: A. those inserting *i*; B. those rejecting *i*; C. those optionally inserting or rejecting *i*. As, however, it is more important to direct attention to those roots (whether ending in vowels or consonants) which reject *i*, the paragraphs under B. will be printed in large type.

Obs.—In the following lists of roots the 3rd sing. will sometimes be given between brackets, and the roots will be arranged generally in the order of their final vowels and consonants.

Note that if the 1st Future reject इ *i*, it is generally rejected in form I of Aorist, in *Ātmane-pada* of Precative, in Conditional, Infinitive, Past Passive Participle, Indeclinable Past Participle, Future Participle formed with the suffix *tavya*, and noun of agency formed with the suffix *trī*; and often (though not invariably) decides the formation of the Desiderative form of the root by *s* instead of *ish*. So that the learner may always look to the 1st Future as his guide. For example, taking the root *kship*, ‘to throw,’ and finding the 1st Fut. to be *ksheptāsmi*, he knows that *i* is rejected. Therefore he understands why it is that the 2nd Fut. is *kshepsyāmi*; Aor. *akshaipsam*; *Ātmane* of Precative, *kshipsīya*; Cond. *akshepsyam*; Infin. *ksheptum*; Past Pass. Part. *kshipta*; Indecl. Part. *kshiptvā*; Fut. Part. *ksheptavya*; noun of agency, *ksheptṛī*; Desid. *śikshipāmi*. On the other hand, taking root *yāc*, ‘to ask,’ and finding the 1st Fut. to be *yācīdā*, he knows that *i* is inserted, and therefore the same parts of the verb will be *yācīshyāmi*, *ayācīsham*, *yācīshīya*, *ayācīshyam*, *yācītum*, *yācīta*, *yācītvā*, *yācītavya*, *yācītṛī*, *yiyācīshāmi*, respectively.

A. Roots ending in Vowels inserting इ *i* (except as indicated at 391).

392. Five in इ *i* and ई *ī*, viz. अि ‘to resort to’ (अयिता, अयिष्यति), अि ‘to swell,’ डी ‘to fly,’ शी ‘to lie down,’ स्मि ‘to smile’ (in Desid. alone).

a. Six in उ *u*, viz. सु ‘to sneeze,’ ऋ ‘to sharpen,’ नु ‘to praise,’ यु ‘to join,’

182 VERBS.—RULES FOR INSERTION OR REJECTION OF इ i.

हृ 'to sound,' चु *snu*, 'to drip' (the last only when Parasmai; when inflected in Ātm., it may reject i).

Obs.—स्तु 'to praise,' and सु 'to pour out,' in the Aorist Parasmai.

b. All in ऊ *ú*, as भू 'to be' (भविता, भविष्यति), except सू and धू (which optionally reject i), and except in the Desiderative. See 395, 395. a.

c. All in short चृ *ri*, in the 2nd Future and Conditional, &c., but not in the 1st Future, as कृ 'to do' (करिष्यति, but कर्ता).

d. Two in short चृ *ri* (viz. वृ 'to choose' and जागृ 'to awake') also in 1st Future (वरिता, वरिष्यति, जागरिता, &c.)

e. All in long चृ *ri*, as नृ 'to pass' (तरिता, तरिष्यति).

393. Observe—वृ 'to choose,' and all roots in long चृ *ri*, may optionally lengthen the inserted i, except in Aorist Parasmai and Precative Ātmane (वरिता or वरीता, वरिष्यति or वरीष्यति, तरिता or तरीता, &c.) See 627, note *.

B. Roots ending in Vowels rejecting इ i.

394. All in आ *á*, as दा 'to give' (दाता, दास्यति).

a. Nearly all in इ i and ई *í*, as जि 'to conquer,' नी 'to lead' (जेता, जेष्यति, &c.)

b. Nearly all in short उ *u*, as श्रु 'to hear' (श्रोता, श्रोष्यति).

c. Those in long ऊ *ú* generally in the Desiderative only.

d. All in short चृ *ri* (except वृ) in the 1st Future only, as कृ 'to do' (कर्ता, but करिष्यति). See 392. c.

e. All in ए *e*, ऐ *ai*, ओ *o*. See 390. d.

C. Roots ending in Vowels optionally inserting or rejecting इ i, either in all the last five tenses and Desiderative, or in certain of these forms only.

395. सू or सु cl. 2, 4, Ātm. 'to bring forth' (सोता or सविता, सोष्यते or सविष्यते).

a. धू 'to shake' (धविता or धोता, धविष्यति or धोष्यति, &c., but i must be inserted in Aor. Par., see 430), पू 'to purify,' optionally in Desid. only (पुपूष, पिपविष् Ātm.)

b. प्ये Ātm. 'to grow fat' (प्याता and प्यायिता, प्यास्यते and प्यायिष्यते; but necessarily inserts i in Desid.)

c. चृ 'to go,' स्तृ or स्तृ 'to spread,' 'to cover,' and स्वृ 'to sound,' all in 1st Fut., and the latter two optionally in Desid. also (सर्ता, सरिता or (?) सरीता; स्तर्ता, स्तरिता or स्तरीता; स्खर्ता or स्खरिता; तिस्तर्षति or तिस्तरिषति or तिस्तरौषति; सिस्वरिषति or सुस्वर्षति).

396. दरिद्रा 'to be poor' optionally in Desid. (दिदरिद्रास् or दिदरिद्रिष).

397. All roots in long चृ *ri* optionally in Desid., as नृ makes तितरिषति or तितौषति.

398. श्रि, यु, भृ, वृ, optionally in Desiderative. Compare 392.

A. *Roots ending in Consonants inserting इ i.*

399. As a general rule, all roots ending in ख *kh*, ग *g*, घ *gh*, ङ *gh*, द *t*, द् *th*, इ *d*, द् *dh*, ण *n*, त *t*, थ *th*, फ *ph*, ब *b*, य *y*, र *r*, ल *l*, व *v*; thus, लिख् 'to write' makes लेखिता, लेखिष्यति, &c.; वल्य् 'to leap' makes वलिता, वलिष्यति.

a. ग्रह् 'to take' lengthens the inserted *i* in all the last five tenses, except Prec. Parasmai (ग्रहीता, ग्रहीष्यति), see 699. It rejects *i* in Desid.

B. *Roots ending in Consonants rejecting इ i.*

Obs.—The rules at 296–306 must in all cases be applied. When a number is given after a root, it indicates that the root only rejects *i* if conjugated in the class to which the number refers. When a number is given between brackets, this refers to the rule under which the root is conjugated.

400. One in क *k*.—शक् 5. 'to be able' (शक्ता, शक्यति 679).

401. Six in च *č*.—पच् 'to cook' (पक्ता, पक्ष्यति); वच् 'to speak' (650); रिच् 7. 'to make empty' (रेक्ता, रेक्ष्यति); विच् 7. 3. 'to separate'; सिच् 'to sprinkle'; मुच् 'to loosen' (628).

402. One in छ *čh*.—प्रछ्* 'to ask' (प्रष्टा, प्रक्ष्यति 631).

403. Fifteen in ज् *j*.—यज् 'to quit' (596); भज् 'to honour'; यज् 'to sacrifice' (597); भज्† 6. 'to fry' (632); मज् 'to be immersed' (633); भज् 'to break' (669); रज् 'to colour,' 'to be attached'; सज् 'to adhere' (597. a); सज् 'to embrace'; निज् 'to cleanse' (नेक्ता, नेक्ष्यति); विज्‡ 3. 'to tremble' (वेक्ता, &c.); भुज् 6. 'to bend,' 7. 'to enjoy' (668. a); युज् 'to join' (670); रुज् 'to break' (रोक्ता, &c.); सृज् 'to create,' 'to let go' (625).

404. One in त् *t*.—वृत् 'to be,' 'to turn,' but only in 2nd Fut. Par., Cond. Par., Aor. Par., Desid. Par. (This root is generally Aṭm. and inserts *i*, 598.)

405. Fourteen in द् *d*.—छद् 'to eat' (652); पद् 'to go' (पत्ता, पत्यते); शद् 'to perish'; सद् 'to sink'; स्कन्द 1. Parasmai, 'to leap'; हद् 'to void excrement'; खिद् 'to be troubled' (खेक्ता, &c.); छिद् 'to cut' (667); भिद् 'to break' (583); विद् 7. 'to reason,' 4. 'to be,' 'to exist,' 6. 'to find'; खिद् 4. 'to sweat'; छुद् 'to pound' (क्षोक्ता, क्षोक्ष्यति); तुद् 'to strike' (634); नुद् 'to impel.'

406. Thirteen in ध् *dh*.—बन्ध् 'to bind' (692); व्यध् 'to pierce' (615); राध् 'to accomplish' (राद्धा, राक्ष्यति); साध् 5. 'to accomplish'; सिध् 4. 'to be accomplished' (616); क्रुध् 'to be angry' (क्रोद्धा, क्रोक्ष्यति); क्षुध् 'to be hungry';

* प्रछ् inserts *i* in the Desiderative.

† भज् optionally inserts *i* in the Desiderative.

‡ When विज् belongs to cl. 7, it takes *i*; as, विजिता, विजिष्यति. See 390. a.

बुध् 4. *Ātm.* 'to be aware' (614)*; युध् *Ātm.* 'to fight'; रुध् 'to obstruct' (671); शुध् 'to be pure'; वृध् 'to increase,' only in 2nd Fut. Par., Cond. Par., Aor. Par.; शृध् 'to break wind,' only in 2nd Fut. Par., Cond. Par., Aor. Par. (both these last insert *i* throughout the *Ātmane*).

407. Two in न् *n*.—मन् 4. *Ātm.* 'to think' (617); हन् 'to kill' (654), but the last takes *i* in 2nd Fut. and Conditional.

408. Eleven in प् *p*.—तप् 'to burn' (तप्ता, तप्स्यति); वप् 'to sow'; शप् 'to curse'; स्वप् 'to sleep' (655); आप् 'to obtain' (681); क्षिप् 'to throw' (635); तिप् *Ātm.* 'to distil'; लिप् 'to anoint'; लुप् 'to touch' (लोभा, लोप्स्यति); लुप् 6. 'to break' (लोभा, लोप्स्यति); सृप् 'to creep' (390. *f*).

409. Three in भ् *bh*.—यभ् 'to lie with carnally' (यभ्या, यप्स्यति); रभ् *Ātm.* 'to desire' (with छा 'to begin,' 601. *a*); लभ् *Ātm.* 'to obtain' (601).

410. Five in म् *m*.—गम् 'to go' (602), but takes *i* in 2nd Fut. and Cond.; नम् 'to bend' (नन्ता, नंस्यति); यम् 'to restrain'; रम् *Ātm.* 'to sport'; क्रम् 'to walk' in the *Ātmane* (क्रन्ता, क्रंस्यते).

411. Ten in ज्ञ् *ś*.—दंश् 'to bite' (दंष्ट्रा, दंस्यति); दिञ् 6. 'to point out' (583); विञ् 'to enter' (वेष्टा, वेष्ट्यति); रिञ् 'to hurt'; लिञ् 'to become small'; कृञ् 'to cry out' (क्रोष्टा, क्रोष्ट्यति); रुञ् 6. 'to hurt'; दृञ् 1. 'to see' (390. *i*, 604, द्रष्टा, द्रष्ट्यति); मृञ् 'to handle' (390. *f*); स्पृञ् 6. 'to touch' (390. *f*, 636, स्पृष्टा, स्पृष्ट्यति).

412. Eleven in ष् *sh*.—त्विष् 'to shine' (त्विष्टा, त्विष्ट्यति); द्विष् 'to hate' (657); पिष् 7. 'to pound'; विष् 'to pervade'; शिष् 7. 'to distinguish' (672); क्षिष् 4. 'to embrace' (301, 302); तुष् 4. 'to be satisfied' (तोष्टा, तोष्ट्यति); दुष् 4. 'to be sinful'; पुष् 4. 'to be nourished†' (पोष्टा, पोष्ट्यति); शुष् 4. 'to become dry' (शोष्टा, शोष्ट्यति); कृष् 'to draw' (390. *f*, 606).

413. Two in स् *s*.—घस् 'to eat' (घस्ता, घत्स्यति); वस् 1. 'to dwell' (607) ‡.

414. Eight in ह् *h*.—दह् 'to burn' (610); नह् 'to tie' (624); वह् 'to carry' (611); दिह् 'to anoint' (659); मिह् 'to make water' (मेढ 305. *a*, मेह्यति); लिह् 2. 'to lick' (661); दुह् 2. 'to milk' (660) ||; रुह् 'to ascend' (रोढा, रोह्यति).

* When बुध् belongs to cl. 1, it inserts *i*.

† When पुष् belongs to cl. 9, it takes *i* (पोषितुम्, पोषिष्यति).

‡ Except in the Past Pass. and Indef. Participles उषित and उषित्वा (607). वा cl. 2. *Ātm.* 'to put on,' 'to wear,' inserts *i* (वसितुम्, वसिष्यते).

|| दुह् cl. 1, 'to afflict,' inserts *i* (दोहिता, &c.)

C. *Roots ending in Consonants* optionally inserting or rejecting इ i, either in all the last five tenses and Desiderative, or in certain of these forms only.

Obs.—When no tenses or forms are specified, the option applies to all except to form II of the Aorist and the Precative Parasmai, which can never insert i.

415. Two in च् c.—तच् 'to contract'; व्रच् 'to cut' (630).

a. Three in ज् j.—अज् 7. 'to anoint' (668, but necessarily inserts i in Desid.); मृज् 'to clean' (390. j, 651); भज् 'to fry' (optionally in Desid. only, necessarily rejects i in other forms).

b. Four in त् t.—पत् 'to fall' (optionally in Desid. only; necessarily inserts i in Futures and Cond., and rejects it in Aor.); कृत् 6. 'to cut' (optionally in 2nd Fut., Cond., and Desid.; necessarily inserts i in 1st Fut. and Aor.); वृत् 'to kill' (optionally in 2nd Fut., Cond., and Desid.; necessarily inserts i in 1st Fut. and Aor.); नृत् 'to dance' (optionally in 2nd Fut. and Desid., necessarily inserts i in 1st Fut. and Aor.)

c. Four in द् d.—स्यद् 'to flow' (optionally in all forms except 2nd Fut. and Cond. Par., and Desid. Par., where i is necessarily rejected); क्लिद् 'to be wet,' छृद् 'to shine,' and नृद् 'to injure' (the last two optionally in all forms except 1st Fut., which necessarily inserts i).

d. Three in ध् dh.—रध् 'to perish'; सिध् 1. 'to restrain'; चृध् 'to prosper' (the last optionally in Desid. only, necessarily inserts i in other forms, see 680).

e. Two in न् n.—तन् 'to stretch' and सन् 'to honour' (both optionally in Desid. only, necessarily insert i in other forms, see 583).

f. Five in प् p.—तप् 'to be ashamed'; गुप् 1. 'to defend'; तृप् 4. 'to be satisfied' (618); दृप् 4. 'to be proud'; कृप् 'to be capable' (when it rejects i, it is Parasmai only).

g. Two in भ् bh.—लुभ् 4. 'to desire' (optionally in 1st Fut., necessarily inserts i in other forms*); दम्भ् 'to deceive' (optionally in Desid. only, दिदम्भिषति or धिष्यति or धिष्यति, necessarily inserts i in other forms).

h. One in म् m.—खम् 1. 4. 'to bear' (खमिता or खना, खमिष्यते, -ति, or खंस्यते, -ति).

i. All in इव् iv (but only optionally in Desid.); as, दिव् 'to play,' हिव् 'to spit,' सिव् 'to sew.'

j. Two in य् y.—चाय् 'to honour'; प्याय् or स्फाय् 'to be fat' (but both necessarily insert i in Desid., compare 395. b).

k. Three in ज्ञ् ṣ.—अज्ञ् 5. Ḍtm. 'to pervade†' (but necessarily inserts i in Desid., see 681. a); नज्ञ् 4. 'to perish' (see 390. k, and 620); क्लिञ् 9. 'to torment' (697).

l. Seven in ष् sh.—अच्छ् 'to pervade'; तच्छ् 'to form by cutting,' 'to carve' (तक्षिता or तष्टा, तक्षिष्यति or तक्ष्यति, &c.); त्वच्छ् 'to create'; कुष् with निर् 'to extract' (otherwise necessarily inserts i); इष् 6. 'to wish' (637); रिष् 'to injure'; रुष् 1. 'to

* Except the Aorist, following form II at 435.

† अज्ञ् cl. 9, 'to eat,' inserts i.

injure' (the last three optionally in 1st Fut., but necessarily insert *i* in other forms).

m. Twelve in ह् *h*.—सह् *Atm.* 'to bear' (optionally in 1st Fut. only, necessarily inserts *i* in other forms, see 611. *a*); गूह् 'to gamble' (गूहिता or गूढा, &c.); गाह् 'to penetrate'; माह् 'to measure' (माहिता or माढा, &c.); स्निह् *snih*, 'to love' (स्नेहिता or स्नेग्धा or स्नेढा, &c.); स्नुह् *snuh*, 'to love,' 'to vomit'; मुह् 'to be perplexed' (612); गुह् 'to conceal' (गूहिता or गोढा, गूहिष्यति or घोष्यति, see 306. *a*, 390. *m*); दुह् 'to seek to injure' (623); वृह् 6. 7. or वृह् 6. 'to kill' (674); वृह् or वृह् 'to raise'; स्तृह् or स्तृह् 6. 'to kill.'

Aorist (Third Preterite).

This complex and multiform tense, the most troublesome and intricate in the whole Sanskrit verb, but fortunately less used in classical Sanskrit than the other past tenses, is not so much one tense, as an aggregation of several, all more or less allied to each other, and all bearing a manifest resemblance to the Imperfect.

416. Grammarians assert that there are seven different varieties of the Sanskrit Aorist, four of which correspond more or less to the Greek 1st Aorist, and three to the 2nd Aorist, but we shall endeavour to shew that all these varieties may be included under two distinct forms of terminations given in the table at 246, and again below, and at 435.

417. Form I is subdivided like the terminations of all the last five tenses into (A) those which reject *i*, and (B) those which assume it; A belongs to many of those roots at 394, 400–414, which reject *i*; B to most of those at 392, 399, which insert it: but in the latter case the initial *s* becomes *sh* by 70, and in the 2nd and 3rd sing. the initial *s* is rejected, the *i* blending with the *í*, which then becomes the initial of those terminations. Moreover, in the case of roots which insert *i* the stem is formed according to rules different from those which apply in the case of roots which reject *i*.

a. Form II at 435 resembles the terminations of the Imperfect, and belongs, in the first place, to some of those roots rejecting *i*, whose stems in the Imperfect present some important variation from the root (see 436); in the second, to certain of the roots rejecting *i*, which end in ञ् *ś*, ष् *sh*, or ह् *h*, and which have *i*, *u*, or *ri*, for their radical vowel (see 439); in the third, to verbs of cl. 10 and Causals.

FORM I.

418. The terminations are here repeated from 246.

A. Terminations without इ i.

PARASMAI.			ĀTMANE.		
1. <i>sam</i>	<i>sva</i>	<i>sma</i>	<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sís</i>	<i>stam</i> [<i>tam</i>]	<i>sta</i> [<i>ta</i>]	<i>sthás</i> [<i>thás</i>]	<i>sáthám</i>	<i>dhvam</i> or <i>dhvam</i>
3. <i>sít</i>	<i>stám</i> [<i>tám</i>]	<i>sus</i>	<i>sta</i> [<i>ta</i>]	<i>sátám</i>	<i>sata</i>

B. Terminations with इ i.

PARASMAI.			ĀTMANE.		
1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>	<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>ís</i>	<i>ishám</i>	<i>ishá</i>	<i>ishthás</i>	<i>isháthám</i>	<i>idhvam</i> or <i>idhvam</i>
3. <i>ít</i>	<i>ishám</i>	<i>ishus</i>	<i>ishá</i>	<i>ishátám</i>	<i>ishata</i>

419. Observe—The brackets in the A terminations indicate the rejection of initial *s* from those terminations in which it is compounded with *t* and *th*, if the stem ends in any consonant except a nasal or semivowel, or in any *short* vowel such as *a*, *i*, *u*, or *ri*. Observe also, that initial *s* is liable to become *sh* by 70, in which case a following *t* or *th* is cerebralized. The substitution of *dhvam* for *dhcom* and *idhvam* for *idhcom*, in certain cases, is explained in the table at 246.

420. General rule for forming the stem for those verbs of the first nine classes which reject इ i and so take the A terminations.

Obs. 1. The augment अ *a* must always be prefixed, as in the Imperfect; but it will be shewn in the Syntax at 889, that when the Aorist is used as a prohibitive Imperative, after the particle *má* or *má sma*, the augment is then rejected. See 242. *a*.

Obs. 2. When a root begins with the vowels इ *i*, उ *u*, or ऋ *ri*, short or long, the augment is prefixed in accordance with 251. *a*.

In Parasmai, if a root end in either a vowel or a consonant, vriddhi the radical vowel before *all* the terminations.

In Ātmane, if a root end in इ *i*, ई *í*, उ *u*, or ऊ *ú*, gunate the radical vowel; if in ऋ *ri* or any consonant, leave the vowel unchanged before *all* the terminations. Final consonants must be joined to the A terminations according to the rules propounded at 296–306.

a. Thus, from नी 'to lead' come the two stems *anai* for Parasmai and *ane* for Ātmane (*anai*+*sam*=अनैयस् by 70; Ātm. *ane*+*si*=अनेपि, *ane*+*sthás*=अनेष्टास्, &c.)

b. From कृ cl. 8, 'to make,' come the two stems *akár* for Parasmai and *akri* for Ātmane (*akár*+*sam*=अकरीयस् by 70, &c.; Ātm. *akri*+*si*=अकृषि by 70, *akri*+*thás*=अकृषास् by 419, *akri*+*ta*=अकृत, &c.) See 682.

Similarly, भृ cl. 3, 'to bear.' See the table at 583.

c. So, from युज् 'to join' come the two stems *ayauj* for Parasmai and *ayuj* for Ātmane (Par. *ayauj* + *sam* = अयौक्षम् by 296, *ayauj* + *sva* = अयौक्ष, *ayauj* + *tam* = अयौक्षम् by 419; Ātm. *ayuj* + *si* = अयुक्षि by 296, *ayuj* + *thás* = अयुक्ष्यास्, *ayuj* + *ta* = अयुक्त्वा).

d. From रुध् cl. 7, 'to hinder,' the stems *araudh* and *arudh* (Par. *araudh* + *sam* = अरौत्सम् by 299, Du. *araudh* + *sva* = अरौत्स, *araudh* + *tam* = अरौद्वम्; Ātm. *arudh* + *si* = अरुत्सि, *arudh* + *thás* = अरुद्व्यास्, &c.)

e. Similarly, from पच् 'to cook' come the stems *apác* and *apać* (*apác* + *sam* = अपाक्षम् by 296; Ātm. *apać* + *si* = अपक्षि, *apać* + *thás* = अपक्ष्यास्, &c.)

f. From दह् 'to burn' (610), the stems *adáh* and *adah* (*adáh* + *sam* = अधाक्षम् by 306. a, *adáh* + *tam* = अदाग्धम् by 305; Ātm. *adah* + *si* = अपक्षि by 306. a, *adah* + *thás* = अदाग्ध्यास्, &c.)

421. By referring to 391. b. it will be easy to understand that most roots in *i*, *í*, short *u*, and short *ri*, take the A terminations. Most of those in *á*, *e*, *ai*, *o*, do so in the Ātmane, and a few of those in *á* also in the Parasmai.

a. स्फृ or स्फृ 'to spread' takes either A or B; and in Ātmane when it takes A, changes *rí* to *ír*. See 678.

b. वृ or वृ 'to choose,' 'to cover,' changes its vowel to *úr*, under the same circumstances. See 675.

c. Roots in *e*, *ai*, *o*, change these vowels to *á* as in the other General tenses; thus, from व्ये 'to cover,' सव्यासिषम् &c. (see 433), सव्यासि &c. Similarly, मि, मी, दी, and optionally ली, see 390. e (समासिषम् &c., समामि &c.)

d. दा 'to give' (see 663), पा 'to place' (see 664), स्था 'to stand' (see 587), दे 'to protect,' धे 'to drink' (if in Ātm.), दो or दा 'to cut' (if in Ātm.), change their finals in the Ātmane to *i* (अदिषि, अदिष्यास् 419, अदिन, अदिष्वहि; 2nd pl. अदिद्वम्). In Parasmai they follow 438.

e. गा used for इ 'to go,' with अपि prefixed, signifying 'to go over,' 'to read' (Ātmane only), changes its final to *í* (अध्यगोषि, -गीष्ठास्, -गीष्ठ, &c.)

f. कु Ātm. 'to cry out,' गु 'to void excrement,' and भु 'to be firm,' all cl. 6, preserve their vowels unchanged (अकुषि, &c.; अकुष्यास्, अकुत, &c.; अगुषम्, &c.); भु may also make अमौषम्, and गु may also make अगुविषम्, but the latter root is then generally regarded as गू.

422. The following roots of those rejecting *i*, enumerated at 400-414, take the A terminations only, both for Par. or Ātm.: पच्; प्रह्; तज्, भज्, भञ्, भ्रज्, मज्, यज्, रज्, सज्, खज् Ātm., भुज्, रुज्, मृज्; पद् Ātm., हद् Ātm., खिद्, तुद्, नुद्; वन्ध्, व्यध्, राध्, साध्, बुध् 4. Ātm., युध्; मन् 4. Ātm.; तप्, चप, शप, स्वप, क्षिप, तिप् Ātm., क्षुप; यम्, रम्, लभ्; दंश्; वस्; दह्, नह्, वह्.

a. The following take in Par. either the A terminations of form I or optionally form II; but in Ātm. usually the A form of I, sometimes form II: रिच्, विच् 3. निज्, विज् 3, स्कन्द, छिद्, भिद्, क्षुद्, रुध्, दृश्, मृश्, स्पृश्, कृष्.

b. The following take in Par. only form II; but in Ātm. the A form of I, or sometimes the B form of I: शक् (Ātm. doubtful), सिच्, मुच्, विद् 6. 'to find' (Ātm. doubtful), 4. 7. (only Ātm.), शद्, सद्, झिद्, खिद् 4, रध्, सिध् 4, क्रुध्, क्षुध्, हन् (see

424. *b*: **बध्** with the B terminations is generally used for Par., but **सहनन्** occurs in Epic poetry), **आप्**, **लिप्**, **लुप्**, **मुप्**, **गम्**, **घस्**.

423. The following of those inserting or rejecting *i*, enumerated at 415, take either the A or B terminations: **तब्** or **तञ्**, **व्रश्**, **मृज्**, **स्यन्द** generally *Ātm.* only, **सिध्**, **व्रप्** *Ātm.*, **गुप्**, **क्लृप्** *Ātm.*, **नृप्**, **दृप्** (the last three in Par. take also form II), **क्षम्** generally *Ātm.* (may also follow form II in Par.), **प्याप्** (or **प्यै**) *Ātm.*, **अज्ञ्**, **अक्ष्**, **ग्लह्**, **गाह्**, **माह्**, **गृह्**.

424. The rules at 296-306 must in all cases be applied, as well as the special rules applicable to certain roots in forming the Futures at 390 and 390. *a-o*; thus, **व्रश्** makes **अव्राक्षम्** by 297. *b* (see 630); **मज्ज्** makes **अमाङ्गम्** by 390. *k* (see 633); **नज्** in *Ātm.*, **अनङ्गि** or **अनङ्गिषि**; **भज्ज्**, **अभ्राक्षम्** or **अभ्राक्षम्**, **अभ्रक्षि** or **अभ्रक्षि** by 390. *g*; **मृज्**, **अमाक्षम्** by 390. *j* (also **अमार्जिषम्**); **नह्**, **अनात्सम्** by 306. *b*.

a. **पद्** *Ātm.* 'to go,' **बुध्** *Ātm.* 'to awake,' **जन्** *Ātm.* 'to be born,' may form their 3rd sing. as if they were Passive verbs (see 475); thus, **अपादि**, Du. 3. **अपत्ताताम्**; **अथोधि** (or optionally **अबुद्ध**), Du. 3. **अभुत्ताताम्**; **अजनि** (or optionally **अजनिष्ठ**).

b. Roots ending in **न्** and **म्** must change these letters to Anusvāra before *s*, and **म्** becomes **न्** before **ध्व**; thus, **मन्** makes **अमंसि**, **अमंस्यास्**, **अमंसत** (or if in cl. 8. **अमनिष्ठ**, or by *c*. below **अमत्**); **क्षम्** makes **अक्षंसि** &c., Du. 2. **अक्षन्धम्**.

हन् (generally Par.) drops its nasal before the *Ātmane* terminations (**अहंसि**, **अहयास्**, &c.; initial *s* being rejected according to 419).

गम् does so optionally (**अगंसि** or **अगसि**, **अगंस्यास्** or **अगयास्**, &c.)

c. Roots in **न्** and **ण्** of cl. 8, which properly take the B terminations, are allowed an option of dropping the nasal in 2nd and 3rd sing. *Ātm.*, in which case initial *s* is rejected (419); e. g. **तन्** makes 3. **अतनिष्ठ** or **अतत** (Pāṇ. II. 4, 79).

d. Similarly, **क्षण्** makes 3. **अक्षणिष्ठ** or **अक्षत**; and **चृण्**, **आर्शिष्ठ** or **आर्त**.

e. **सन्** 'to give' is allowed the option of lengthening the *a*, when *n* is dropped; thus, Sing. 2. **असाथास्** or **असनिष्ठास्**, 3. **असात** or **असनिष्ठ**. Compare 354. *a*, 339 (Pāṇ. II. 4, 79).

f. The nasal of **दंज्** 'to bite' becomes **ङ्** before **क्** and **ण्** before **ङ्**; thus, **अदाङ्गम्**, Du. 2. **अदांष्टम्**; *Ātm.* 1. **अदङ्गि**, Du. 2. **अदङ्गदुम्**. See 303.

425. **वह्** 'to carry' (see 611) changes its radical vowel to **ओ** *o* before those terminations which reject an initial *s* by 305. *a*; thus, **avāksham**, **arākshīs**, **arākshīt** (Lat. *verit*), **avākshva**, **avodham**, &c.; *Ātm.* **avakshi** (Lat. *vexi*), **avodhās**, **avodha**.

a. **सह्** *Ātm.*, 'to bear,' generally takes the B terminations (**asakshi**, &c.), though the form **असोढ** is also given for the 3rd sing.

426. **नह्** 'to tie,' 'to fasten,' makes **anātsam**, **anātsīs**, **anātsīt**, **anātsva**, **anāddham**, &c.; and *Ātm.* **anatsi**, **anaddhās**, &c., by 306. *b* (compare 183).

a. **वस्** 'to dwell' (see 607) makes **avātsam**, &c., by 304. *a*.

427. General rule for forming the stem for those verbs of the first nine classes which assume *i*, and so take the B terminations at 418.

a. If a root end in the vowels इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṛī*, vriddhi those vowels in the Parasmai before *all* the terminations, and gunate them in the Ātmane.

Thus, from पू 'to purify' come the two stems *apau* for Parasmai and *apo* for Ātmane (*apau*+*i*+*sam*=अपाविषम् by 37, *apau*+*i*+*is*=अपावीस्, *apau*+*i*+*it*=अपावीत्, &c.; Ātm. *apo*+*i*+*si*=अपविषि, &c., by 36), see 583.

From तृ cl. 1, 'to cross,' comes the stem *atār* for Parasmai (*atār*+*i*+*sam*=अतारिषम्, &c.)

So, from शी 'to lie down' comes अशयिषि, अशयिष्यास्, &c.; but roots ending in any other vowel than *ū* and long *ṛī* more frequently take the A terminations, as they generally reject *i*.

b. If a root end in a single consonant, gunate the radical vowel in both Parasmai and Ātmane (except as debarred at 28, and except in the roots enumerated at 390. a).

Thus, बुध् *budh*, cl. 1, 'to know,' makes its stem *abodh* (*abodhisham*, &c.) See 583.

वृत् *ṛit*, 'to be,' makes *avart* (*avartishi*, &c.)

एध् *edh*, 'to increase,' makes *aidh* (*aidhishi*, &c., 251. b). See 600.

428. A medial *a* in roots ending in र् and ल् is lengthened in Parasmai, but not in Ātmane.

Thus, चर् 'to go' makes अचारिषम्; जल्ल् 'to blaze,' अज्जालिषम्. The roots वद् 'to speak' and व्रज् 'to go' also lengthen the *a* in Parasmai (अवादिषम्; but not in Ātmane अवदिषि &c.)

a. But those in म्, य्, ह् never lengthen the *a* in Parasmai; thus, स्यम् 'to sound' makes अस्यमिषम्. The following roots also are debarred from lengthening the *a*: कख्, कग्, रग्, लग्, सग्, स्थग्, हग्, ह्रग्, कट्, छण्, चत्, छप्, पप्, मप्, चट्, बप्, श्वप्, हस्. One or two do so optionally; as, कण् and नट् 'to sound.'

429. Observe, that as the majority of Sanskrit verbs assume *i*, it follows that rule 427. a. b. will be more universally applicable than rule 420, especially as the former applies to the Aorist of Intensives, Desideratives, and Nominals, as well as to that of simple verbs.

430. The special rules for the two Futures at 390. a-o will of course hold good for the Aorist; thus the roots enumerated at 390 and 390. a (कुच् &c.) forbid Guṇa; and गृ, धृ, भृ, नृ generally change their finals to *uv* (अकुचिषम् &c., अगुविषम् &c.); but when गृ is written गु it makes अगुषम् &c., see 421. f, and धृ may also make अधाविषम्, and नृ, अनाविषम्.

a. ऊर्णु makes और्णीविषम् or और्णिविषम् or और्णुविषम् &c., and in Ātmane और्णीविषि or और्णुविषि.

b. According to 390. c. दीधी, वेवी, and दरिद्रा drop their finals (अदीधिषि, अदरिद्रिषम्, &c.; see also 433).

431. In the Ātmane, वृ 'to choose,' 'to cover,' and all roots in long ऋ *ṛī*, such

as स्तृ 'to spread,' may optionally lengthen the inserted *i*; thus, सवरीषि or सवरीषि &c., सस्तरीषि or सस्तरीषि; but in Parasmai only सवारिषम्, सस्तारिषम्.

432. श्वि 'to swell' and जागृ 'to awake' take Guṇa instead of Vriddhi (अश्वयिषम् &c., see also 440. *a*; अजागरिषम् &c.)

a. ग्रह according to 399. *a.* makes अग्रहीषम्, and by 390. *m.* गुह makes अगूहिषम्. The latter also conforms to 439 and 439. *b.* See 609.

b. हन् 'to kill' forms its Aorist from बध् (अबधिषम् &c.), but see 422. *b.*

433. Many roots in आ *á*, ए *e*, ओ *o*, and ऐ *ai*, with three in म् *m*, viz. यम् *yam*, रम् *ram*, नम् *nam*, assume *i*, but in the Parasmai insert *s* before it; final *e*, *o*, and *ai*, being changed to आ *á*; thus, from या 'to go' comes अयासिषम्, &c. (see 644); from शो 'to sharpen,' अशासिषम्, &c.; from यन् 'to restrain,' अयंसिषम्, &c.

दरिद्रा 'to be poor' makes *adaridrisham* or *adaridrásisham*, &c.

434. In the Átmane these roots reject the *i* and the *s* which precedes it, and follow 418; thus, from मा 'to measure' comes अमासि, &c. (see 664. *a*); from ये 'to cover,' अय्यासि (see 421. *c*); from रम् 'to sport,' अरंसि, अरस्यास्, अरस्त, &c.

FORM II.

435. Resembling the Imperfect.

PARASMAI.			ÁTMANE.		
1. <i>am</i>	<i>áva</i> [<i>va</i>]	<i>áma</i> [<i>ma</i>]	<i>e</i> [<i>i</i>]	<i>ávahi</i>	<i>ámahi</i>
2. <i>as</i> [<i>s</i>]	<i>atam</i> [<i>ta</i>]	<i>ata</i> [<i>ta</i>]	<i>athás</i>	<i>ethám</i> [<i>áthám</i>]	<i>adhvam</i>
3. <i>at</i> [<i>t</i>]	<i>atám</i> [<i>tám</i>]	<i>an</i> [<i>us</i>]	<i>ata</i>	<i>etám</i> [<i>álám</i>]	<i>anta</i>

436. No confusion arises from the similarity which this form bears to the Imperfect, as in all cases where the above terminations are used for the Aorist, the Imperfect presents some difference in the form of its stem; thus, गम् 'to go' makes *agacéham* for its Impf., *agamam* for its Aor. (see 602); भिद् 'to break' makes *abhinadam* for its Impf., *abhidam* for its Aor. (see 583). So again, cl. 6, which alone can shew a perfect identity of root and stem, never makes use of this form for its Aorist, unless by some special rule the stem of its Imperfect is made to differ from the root; thus, लिप् 'to smear' (cf. ἀλείφω), which makes *alipam* in Aor., is *alimpam* in its Impf.; see 281. (So in Gr., cf. Impf. ἔλειπον with 2nd Aor. ἔλειπον; ἐλάβανον with ἔλαβον; ἐδάμνην with ἔδαμον, &c.)

Obs.—This form of the Sanskrit Aorist corresponds to Gr. 2nd Aor. (cf. *asthám*, *asthás*, *asthát*, with ἔστην, ἔστης, ἔστη), and the first form is more or less analogous to the 1st Aor. The substitution of *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in Átm. of form II, is confined to a class of roots mentioned at 439.

437. Rule for forming the stem in verbs of the first nine classes. Prefix the augment, and as a general rule attach the terminations directly to the root.

Thus, in *agamam* &c., *abhidam* &c., see 436. So also, नश् 'to perish' makes अनशम् (also अनेशम्, see 441, 424).

a. Observe, however, that most of the roots which follow this form in Par.,

follow form I at 418 in *Ātm.*; thus, *भिद्* 'to break' makes *abhitsi*, &c., in *Ātm.*; see the table at 583: similarly, *छिद्* 'to cut,' see 667. And a few roots, which are properly restricted to *Ātm.*, have a Parasmai Aorist of this 2nd form; thus, *हृच्* *Ātm.* 'to shine,' 'to be pleasing,' makes Par. *aruṇam*, as well as *Ātm. aroṇishi*.

b. One or two roots in *सा á*, *इ i*, and *ए e* reject their finals; and one or two in *चृ ri* and *चृ ri* gunate these vowels before the above terminations; thus, *ख्या* 'to tell' makes *अख्यम्* &c., *अख्ये* &c.; *स्थि* 'to swell,' *अस्थम्*; *ह्वे* 'to call' makes *अह्वम्* (see 595); *गु* 'to go,' *असरम्*; *चु* 'to go,' *आरम्*; *जृ* 'to grow old,' *अजरम्*.

c. *दृश्* 'to see' gunates its vowel (*अदर्शम्*, see 604).

d. Penultimate nasals are generally dropped; thus, *स्तम्* 'to stop' makes *अस्तभम्*; *स्यल्* 'to distil,' *अस्यदम्*; *स्तल्* 'to mount,' *अस्तदम्*; *धंश्* 'to fall,' *अध्रशम्*.

e. A form *अद्यम्* occurs in the Veda, from *घस्* 'to eat,' the medial *a* being dropped.

438. In the Parasmai certain roots ending in long *सा á* and *ए e* conform still more closely to the terminations of the Imperfect, rejecting the initial vowel, as indicated by the brackets in the table at 435. In the 3rd pl. they take *us* for *an*.

Thus, *दा* cl. 3, 'to give,' makes *adám*, *adás*, *adát*, *adáca*, &c.; 3rd pl. *adus*, see 663. So also, *धा* cl. 3, 'to place,' makes *adhám*, &c., 664; and *स्था* cl. 1, 'to stand,' makes *asthám*, &c., 587.

a. Similarly, *भू* cl. 1, 'to be,' except 1st sing. and 3rd pl. (*अभूवन्*, *अभूस्*, *अभूत्*, *अभूव*, &c.; but 3rd pl. *अभूवन्*, see 585).

b. Observe, however, that some roots in *á*, like *या*, 'to go,' follow 433.

c. And some roots in *ए e* and *ओ o*, which follow 433, optionally follow 438; in which case *e* and *o* are changed as before to *á*; thus, *धे* *dhe*, cl. 1, 'to drink,' makes either *adhúsisham* &c., or *adhám* &c., also *adadham*, see 440. a; *सो* *so*, cl. 4, 'to come to an end,' makes either *asúsisham* or *asám*, see 613.

d. In the *Ātmane-pada*, roots like *दा*, *धा*, *स्था*, *दे*, *धे*, *दो* follow 421. d.

e. *इ* 'to go' makes its Aorist from a root *गा*; thus, *agám*, *agás*, &c.

Note—*Adadám*, Impf. of *dá*, 'to give,' bears the same relation to its Aor. *adám* that *ἔδιδων* does to *ἔδωκ*. So also the relation of *adhám* (Aor. of *dhá*, 'to place') to *adadhám* (Impf.) corresponds to that of *ἔθην* to *ἐτίθην*. Cf. also *abhavas* and *abhús* with *ἔφυνες* and *ἔφυσ*.

439. Certain roots ending in *श s*, *ष् sh*, *ह h*, enclosing a medial *i*, *u*, or *ri*, form their Aorists according to form II at 435; but whenever confusion is likely to arise between the Imperfect and Aorist, *s* is prefixed to the terminations, before which sibilant the final of the root becomes *k* by 302 and 306.

Thus, *दिश्* 'to point out,' the Impf. of which is *अदिशम्*, makes *अदिक्खम्* &c. in Aor. (cf. Gr. 1st Aor. *ἔδειξα*). Similarly, *द्विष्* cl. 2, 'to hate,' makes *adviksham* &c., 657; *दुह्* cl. 2, 'to milk,' makes *अधुक्खम्* *adhuksam* &c., by 306. a. See 660.

a. This class of roots substitutes *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*. in

Ātmane terminations; thus, *adikshi*, *adikshathás*, *adikshata*, *adikshávahi*, *adiksháthám*, &c.; 3rd pl. *adikshanta*.

b. A few roots in *ह* *h* (viz. *लिह्*, *दिह्*, *गुह्*, *दुह्*) optionally in the Ātmane reject the initial *a* from the terminations of the 2nd and 3rd sing., 1st du., and 2nd pl.; thus, *लिह्* may make *अलिषि*, *अलीढास्*, *अलीढ*; Du. 1. *अलिह्हि*; Pl. 2. *अलीढम्*, 661: and *दुह्* 'to milk,' *अधुषि*, *अदुग्धास्*, &c. See 661, 659, 609, 660.

c. According to some authorities, a few roots (e. g. *वृप्*, *दृप्*, *सृप्*) which generally follow form I, A, in Ātmane, may optionally conform to form II, taking the terminations *i*, *áthám*, *átám*, rejecting initial *a* and *á* from the other terminations, and taking *ata* for *anta*; thus, *अट्रिपि*, *अट्रिपथás*, *अट्रिप्ता*, *अट्रिपथि*, &c.

440. Causal verbs and verbs of cl. 10 make use of form II, but the stem assumes both reduplication and augment (as in the Greek Pluperfect); thus, *बुध्* cl. 1, 'to know,' makes in the Causal Aorist *अबूबुधम्*, &c. This will be explained at 492.

a. A few Primitive verbs besides those of cl. 10 take a reduplicated stem, analogous to Causals (see 492).

Thus, *श्रि* 'to resort to' makes *अशिश्रियम्* &c.; *श्वि* 'to swell' makes *अशिश्रियम्* (also *अश्वम्* and *अश्रियम्*, see 432, 437. b); *टु* cl. 1, 'to run,' *अटुटुवम्*; *सु* 'to flow,' *असुसुवम्*; *धे* 'to drink,' *अदधम्*; *कम्* 'to love,' *अचकमे*, &c. This last is defective when it belongs to cl. 1, having no Special tenses; but when it belongs to cl. 10 (Pres. *कामये*, &c.) its Aorist is *अचिकमे*.

441. The following Primitive verbs take a contracted form of reduplicated stem: *वच्* cl. 2, 'to speak,' makes *अवोचम्* *avočam* (from *अवउचम्* for *अववचम्* 650); *पत्* cl. 1, 'to fall,' *अपपत्* (from *अपपतम्*; compare Gr. *ἐπιπτεν*); *शास्* cl. 2, 'to rule,' *अशिशम्* (from *अशिशसम्*, but the Ātmane follows 427; see 658); *अस्* cl. 4, 'to throw,' *आस्यम्* (from *आससम्*, contracted into *आस्यम्* for *आससम्* 304. a, whence by transposition *आस्यम्*); *नश्* cl. 4, 'to perish,' *अनेशम्* (from *अनइषम्* for *अननिशम्*). See 620, 436.

Precative or Benedictive.

Terminations of Precative repeated from 246.

PARASMAI.			ĀTMANE.		
<i>yásam</i>	<i>yásva</i>	<i>yásma</i>	<i>síya</i>	<i>sívahi</i>	<i>símahi</i>
<i>yás</i>	<i>yástam</i>	<i>yásta</i>	<i>síshthás</i>	<i>síyásthám</i>	<i>sídhvam</i> or <i>sídhvam</i>
<i>yát</i>	<i>yástám</i>	<i>yásus</i>	<i>síshṭa</i>	<i>síyástám</i>	<i>síran</i>

442. The terminations of this tense resemble those of the Potential in the scheme at 245. In 2nd and 3rd sing. they are identical. In the other persons of the Parasmai a sibilant is inserted, and in some of the Ātmane, both prefixed and inserted. In 2nd pl. Ātm. *sídhvam* is used for *sídhvam* when immediately preceded by any other vowel but *a* or *á*, and optionally *ishídhvam* for *ishídhvam* when immediately preceded by a semivowel or *h*. The only difference between the Potential

and Precative of verbs of the 2nd and 3rd groups, at 290, will often be that the Potential will have the conjugational characteristic; thus, *bhid*, cl. 7, 'to break,' will be *bhindyāt* in Pot., and *bhidyāt* in Prec. (Compare the Optative of the Gr. Aor. *δοίην* with Optative of the Present *διδόίην*.)

443. Rule for forming the stem in verbs of the first nine classes.

In Parasmai, as a general rule, either leave the root unchanged before the *y* of the terminations, or make such changes as are required in the Passive (see 465–472), or by the conjugational rule of the 4th class, and never insert *i*.

In Ātmane, as a general rule, prefix *i* to the terminations in those roots ending in consonants or vowels which take *i* in the Futures (see 392, 399), and before this *i* gunate the radical vowel. Gunate it also in the Ātmane in some roots ending in vowels which reject *i*: but if a root end in a *consonant*, and *reject i*, the radical vowel is generally left unchanged in the Ātmane, as well as Parasmai.

444. Thus, from भू cl. 1, 'to be,' come the stem of the Parasmai *bhū*, and the stem of the Ātmane *bhavi*, by 36. a (*bhū* + *yāsam* = भूयासम् &c., *bhavi* + *stya* = भविष्यीय by 70).

445. Frequently, as already observed, before the *y* of the Parasmai terminations, the root is liable to changes analogous to those which take place before the *y* of cl. 4 at 272, and the *y* of Passive verbs at 465; and not unfrequently it undergoes changes similar to those of the Perfect at 373, &c., as follows:—

446. A final *दा d* is changed to *ए e* in Par., but remains unchanged in Ātm., as before the *s* of the 2nd Future terminations; thus, *दा* cl. 3, 'to give,' makes *देयासम्* &c. for Par., but *दासीय* &c. for Ātm.; *पा* 'to drink' makes *पेयासम्* &c.

a. But *ज्या* 'to become old' makes *जीयासम्* &c., and *दरिद्रा* 'to be poor' drops its final even in Parasmai (*दरिद्र्यासम्*, *दरिद्रिषीय*, &c.) Compare 390. c.

447. Final *इ i* and *उ u* are lengthened in Par., as before the *y* of Passives, and gunated in Ātm., as before the *s* of the 2nd Future; thus, *चि* 'to gather' makes *चीयासम्* &c., *चषीय* &c.; and *हु* 'to sacrifice' makes *हूयासम्* &c., *होषीय* &c.

a. When *इ* 'to go' is preceded by a preposition, it is not lengthened (*इयासम्* &c.; otherwise *ईयासम्*).

b. *दीधी* and *वेवी* drop their finals as at 390. c (*दीधिषीय* &c.)

448. Final *चृ ri* is changed to *रि ri* in Parasmai, but retained in Ātmane; thus, *कृ* 'to do' makes *क्रियासम्* &c., and *कृषीय* &c. After a double consonant *ri* is gunated in Parasmai, as well as before inserted *i*; thus, *स्तृ* 'to spread' makes *स्तयासम्* &c., *स्तृषीय* &c., or *स्तरिषीय* &c.

a. It is also gunated in *चृ ri*, 'to go,' and *जागृ* 'to awake' (*जयासम्*, *जागयासम्*, &c.)

b. *वृ* 'to cover,' 'to choose,' makes *त्रियासम्* or *वूयासम्*, *वृषीय* or *वरिषीय* or *वूषीय*.

449. Final च् *r* is changed to ई *r* in both voices, but is gunated before inserted *i* in *Ātmane*; thus, तृ cl. 1, 'to cross,' makes तीर्यासम् &c., तीरीय &c., or तरिरीय &c., or तरीरीय &c.

a. One root, पृ cl. 10, 'to fill,' makes पूर्यासम् &c. Compare 448. a.

450. Of roots in र, धे 'to drink' makes धेयासम् &c. (which is also the Precative of धा 'to hold'); दे 'to protect,' देयासम्.

a. But ह्वे 'to call' makes हूयासम् &c., and ह्वासीय &c.; ये 'to cover' makes वीयासम् &c., and व्यासीय &c.; and वे 'to weave' makes जयासम् &c., and वासीय &c. Compare 465. c.

451. Final ऐ *ai* and ओ *o* are often treated like final *á* at 446; thus गै 'to sing' makes गेयासम् &c.; सै 'to waste' and सो 'to destroy' make सेयासम्; दो 'to cut,' like दा 'to give' and दे 'to protect,' makes देयासम्. But sometimes they are changed to *á*; thus, त्रै 'to preserve' makes त्रासीय &c.; दै 'to purify' makes दायासम्; ध्ये 'to think' either ध्यायासम् or ध्येयासम्; ग्ने 'to be weary' either ग्नायासम् or ग्नेयासम्.

452. As already stated, if a root end in a consonant, there is no change in *Parasmai*, except the usual changes before *y*; moreover, unlike the 2nd Future, there is no *Guṇa* in *Ātmane*, unless the root take *i*; the other changes in *Ātmane* are similar to those applicable before the *s* of the 2nd Future terminations (390. o); thus, दुह् 'to milk' makes दुह्यासम् &c., and धुक्षीय &c., by 306. a; द्विष् 'to hate' makes द्विष्यासम् &c., and द्विषीय &c., by 302; and बुध् 'to know' makes बुध्यासम् &c., and बोधिषीय &c. See 443.

a. Roots of the 10th class, however, retain *Guṇa* in *Par.*, as well as in *Ātm.*, rejecting the conjugational *aya* in *Par.* only; see under Causals (495).

453. According to the usual changes in cl. 4 and in Passives, roots ending in a double consonant, of which the first member is a nasal, generally reject the nasal; thus, भञ्ज् *bhañj*, cl. 7, makes *bhañyasam*, &c. Compare 469.

a. So again, according to 472, ग्रह् 'to take' makes in *Par.* गृह्यासम् &c.; प्रश् 'to ask,' पृच्छ्यासम् &c.; भज्ज् 'to fry,' भृज्यासम् (632); व्रश् 'to cut,' वृश्च्यासम् (636); व्यध् 'to pierce,' विध्यासम्; व्यच् 'to deceive,' विच्यासम्; शास् 'to teach,' शिष्यासम् &c. In the *Ātmane* they are regular.

b. So again, इ *i* and उ *u* before *r* and *v* are lengthened; thus, कुर् 'to sound' makes कूर्यासम्; and दिव् 'to play,' दीव्यासम्. Compare 466.

454. वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वश् 'to wish,' वस् 'to dwell,' वह् 'to carry,' and स्वप् 'to sleep,' substitute उ *u* for व *va* in *Par.*, and यज् 'to sacrifice' substitutes *i* for *ya*; thus, उच्यासम्, सुष्यासम्, इज्यासम्, &c.; cf. 471. In the *Ātmane* they are regular; as, वक्षीय from वह्; यक्षीय from यज्.

a. जन्, खन्, and सन् conform to 470; thus, जन्यासम् or जायासम् &c.; cf. 424. e.

Observe—In addition to these rules, the other special changes which take place before the *s* of the 2nd Future terminations, noted at 390 and 390. a—o, will apply to the *Ātmane* of the Precative; thus, कु or कू at 390 makes कुपीय or कुविपीय; भज्ज् at 390. g.

makes भक्षीय or भक्षीय; क् at 390. l. makes कामयिषीय or कनिषीय; and गुप् may be गुप्सासम् or गोपाय्यासम् even in Parasmai.

Conditional.

Terminations of Conditional repeated from 246.

	PARASMAI.				ĀTMANE.		
<i>syam</i>	<i>syáva</i>	<i>syáma</i>		<i>sye</i>	<i>syávahi</i>	<i>syámahi</i>	
<i>syas</i>	<i>syatam</i>	<i>syata</i>		<i>syathás</i>	<i>syethám</i>	<i>syadhvam</i>	
<i>syat</i>	<i>syatám</i>	<i>syān</i>		<i>syata</i>	<i>syetám</i>	<i>syanta</i>	

455. Observe, that this tense bears the same relation to the 2nd Future that the Imperfect does to the Present. In its form it is half an Imperfect, half a 2nd Future. It resembles the Imperfect in prefixing the augment *a* to the stem (see 251), and in the latter part of its terminations: it resembles the 2nd Future in the first part of its terminations in gunating the radical vowel, in inserting *इ*; in exactly those roots in which the Future inserts *i*, and in the other changes of the stem.

456. The Conditional is most easily formed from the 2nd Future (388–415) by prefixing the augment *a* and changing *syámi* (*shyámi*) into *syam* (*shyam*); e. g. *karishyámi*, *akarishyam*.

457. Thus, बुध् cl. 1, 'to know,' makes अबोधिष्यम् &c.; दुह् 'to milk' makes अबोध्यम् &c. (see 414 and 306. a); द्विप् 'to hate,' अद्वेध्यम् &c. (see 412); गुह् 'to conceal,' अगूहिष्यम् or अघोध्यम् (415. m); मज्ज् 'to be immersed,' अमज्ज्यम् (390. k).

a. The augment will be prefixed to roots beginning with vowels according to the rules given at 251; thus, ऊर्णु 'to cover' makes और्णुविष्यम् or औरीविष्यम्, cf. 390. b.

b. इ 'to go,' with अधि prefixed (meaning 'to read'), may optionally form its Conditional from the root गा (अध्यये or अध्यगीये, see 421. e).

Infinitive.

458. The termination of the Infinitive is तुम् *tum* (= the *tum* of the Latin Supine). It is used as a verbal noun with the force of the accusative or dative case.

Obs.—The suffix *tum* is probably the accusative of the suffix *tu* (see 82. VIII), of which other cases are used as Infinitives in the Veda.

459. Rule for forming the stem in verbs of the ten classes.

The stem of the Infinitive is identical with the stem of the First Future, and where one inserts *इ i*, the other does also; thus, *budh*, cl. 1, 'to know,' makes बोधितुम् *bodhitum*; क्षिप् *kship*, cl. 6, 'to throw,' makes क्षेप्तुम् *ksheptum*. Moreover, all the rules for the change of the root before the *t* of the Future terminations apply equally before the

t of the Infinitive. Hence, by substituting *um* for the final *á* of the 3rd pers. sing. of the 1st Future, the Infinitive is at once obtained.

Thus, शक्ता, शकुम्; प्रष्टा, प्रष्टुम्; सोढा, सोढुम्; कथयिता, कथयितुम्. So also, दुह् makes दोग्धुम्; दूह्, द्रोढुम् or द्रोग्धुम् or द्रोहितुम्; कुच्, कुचितुम्. See 388-415.

a. In the Veda, Infinitives are also formed by the suffixes तवे, तवै, तोस्, स्वै, से, ससे, सध्ये, स्यम्, ए, ऐ, स्यस्, which are really cases of verbal nouns (see 867. a. b).

b. The following examples will shew how remarkably the Sanskrit Infinitive answers to the Latin Supine. S. स्थातुम् 'to stand,' L. *statum*; S. दातुम् 'to give,' L. *datum*; S. पातुम् 'to drink,' L. *potum*; S. एतुम् 'to go,' L. *itum*; S. स्तुतुम् 'to strew,' L. *stratum*; S. संकुम् 'to anoint,' L. *unctum*; S. जनितुम् 'to beget,' L. *genitum*; S. स्वनितुम् 'to sound,' L. *sonitum*; S. स्रुतुम् 'to go,' L. *serptum*; S. वनितुम् 'to vomit,' L. *vomitum*.

DERIVATIVE VERBS.

460. Having explained the formation of the verbal stem in the ten classes of Primitive verbs, we come next to the four kinds of Derivative verbs, viz. Passives, Causals, Desideratives, and Frequentatives.

PASSIVE VERBS.

461. Every root in every one of the ten classes may take a Passive form, conjugated as an *Ātmane-pada* verb of cl. 4, the only difference being in the accent, which in Passives falls on the inserted *ya*, whereas in the *Ātmane* of Primitive verbs of cl. 4, it falls on the radical syllable.

a. It has already been remarked, that the Passive may be regarded as a distinct derivative from the root, formed on one invariable principle, without any necessary community with the conjugational structure of the Active verb. Thus the root *bhid*, cl. 7, 'to divide,' makes *bhinatti* or *bhinatte*, 'he divides;' *drish*, cl. 2, 'to hate,' makes *drishṭi* or *drishṭe*, 'he hates;' but the Passive of both is formed according to one invariable rule, by the simple insertion of *ya*, without reference to the conjugational form of the Active; thus, *bhidgate*, 'he is divided;' *drishgate*, 'he is hated.' See 243. a.

b. In fact, a Passive verb is really nothing but a root conjugated according to the rule for cl. 4 restricted to the *Ātmane-pada*: and to say that every root may take a Passive form, is to say that roots of classes 1, 2, 3, 5, 6, 7, 8, 9, and 10 may all belong to cl. 4, when they receive a Passive sense: so that if a root be already of cl. 4, its Passive is frequently identical in form with its own *Ātmane-pada* (the only difference being in the accent).

c. It might even be suspected, that the occasional assumption of an Intransitive signification and a *Parasmai-pada* inflexion by a Passive verb, was the cause which gave rise to a 4th class of Primitive verbs as distinct from the Passive. Instances

are certainly found of Passive verbs taking Parasmai-pada terminations, and some Passive verbs (e. g. *jáyate*, 'he is born,' fr. rt. *jan* ; *púryate*, 'he is filled,' fr. *pr̥* ; and *tapyate*, 'he is heated,' fr. *tap*) are regarded by native grammarians as Átmane verbs of cl. 4*. Again, many roots appear in class 4 as Intransitive verbs, which also appear in some one of the other nine as Transitive. For example, *yuj*, 'to join,' when used in a Transitive sense, is conjugated either in cl. 7, or in the Causal; when in an Intransitive, in cl. 4. So also, *push*, 'to nourish;' *kshubh*, 'to agitate;' *kliś*, 'to vex;' *sidh*, 'to accomplish†.'

d. There are said to be three kinds of Passive verbs.

I. The Passive, properly so called (*karman*); as, from *तुद्*, *तुद्यते* 'he is struck' (i. e. 'by another'), where the verb implies that the person or thing spoken of suffers some action from another person or thing; e. g. *ओदनः पच्यते मया* 'rice is cooked by me.'

II. An Impersonal Passive (*bháva*), generally formed from an Intransitive verb, and only occurring in the 3rd singular; *गम्यते* 'it is gone;' *नृत्यते* 'it is danced;' *पच्यते* 'it is cooked' or 'cooking goes on,' where the verb itself implies neither person nor thing as either acting or suffering, but simply expresses a state or condition.

III. A Reflexive Passive (*karma-kartri*, 'object-agent' or 'object-containing-agent'), where there is no object as distinct from the subject of the verb, or, in other words, where the subject is both agent and object, as in *ओदनः पच्यते* 'rice is cooked;' *स जायते* 'he is born,' &c. In these latter, if a vowel immediately precedes the characteristic *y*, the accent may fall on the radical syllable, as in cl. 4. They may also, in some cases, make use of the Átmane-pada of the Active, and drop the *y* altogether; thus to express 'he is adorned by himself,' it would be right to use *भूयते* 'he adorns himself.'

Obs.—According to Páṇini the Passive verb is merely an Átmane verb with the Vikaraṇa *yak* in the four tenses, and *karman* merely expresses one idea of the Passive. The object is expressed by the termination of the Passive in such a case as 'the house is built by me,' where the object of the agent *me*, viz. house, is expressed by the terminations of the Passive. But no agent might be mentioned, as simply 'the house is built,' in which case it would be a *bháva*, not a *karman*.

462. Passive verbs take the regular Átmane-pada terminations at 246, making use of the substitutions required in cl. 4.

In the Aorist they take either the A or B terminations of form I at 418, according as the root may admit the inserted *इ* or not; but they require that in 3rd sing. of both forms the termination be *इ* in place of *sta* and *ishṭa* (see 475).

* The Passive not unfrequently takes the terminations of the Parasmai-pada in Epic poetry; e. g. *chidyet* for *chidyeta*, 'it may be cut;' *mokshyasi* for *mokshyase*, 'thou shalt be liberated;' *adriśyat*, 'he was seen.'

† The forms given for the Aorists of such verbs as *pad*, 'to go,' *budh*, 'to know' (which are said to be Átmane verbs of cl. 4), could only belong to Passive verbs. The forms given by Westergaard are, *apádi*, *abodhi*. See 475.

Special Tenses.

463. Rule for the formation of the stem in the four Special tenses, *Ātmane-pada*, of roots of the first nine classes.

Affix य *ya**—lengthened to या *yā* before initial *m* and *v*—to the root, the vowel of which is not gunated, and often remains unchanged. (Compare the rule for cl. 4 at 249 and 272.)

464. Thus, from भू cl. 1, 'to be,' comes the stem भूय *bhūya* (Pres. *bhūya* + *i* = भूये, *bhūya* + *se* = भूयसे, &c.; Impf. *abhūya* + *i* = अभूये, &c.; Pot. *bhūya* + *īya* = भूयेय, &c.; Impv. *bhūya* + *ai* = भूयै, &c.); from हुद् cl. 6, 'to strike,' comes *tudya* (Pres. *tudya* + *i* = तुद्ये, &c.)

465. The root, however, often undergoes changes, which are generally analogous to those of cl. 4 and the Precative *Parasmai-pada* (see 275 and 445); but a final *ā* is not changed to *e* as in the Precative.

Six roots in छा *ā*, and one or two in ए *e*, ऐ *ai*, and ओ *o*, change their final vowels to ई *ī*; thus, दा 'to give,' दे 'to protect,' and दो 'to cut,' make Pres. दीये, दीयसे, दीयते, &c. So also, पा 'to place' (3rd sing. धीयते); स्था 'to stand,' मा 'to measure,' पा 'to drink,' and हा 'to quit;' धे 'to drink' (3rd sing. धीयते, &c.); गै 'to sing' (गीयते); सो 'to destroy' (सीयते).

Obs. 1. दा cl. 2, 'to bind,' makes दायते, as it is not a *ghu* and does not come under Pān. vi. 4, 66.

Obs. 2. हा 'to go' (*ohān*) makes हायते, though हा 'to quit' (*ohāk*) makes हियते.

a. But other roots in छा *ā* remain unchanged; and most others in *ai* and *o* are changed to *ā*; thus, स्था 'to tell' makes 3rd sing. स्थायते; and ज्ञा 'to know,' ज्ञायते; पा 'to protect,' पायते; ध्ये 'to meditate,' ध्यायते; शो 'to sharpen,' शायते.

b. दरिद्रा, दीधी, and वेवी drop their final vowels as at 390. c (दरिद्र्यते, दीध्यते, &c.); and ज्या 'to become old' makes 1. जीयते. Cf. 446. a.

c. ह्वे 'to call,' वे 'to weave,' व्ये 'to cover,' make their stems ह्वय, ज्वय, and वीय (3rd sing. ह्वयते). Compare 450. a.

466. Final इ *i* or उ *u* are lengthened, as also a medial *i* or *u* before *v* or *r*; thus, from जि, हु, दिव्, कुर, come जीय, ह्वय, दीव्य, कूवै. See 447 and 453. b.

a. But श्वि 'to swell' makes 3rd sing. शूयते; and शी 'to lie down,' शय्यते.

467. Final च्च *ri* becomes रि *ri*, but if preceded by a double consonant is gunated; thus, कृ makes 3. क्रियते; वृ, व्रियते; but स्मृ, स्मर्यते. Cf. 448.

a. The roots च्च (3rd sing. चयते) and जागृ are also gunated. Cf. 448. a.

468. Final च्च *ri* becomes ईर् *īr*; thus, कृ 'to scatter' makes 3. कौयते; but पृ 'to fill,' पूर्यते. See 449 and 449. a.

* This *ya* is probably derived from *yā*, 'to go,' just as the Causal *aya* is derived from *i*, 'to go.' It is certain that in Bengālī and Hindī the Passive is formed with the root *yā*. Cf. Latin *amatum iri*, &c. See 481.

469. Roots ending in a double consonant, of which the first is a nasal, usually reject the nasal; as, from *बन्ध्*, *सम्भ्*, *सञ्ज्*, come the stems *बध्य*, &c. (*बध्ये*, &c.)

a. The roots at 390. l. carry their peculiarities into the Passive (*कम्यते* or *काम्यते*, *गुप्यते* or *गोपाय्यते*, *विच्छपते* or *विच्छाय्यते*, *कृत्यते* or *कृतीय्यते*).

470. *जन्* 'to produce,' *खन्* 'to dig,' *तन्* 'to stretch,' *सन्* 'to give,' optionally reject the final nasal, and lengthen the preceding *a*; thus, *जायते* or *जय्यते*, &c.

471. *वच्* 'to speak,' *वद्* 'to say,' *वप्* 'to sow,' *वश्* 'to wish,' *वस्* 'to dwell,' *वह्* 'to bear,' *स्वप्* 'to sleep,' *यज्* 'to sacrifice,' change the semivowels *व*, *य* into their corresponding vowels and accordingly make their stems *उच्य*, *उद्य*, *उप्य*, *उष्य*, *उस्य*, *सुप्य*, *इज्य* respectively, (*उच्यते*, &c.)

Obs.—This change of a semivowel into its corresponding vowel is technically called *Samprasāraṇa*.

472. Similarly, *ग्रह्* 'to take,' *प्रश्* 'to ask,' *भज्* 'to fry,' *व्यच्* 'to deceive,' *व्यप्* 'to pierce,' *व्रश्* 'to cut,' make their stems *गृह्य*, *पृच्छ्य*, *भुज्य*, *विच्य*, *विध्य*, *वृक्ष्य* respectively, (*गृह्यते*, &c.)

a. *जह्* 'to reason' shortens its vowel after prepositions (*उस्यते*; otherwise *जस्यते*).

b. *अज्* forms its Passive from *वी*; *यस्* from *अद्*; *अस्* from *भू*; *ब्रू* from *वच्*; and *चक्ष्* from *ख्या*.

c. *शास्* 'to rule' makes its Passive stem *शिस्य*.

General Tenses.—Perfect of Passives.

473. The stem of this tense in the Passive verb is identical with that of all Primitive verbs, in all ten classes. The stems, therefore, as formed at 364–384, will serve equally well for the Perfect of the Passive, provided only that they be restricted to the *Ātmane-pada* inflexion; thus, *बुबुधे*, *पेचे*, &c.

a. When the Periphrastic Perfect has to be employed (see 385) the auxiliaries *अस* and *भू* may be used in the *Ātmane*, as well as *कृ*. Compare 385. b.

First and Second Future of Passives.

474. In these and the remaining tenses no variation generally occurs from the stems of the same tenses in the Primitive, *Ātmane*, unless the root end in a vowel. In that case the insertion of *इ i* may take place in the Passive, although prohibited in the Primitive, provided the final vowel of the root be first *vriddhi*; thus, from *चि ci*, cl. 5, 'to gather,' may come the stem of the 1st and 2nd Fut. Pass. *दयी* (*दयितāhe* &c., *दयिश्ये* &c.), although the stem of the same tenses in the Primitive is *ce* (*cetāhe* &c., *ceshye* &c.) Similarly, from *हु hu* and *कृ kri* may come *हवी* and *करी* (*havitāhe*, *karitāhe*), although the stems in the Primitive are *ho* and *kar*.

a. In like manner *इ i* may be inserted when the root ends in long *आ ā*, or in *ए e*, *ऐ ai*, *ओ o*, changeable to *आ ā*, provided that, instead of *Vriddhi* (which is impossible), *y* be interposed between the final *ā* and inserted *i*; thus, from *दा dā*, 'to give,' may come the stem of the Fut. Pass. *दयी* (*dāyitāhe* &c.), although the stem of the same tenses in the Primitive is *dā* (*dātāhe* &c.); from *ह्वे hve*, 'to call,' may come *हवी*

(ह्रायिताहे &c.), although the stem in the Primitive is *hvd*. But in all these cases the stem of the Primitive may be taken for that of the Passive, so that *śetdhe* or *śáyitdhe* may equally stand for the 1st Fut. Pass.; and similarly with the others.

b. In the case of roots ending in consonants, the stem of the two Futures in the Passive will be identical with that of the same tenses in the Primitive verb, the inflexion being that of the *Ātmane*. दृश् 'to see,' however, in the Passive, may be दर्शिताहे, दर्शिष्ये, as well as द्रष्टाहे, द्रक्ष्ये; and हन् 'to kill' may be यानिताहे, यानिष्ये, as well as हन्ताहे, हनिष्ये; and ग्रह् 'to take' may be ग्राहिताहे, ग्राहिष्ये, as well as ग्रहीताहे, ग्रहीष्ये.

c. In verbs of cl. 10 and Causals, deviation from the *Ātmane* form of the Primitive may take place in these and the succeeding tenses. See 496.

Aorist of Passives.

475. In this tense, also, variation from the Primitive may occur when the root ends in a vowel. For in that case the insertion of इ i may take place, although forbidden in the Primitive verb, provided the final of the root be vriddhi; thus, from चि *ci* may come the stem of the Aor. Pass. *acdyi* (*acdyishi* &c., 427), although the stem in the *Ātmane* of the Primitive is *acē* (*acēshi* &c., 420). So also, from हु *hu* and कृ *kṛi* may come *ahāvi* and *akāri* (*ahāvishi*, *akārishi*, 427), although the stems in the *Ātmane* of the Primitive are *aho* and *akṛi* (*ahoshi*, *akṛishi*, 420). Again, *i* may be inserted when the root ends in long आ *ā*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, provided that *y* be interposed between final *ā* and inserted *i*; thus, from दा 'to give,' दे 'to protect,' दै 'to purify,' दो 'to cut,' may come *adāyi* (*adāyishi* &c.), although the stems in the *Ātmane* of the Primitives are different (as *adishi* &c.) But in all these cases it is permitted to take the stem of the Primitive for that of the Passive (so that the Passive of *ci* may be either *acdyishi* or *acēshi*), except in the 3rd pers. sing., where the terminations *ishṭa* and *sta* being rejected, the stem, as formed by Vriddhi and the inserted *i*, must stand alone; thus, *acdyi*, 'it was gathered;' *ahāvi*, 'it was sacrificed;' *akāri*, 'it was done;' *adāyi*, 'it was given,' 'protected,' 'purified,' 'cut.'

a. Sometimes the usual form of the Aorist *Ātmane* is employed throughout (see 461. III). This is the case whenever the sense is that of a Reflexive Passive, not of the real Passive; thus, ख्या 'to tell' in the 3rd sing. Aor. Pass. is सख्यायि, but in the sense of a Reflexive Passive सख्यत; श्रि 'to resort to' makes 1st sing. Aor. Pass. सश्रियिमि, but Reflexive सश्रिष्ये; and कम् 'to love' makes 3rd sing. Aor. Pass. सकमि or सकामि, but Reflexive सचकमे.

b. If the root end in a consonant, the stem of the Aorist Passive will always be identical with that of the *Ātmane* of the Primitive, except in the 3rd sing., where इ i being substituted for the terminations *ishṭa* and *sta* of form I at 418, generally requires before it the lengthening of a medial *a* (if not already long by position), and the *Guṇa* of any other short medial vowel*. Hence, from तन्, 'to stretch,'

* A medial vowel, long by nature or position, remains unchanged (by 28), and in one or two cases even a short vowel; as, *aśami* for *aśāmi*.

1st, 2nd, and 3rd sing. *atanishi*, *atanishthás*, *atáni*; from *kship*, 'to throw,' *akshipsi*, *akshipthás*, *akshepi*; from *vid*, 'to know,' *avedishi*, *avedishthás*, *avedi*, &c.

c. The lengthening of a medial *a*, however, is by no means universal; and there are other exceptions in the 3rd sing., as follows:—

Nearly all roots ending in *am* forbid the lengthening of the vowel in the 3rd sing.; thus, *अक्रमि* from *क्रम्* 'to walk'; *अक्षमि* from *क्षम्* 'to bear'; *अशमि* from *शम्* 'to be calm' (but in the sense of 'to observe,' *अशामि*).

d. Similarly, *अवधि* from *वध्* and *अजनि* from *जन्*. The former may optionally substitute *अघानि* from *हन्*.

e. *मृज्* and *गृह्* lengthen their vowels (*अमार्जि*, *अगूहि*).

f. The roots at 390. l. will have two forms, *अकमि* or *अकामि*, *अगोपि* or *अगोपापि*, *अविच्छि* or *अविच्छापि*, &c.

g. *रप्* 'to perish,' *जम्* 'to yawn,' *रम्* 'to desire,' insert nasals (*अरन्धि*, *अजन्धि*, *अरन्धि*). Similarly, *लभ्* 'to receive,' when it has a preposition (e.g. *प्रालम्भि*), and optionally when it has none (*अलम्भि* or *अलामि*, Pāp. VII. 1, 69).

h. *भञ्ज्* 'to break' may drop its nasal, in which case the medial *a* is lengthened (*अभञ्जि* or *अभानि*).

i. *हेङ्* 'to clothe' may either retain the *e* or change it to *i* or *í* (*अहेङि* or *अहिङि* or *अहीङि*).

j. *इ* 'to go' substitutes *गा*, and optionally does so when *adhi* is prefixed in the sense of 'to read' (*अध्यगामि* or *अध्यापि*).

k. *च्युत्* 'to blame' makes *आतीयि* or *आति*.

Precative (or Benedictive) and Conditional of Passives.

476. In these tenses the same variation is permitted in the case of roots ending in vowels as in the Aorist; that is, the insertion of *इ* *i* is allowed, provided that, before it, Vṛiddhi take place in a final vowel capable of such a change, and *y* be interposed after final *á*; thus, from *चि* *á* may come the stems *áyí* and *acíyí* (*áyíshyē*, *acíyíshyē*); from *हु* *hu*, *hávi* and *ahávi*; from *कृ* *kṛi*, *kári* and *akári*; from *दा* *dá*, *dáyí* and *adáyí*. But *céshíya*, *acéshyē*, *hoshíya*, *ahoshyē*, &c., the forms belonging to the Átmane of the Primitive verb, are equally admissible in the Passive.

Passive Infinitive.

477. There is no Passive Infinitive in Sanskrit distinct in form from the Active. The suffix *tum*, however, is capable of a Passive sense, when joined with certain verbs, especially with the Passive of *शक्* *śak*, 'to be able.' It is also used passively, in connection with the Participles *árabdha*, *nirúpita*, *yukta*, &c. See Syntax, 869.

Passive verbs from roots of the 10th class.

478. In forming a Passive verb from roots of cl. 10, although the conjugational *अय* is rejected in the first four tenses, yet the other conjugational changes of the root are retained before the suffix *ya*; thus, from *चुर्* cl. 10, 'to steal,' comes the

stem *ḥorya* (चोर्यते). In the Perfect **अय** is retained (see 473. a), and in the other General tenses the stem may deviate from the *Atmane* form of the Primitive by the optional rejection or assumption of **अय**, especially in the Aorist. See Causal Passives at 496.

CAUSAL VERBS.

479. Every root in every one of the ten classes may take a Causal form, which is conjugated as a verb of the 10th class; and which is not only employed to give a Causal sense to a Primitive verb, but also a Transitive sense to an Intransitive verb; see 289.

Thus, the Primitive verb *bodhati*, 'he knows' (from root *budh*, cl. 1), becomes in the Causal **बोधयति** *bodhayati*, 'he causes to know,' 'he informs;' and the Intransitive verb *kshubhyati*, 'he shakes,' 'is shaken' (from *kshubh*, cl. 4), becomes **क्षोभयति** 'he shakes' (transitively).

a. This form may sometimes imply other analogous senses.

Thus, *hārayati*, 'he allows to take;' *nāśayati*, 'he suffers to perish;' *abhisheṇayati*, 'he permits himself to be inaugurated;' *kshamayati*, 'he asks to be forgiven;' **अभिषेचय आत्मानम्** 'allow yourself to be inaugurated.'

Obs.—To say that every root may take a Causal form, is equivalent to saying that roots of the first nine classes may all belong to the 10th, when they take a Causal sense; and that if a root be originally of the 10th class, no distinct form for its Causal is necessary, the Primitive verb and the Causal being in that case identical (see 289). Possibly the occasional employment of a Causal verb in a Transitive, rather than a Causal sense, was the reason for creating a 10th class of Primitive verbs. Certainly the subject of conjugation would be simplified if the addition of *aya* to the root were considered in all cases as the mark of a Causal verb; especially as *aya* is not the sign of a separate conjugation, in the way of any other conjugational Vikaraṇa (see 250. b); for it is retained in most of the other tenses of the verb, not only in the first four, just as the Desiderative *ish* is retained.

480. As to the terminations of Causal verbs, they are the same as those of the scheme at 246; and the same substitutions are required in the first four tenses as in classes 1, 4, 6, and 10.

Special Tenses.

481. General rule for forming the stem in the four Special tenses of roots of the ten classes.

If a root end in a vowel, vriddhi that vowel; if in a consonant, gunate the radical vowel before *all* the terminations, and affix **अय** *aya* *

* This may be derived from root **इ** *i*, 'to go,' just as the Passive *ya* is supposed to be derived from root *yá*. See 463, note *.

(changeable to *ayá* before initial *m* and *v*, but not before simple *m*) to the root so vriddhied or gunated.

482. Thus, from नी 'to lead' comes the stem नायय by 37 (Pres. *náyaya* + *mi* = नाययामि, *náyaya* + *si* = नाययसि &c.; Impf. *anáyaya* + *m* = अनाययम् &c.; Pot. *náyaya* + *iyam* = नाययेयम् &c.; Impv. *náyaya* + *áni* = नाययानि &c. Átm. Pres. *náyaya* + *i* = नायये &c. In Epic poetry a doubtful form नापयामि is found). Similarly, from शी 'to lie down' comes शायय *śáyaya* (शाययामि &c.); from भू *bhú*, 'to be,' comes भावय *bhávaya* (भावयामि &c.); and from कृ 'to do' and कृ 'to scatter' the stem कारय *káraya*.

But from वृष् 'to know' comes the gunated बोधय *bodhaya* (बोधयामि); and from सुप् cl. 1, 'to creep,' the gunated सर्पय *sarpaya*.

Obs.—कृत् 'to celebrate,' and other verbs of the 10th class, will take the changes already explained at 285–289.

483. Roots ending in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, cannot be vriddhied, but frequently insert प *p* between the root and the suffix *aya*; thus, दा 'to give,' दे 'to love,' and दो 'to cut,' all make दापयामि *dāpayāmi*, &c.; धे 'to drink,' धापयामि *dhāpayāmi*, &c.; गे 'to sing,' गापयामि *gāpayāmi*, &c. See 484.

a. So also other roots in *á* insert *p*, except पा cl. 1, 'to drink,' which inserts य *y* (पाययामि &c.); and पा cl. 2, 'to preserve,' which inserts ल् *l* (पालयामि &c.); and वा cl. 2, in the sense of 'to agitate,' which inserts ज (वाजयामि &c.)

b. So also other roots in *ai* insert *p*, but most others in *e* and *o* insert *y*; thus, ह्वे 'to call' makes ह्वाययामि &c. Similarly, वे 'to weave,' ये 'to put on,' शो 'to sharpen' makes शाययामि &c. Similarly, छो 'to cut,' सो 'to destroy.'

484. ज्ञा 'to know,' आ or औ 'to stew,' स्ना 'to bathe,' and म्ले 'to languish,' may optionally shorten the *á*, the last two only when not joined with prepositions; thus, ज्ञापयामि &c., or ज्ञपयामि &c.; ग्लापयामि &c., or ग्लपयामि &c. (but with परि only, परिग्लपयामि). छै 'to waste away' makes only छपयामि.

485. Some roots in *i*, *í*, *ri*, also insert *p*, after changing the final vowel to *á*; thus, जि 'to conquer' makes जापयामि &c. Similarly, मि 'to throw,' मो 'to perish,' क्रो 'to buy' (मापयामि, क्रापयामि, &c.)

a. स्मि 'to smile' makes स्माययामि &c., and स्मापये &c.

b. चि 'to collect' has four forms; 1. चापयामि &c., 2. चपयामि &c., 3. चाययामि &c., 4. चययामि &c.

c. भी cl. 3, 'to fear,' has three forms; 1. भाययामि &c., 2. भापये &c., Átm. only. 3. भीपये &c., Átm. only.

d. इ cl. 2, 'to go,' makes आपयामि &c., especially with the preposition अघि 'over,' अघ्यापयामि 'I cause to go over,' 'I teach.'

e. Three roots insert न; ली cl. 4, 'to embrace,' 'to adhere,' making (with prep. वि in the sense of 'to dissolve') -लीनयामि &c., as well as -लापयामि, -लाययामि, and -लालयामि &c.; in some senses, however, लापयामि only can be used: प्री cl. 9, 'to please,' makes प्रीणयामि (also प्राययामि); and धू cl. 5 and 9, 'to shake,' धूनयामि.

486. ही cl. 3, 'to be ashamed,' री 'to flow,' व्री 'to choose,' and वृ cl. 1, 'to go,' insert *p* after gunation; thus, ह्रेपयामि &c., अर्पयामि &c.

a. दीधी and वेवी and दरिद्रा (see 390. c) drop their finals (दीधयामि, वेवयामि, दरिद्रयामि, &c.)

b. जागृ 'to awake,' स्मृ in the sense of 'to long for,' जृ cl. 4, 'to grow old,' दृ in the sense of 'to fear,' नृ 'to lead,' take Guṇa (जागरयामि). But दृ 'to tear,' दारयामि.

c. गृ 'to swallow' makes गारयामि or गालयामि.

487. Roots ending in single consonants, enclosing a medial अ a, generally lengthen the a; thus, पच् cl. 1, 'to cook,' makes पाचयामि &c. There are, however, many exceptions; thus, ज्वर् 'to be sick,' त्वर् 'to hasten,' &c., do not lengthen the vowel. In ज्वल् 'to blaze,' and some others, the lengthening is optional.

a. Roots in m generally do not lengthen the a; thus, गम् cl. 1, 'to go,' makes गमयामि &c.; क्लम् 'to be weary,' क्लमयामि &c. Some, however, optionally do so; as, नम् 'to bend,' &c. One or two always lengthen the a; as, कम् 'to love' makes कामयामि.

b. The roots रध्, जभ्, रभ्, and लभ् (see 475. g) insert nasals (रन्धयामि &c.)

488. Other anomalies.—रुह् 'to grow' makes रोहयामि or रोपयामि; क्लृप् or क्लृ 'to sound,' क्लोपयामि; दुष् 'to be corrupt,' दूषयामि; हन् 'to kill,' घातयामि; शद् 'to fall,' 'to perish,' शातयामि; स्फुर् 'to quiver,' स्फारयामि or स्फोरयामि; स्फाय् 'to increase,' स्फावयामि; क्षाय् 'to shake' as the earth, क्षापयामि &c.; मृज् 'to rub,' मार्जयामि (390. j); गुह् 'to conceal,' गूहयामि (390. m).

a. The roots गुप्, विद्, धूप, पण्, पन्, कृत्, at 390. l, will have two forms (गोपयामि or गोपाययामि &c., see 390. l).

b. सिध् 'to be finished' makes its Causal either साधयामि or, with reference to sacred rites, सेधयामि; भञ्ज् 'to fry' either भञ्जयामि or भर्जयामि; but the last form may be from भृज्.

c. हेड् 'to clothe' makes हिडयामि; रज् in the sense of 'to hunt,' रजयामि.

Obs.—The Causal of verbs of cl. 10 will be identical with the Primitive; see 289. The Causals of Causals will also be identical with the Causals themselves.

General Tenses.

489. The changes of the root required to form the stem of the Special tenses are continued in the General. Moreover, *aya* is retained in all these tenses, except the Aorist and except the Precative, Parasmai; but the last *a* of *aya* is dropped before the inserted इ i, which is invariably assumed in all other General tenses.

Perfect of Causals.

490. This tense must be of the Periphrastic form, as explained at 385; that is, जाम् *ām* added to the Causal stem is prefixed to the Perfect of one of the three auxiliary verbs, अस् 'to be,' भू 'to be,' or कृ 'to do;,' thus, बुध् 'to know' makes in Causal Perfect बोधयाचकार or

बोधयामास or बोधयामस्तुव. शम् makes in Caus. Perf. 3rd pl. शमयामस्तुवः 'they extinguished' (Raghu-v. VII. 45).

First and Second Future of Causals.

491. In these tenses the inserted इ i is invariably assumed between the stem, as formed in the Special tenses, and the usual terminations; thus, बुष् makes बोधयितास्मि &c., बोधयिष्यामि &c.

Aorist of Causals and verbs of cl. 10.

492. The terminations are those of form II at 435. In the formation of the stem of this tense, the suffix ay is rejected; but any other change that may take place in the Special tenses, such as the insertion of p or y, is preserved. The stem is a reduplicated form of this change, and to this reduplication the augment अ a is prefixed.

Thus, taking the stems bodhay and jīpay (Causal stems of budh, 'to know,' and ji, 'to conquer'), and rejecting ay, we have bodh and jāp; and from these are formed the stems of the Aorist abūbudh and ajjap (अबूबुधम् abūbudham &c., अवूबुधे abūbudhe &c., अजीनयम् ajjapam &c., अजीनये ajjape &c., cf. the Greek Pluperfect).

493. The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, is reduplicated, and the reduplicated consonant follows the rules given at 252; but the reduplication of the vowel is peculiar.

Reduplication of the vowel of the initial consonant in the Causal Aorist.

a. Causal stems, after rejecting ay, will generally end in áy, áv, ár, or a consonant preceded by a, á, e, o, or ar. The usual reduplicated vowel for all these, except o, is इ i. But उ u is reduplicated for o, and sometimes also for áv. The rule is, that either the reduplicated or stem syllable must be long either by nature or position; and in general the reduplicated vowel i or u is made long, and, to compensate for this, the long vowel of the Causal stem shortened, or, if it be Guṇa, changed to its corresponding short vowel; thus, the Causal stem náy (from नी, rejecting ay) makes the stem of the Aorist anínay (अनीनयम् anínayam &c.); the Causal stem bhún (from भू) makes abibhāv (अबीभवम् &c.); the Causal stem kár (from कृ), aśīkar, gam (from गम्), ajígam; páś (from पष्), apípaś; pál (from पा), apípal; ved (from विद्), avívid. But bodh (from बुष्), abūbudh; and sáv (from सु), asūshav.

b. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, śráv (from श्रु) makes aśīśrav or asūśrav; dráv (from द्रु), adudrav or adīdrav; भ्राज्, abibhraj (also ababhrāj).

c. Sometimes the reduplicated vowel remains short, whilst the vowel of the Causal stem, which must be long either by nature or position, remains unchanged:

thus, the Causal stem *jīv* (from *जीव्*) may make *अजिजीव्* (also *अजीजिव्*); *śint*, *acīśint*; *kalp*, *acīkalp*. In such cases *a* is generally reduplicated for *a* or *ā*; as, *lakṣh* makes *alalakṣh*; *yāc*, *ayayāc*; *vart* (from *vṛit*), *avavart*, &c.

d. Obs.—If the stem has *ar*, *ār*, *īr*, *al* (from radical *ri*, *ṛi*, or *lṛi*), these are either left unchanged or *ar*, *ār*, *īr* may be changed to *ञ्च ri*, and *al* to *ल्ल ṛi*; thus, *vart* (from *वृत्*) may make *avivṛit* as well as *avavart*; *kirt* (from *कृत्*) either *acīkirt* or *acīkrit*, &c.

e. The following are other examples, some of which are anomalous: from *páy* (Caus. of *pá*, 'to drink'), *अपीयम्* &c.; from *stháp* (Caus. of *sthá*, 'to stand'), *अतिष्ठपम्* &c.; from *ghráp* (Caus. of *ghrá*, 'to smell'), *अजिघ्रिपम्* &c. and *अजिघ्रपम्* &c.; from *adhyáp* (Caus. of *i*, 'to go,' with *adhi*), *अध्यजीगपम्* &c.; from *śeshṭ* (Caus. of *śeshṭ*, 'to make effort'), *अचचेष्टम्* or *अचिचेष्टम्*; from *hráy* (Caus. of *hve*, 'to call'), *अनुहावम्* or *अनूहवम्*; from *tear* (Caus. of *tear*, 'to hasten'), *अतत्वारम्*; from *stár* (Caus. of *stri* or *stri*, 'to spread'), *अतस्तरम्* or *अतिस्तरम्*; from *dár* (Caus. of *dṛi*, 'to tear'), *अददरम्*; from *dyot* (Caus. of *dyut*, 'to shine'), *अदिद्युतम्*; from *śváy* (Caus. of *śvi*, 'to swell'), *अशूशवम्* or *अशिश्यम्*; from *smár* (Caus. of *smṛi*, 'to remember'), *असस्मरम्*; from *sváp* (Caus. of *svap*, 'to sleep'), *असृमुपम्*; from *kath* (cl. 10, 'to tell'), *अचकथम्* or *अचोक्तम्*; from *gaṇ* (cl. 10, 'to count'), *अजगणम्* or *अजीगणम्*; from *prath* (Caus. of *prap*, 'to spread'), *अपप्रथम्*.

Reduplication of an initial vowel in the Causal Aorist.

494. Roots beginning with vowels, and ending with single consonants, form their Causal Aorists by a peculiar reduplication of the root (after rejecting *अप*). The rule is that not only the initial vowel, as in the Perfect at 364. *a*, but the final consonant also be reduplicated. In fact, the whole root is doubled, as it would be if it began with a consonant, and ended with a vowel; the consonant is reduplicated according to the rules at 252, but the second vowel is generally *इ i*. This *i* (which probably results from a weakening of *a*) takes the place of the stem vowel, which then becomes the initial of the reduplicated syllable, and combines with the augment *अ a*, according to 251. *a*; thus, *अह्* 'to infer' makes the stem of its Causal Aorist *अजिह्* *ājih*; and with *अ* prefixed, *अजिहम्* (अजिहम् 'I caused to infer'). So also, *आप्* cl. 5, 'to obtain,' makes *आपिपम्* 'I caused to obtain'; *ईङ्* cl. 2, 'to praise,' makes *ऐडिङम्* 'I caused to praise.' Cf. Gr. 2nd Aor. ἤγαγον from ἄγω, and ὤροπον from ὀρῶμι.

a. If a root end in a conjunct consonant, the first member of which is a nasal or *r*, this nasal or *r* is rejected from the final, but not from the reduplicated letter; thus, *अह्* 'to be worthy' makes *अजिहम्* 'I caused to be worthy,' 'I honoured'; so *अध्*, Causal stem from *अध्* 'to prosper,' makes *आदिधम्* 'I caused to prosper'; and *उन्द्* 'to moisten' makes *अनिद्दम्* 'I caused to moisten.'

b. But when the first member of the compound is any other letter, then the corresponding consonant to this first member of the compound is reduplicated by 252. *c*; thus, *ईक्ष्* 'to see' makes *ऐचिक्षम्* *aicikṣham*, 'I caused to see'; *अभ्* 'to go' makes *आविभम्* 'I caused to go.'

c. Roots consisting of a single vowel, form their Causal Aorists from the Causal stem (after rejecting *aya*); thus, the root *च* 'to go' makes its Causal stem *arp*, 'to deliver over;' and its Causal Aorist *अर्पिषम्* 'I caused to deliver.'

d. *अणु* 'to cover' makes its Causal Aorist *अणुनुवम्*; *अन्ध* cl. 10, 'to be blind,' *आन्दधम्*; and *ऊन्* cl. 10, 'to diminish,' *औननम्*.

e. When the consonant which follows the initial vowel has another vowel after it, this vowel must appear in the reduplication; thus, from *अवधीर्* cl. 10, 'to despise,' comes the Aorist *आववधीरम्*.

Precative (or Benedictive) and Conditional of Causals.

495. The stem of the Causal Precative *Ātmane*, and of the Causal Conditional in both voices, does not differ from that of the General tenses; but the last *a* of *aya* is dropped before the inserted *इ i*, which is always assumed. In the Precative Parasmai both *aya* and *i* are rejected, but any other change of the root is retained; thus, *बुध्* 'to know' makes in Caus. Prec. *bodhyāsam* &c., *bodhayishīya* &c.; in Cond., *abodhayishyam* &c., *abodhayishye* &c..

Infinitive of Causals.

a. The Infinitive may be most easily formed from the 3rd sing. 1st Future, as explained at 459; thus, from *बुध्* comes *बोधयिता* 'he will cause to know,' *बोधयितुम्* 'to cause to know.'

Passive of Causals.

496. In forming a Passive verb from a Causal stem, the Causal suffix *अय* is rejected, but the other Causal changes of the root are retained before the Passive suffix *ya*.

Thus, from Caus. stem *पातय* *pātaya* (from *पत्* 'to fall') comes the Pass. *पातय* *pātiya*, making 1st sing. *पातये* 'I am made to fall,' 3rd sing. *पातयते* 'he is made to fall.' Similarly, *स्था* 'to stand' makes *स्थापयति* 'he causes to stand,' *स्थाप्यते* 'he is caused to stand;' and *ज्ञा* 'to know' makes *ज्ञापयति* 'he causes to know,' and *ज्ञाप्यते* 'he is caused to know,' 'he is informed.'

a. In the General tenses, the stem of all the tenses, excepting the Perfect, may vary from the *Ātmane* form by the optional rejection of the conjugational *अय*. But in the Perfect, the *Ātmane* of the usual form with *ām* and the auxiliaries (490, 385) is admitted for the Passive. In the Aorist, the usual reduplicated form (492) gives place to the *Ātmane* form which belongs to those verbs of the first nine classes which assume *i*.

Thus, from भावय्, the Causal stem of भू 'to be,' come the Passive Perfect भावयाच्चक्रे or भावयामासे or भावयामुभूवे; 1st Fut. भावयिताहे or भाविताहे; 2nd Fut. भावयिये or भाविये; Aor. सभावयिषि or सभावयिषि, 3rd sing. सभावि; Prec. भावयिषीय or भाविषीय; Cond. सभावयिये or सभाविये.

b. Similarly, from बोधय्, Causal stem of बुध् 'to know,' come Passive Perfect बोधयाच्चक्रे &c. 'I have been caused to know;' 1st Fut. बोधयिताहे or बोधिताहे &c. 'I shall be caused to know;' 2nd Fut. बोधयिये or बोधिये &c.; Aor. सबोधयिषि or सबोधयिषि 'I have been caused to know,' 2. सबोधयिषास् or सबोधिषास्, 3. सबोधि &c.

c. So also, from शमय्, Causal stem of शम् 'to cease,' come the Passive Perfect शमयाच्चक्रे or शमयामासे &c. 'I have been caused to cease,' &c.; 1st Fut. शमयिताहे or शमिताहे; 2nd Fut. शमयिये or शमिये; Aor. सशमयिषि or सशमिषि, 3rd sing. सशमि; Prec. शमयिषीय &c.: and the radical *a* may be optionally lengthened; thus, 1st Fut. शमयिताहे or शामयिताहे &c.

d. So also, सद्यपि or सद्यपि, 3rd sing. Aor., from Causal of द्ये.

Obs.—Even रञ्ज्, कन्द्, क्रन्द्, and some other roots which end in a double consonant, may optionally lengthen the medial *a*; thus, Aor. 3rd sing. अरञ्जि or अरञ्जि.

Desiderative of Causals.

497. When Causals and verbs of cl. 10 take a Desiderative form (see 498), they retain *ay*, and are all formed with *isha*; thus, पातयामि 'I cause to fall' makes पिपातयिषामि 'I desire to cause to fall;' स्वापयामि 'I cause to sleep' makes सुष्वापयिषामि 'I desire to cause to sleep;' चुर् cl. 10, 'to steal,' makes चुचोरयिषामि 'I wish to steal.'

a. The Desiderative stem of the Causal of अधी, 'to go over,' is either अध्यापयिष्य or अधिजिगापयिष्य; of the Causal of हे 'to call,' जुहावयिष्य (as if from हावय); of the Causal of ज्ञा 'to know,' ज्ञोस् (or regularly जिज्ञापयिष्य or जिज्ञपयिष्य); of the Causal of श्वि 'to swell,' शुश्रावयिष्य (or regularly शिश्रावयिष्य).

DESIDERATIVE VERBS.

498. Every root in the ten classes may take a Desiderative form.

a. Although this form of the root is not often used, in classical composition, in its character of a verb, yet nouns and participles derived from the Desiderative stem are not uncommon (see 80. I, and 82. VII). Moreover, there are certain Primitive roots which take a Desiderative form, without yielding a Desiderative sense; and these, as equivalent to Primitive verbs (amongst which they are generally classed), may occur in classical Sanskrit; e.g. जुगुप्स, 'to blame,' from गुप् *gup*; ङीकृ, 'to cure,' from कृ *kit*; तिक्श, 'to bear,' from तज् *tij*; मीमांस, 'to reason,' from मन् *man*; बिभृह, 'to abhor,' from बध् or बध्.

499. Desideratives take the terminations at 246, with the substitutions required in classes 1, 4, 6, and 10; and their inflexion, either in Parasmai or Ātmane, is generally determined by the practice of the Primitive verb.

Thus, root **बुध्** *budh*, cl. 1, 'to know,' taking both inflexions in the Primitive, may take both in the Desiderative (*bubodhishāmi* &c., or *bubodhishe* &c., 'I desire to know'); and **लभ्** *labh*, 'to obtain,' taking only the Ātmane in the Primitive, may take only the Ātmane in the Desiderative (*lipse* &c., 'I desire to obtain').

500. Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the root, and generally, though not invariably, if the Primitive verb inserts इ *i* (see 392-415), affix इष् *ish* or in a few roots ईष् (see 393); if it rejects *i*, then simply स् *s*, changeable to श् *sh* (by 70; see, however, *f*), to the root so reduplicated. The vowel *a* is then added, as in classes 1, 4, 6, and 10; and, agreeably to the rule in those classes, this *a* becomes *ā* before terminations beginning with *m* and *v* (but not before simple *m*).

a. Thus, from **क्षिप्** *kship*, 'to throw,' comes the stem *ḱikshipsa* (*ḱikshipsā* + *mi* = **चिक्शिप्सामि** *ḱikshipsāmi* &c., 'I desire to throw'); but from **विद्** *vid*, 'to know,' taking inserted *i*, comes *vividisha* (*vividishā* + *mi* = **विविदिषामि** *vividishāmi* &c. In Ātm. the stem is *vivitsa*).

b. Some roots, however, which reject the inserted *i* in other forms, assume it in the Desiderative, and *vice versa*. Some, again, allow an option; thus, **बू** 'to be' makes **बिबृषिषे** &c. or **विवृत्सामि** &c. See the lists at 392-415.

c. The reduplication of the consonant is in conformity with the rules at 252; that of the vowel belonging to the initial consonant follows the analogy of Causal Aorists at 493; that is, the vowel इ *i* is reduplicated for *a*, *ā*, *i*, *ī*, *ri*, *ṛi*, *ḷi*, *e*, or *ai*; but the vowel उ *u* for *u*, *ū*, and *o*; and also for the *a* of *av* or *āv* preceded by any consonant except *j*, a labial or a semivowel; thus, fr. **पक्** 'to cook' comes Desid. stem *pipaksha* by 296; fr. **याच्** 'to ask,' *yiyaśisha*; fr. **जीव्** 'to live,' *jijīviśha*; fr. **दृश्** 'to see,' *didriksha*; fr. **सेव्** 'to serve,' *siseviśha*; fr. **गै** 'to sing,' *jigāsa*; fr. **ज्ञा** 'to know,' *jijñāsa* (γῖγνῶσκει): but fr. **युज्** 'to join' comes *yuyuksha*; fr. **पू** 'to purify,' *pupūśha*; fr. **बुध्** cl. 4, 'to know,' *bubhutsa*, see 299. *a*; fr. **नायय**, Causal stem of **नु** 'to praise,' *nundāvayisha*; fr. **पायय**, Causal stem of **पू** 'to purify,' *pīpāvayisha*.

d. And if the root begin with a vowel the reduplication still follows the analogy of the same tense at 494; thus, from **अज्** comes **अजिजिश्**; and with *isha* added, **अजिजिषिष**. Similarly, from **अर्ह** comes *arjihisha*; from **अह्**, *ujihisha*; from **ईक्ष्**, *īḱikshaisha*; from **उन्द्**, *undidisha*; see 494.

Obs.—In reduplication the vowel *i* takes the place of *a*, as being lighter; see 252. *d.* Obs. It is probably the result of a weakening of *a*.

e. In Desiderative stems formed from the Causals of च्यु 'to fall,' दु 'to run,' पु 'to go,' सु 'to leap,' श्रु 'to hear,' क्षु 'to distil,' and सु 'to flow,' *a* or *á* may be represented by either *u* or *i*; thus, the Causal of च्यु makes चिच्यावयिष or चुच्यावयिष.

f. Observe—When the inserted *s* becomes *sh* by 70, the initial स् of a root will not be affected by the vowel of the reduplicated syllable; thus, सि^c makes sisiksha, not sishiksha; and सेव makes sisevisha. Except, however, सु, which makes तुहूष; and except the Desid. of Causals, as सिपेधयिष fr. Caus. of सिध्.

501. When a root takes the inserted *i* or *í* (393), and forms its Desiderative with *isha* or *isha*, then the final च् *rí* is gúnated.

Thus, तृ 'to cross' makes titarisha or titarísha (also titírsha, see 502).

a. Moreover, initial and medial *i*, *u*, *rí* are often, but not always, gúnated if followed by a single consonant.

Thus, उख् 'to go' makes o^cikhisha; इष् 'to wish,' eshishisha; दिष् 'to play,' didevisha; नृत् 'to dance,' ninartisha; but चिद् 'to know,' vivedisha.

b. An option, as to गुण, is however generally allowed to medial *i* and *u*; thus, मुद् 'to rejoice' makes either mumodisha or munulisha; झिद् 'to become moist' either ciklidisha or cikledisha; but roots in *iv* (e. g. सिव) are peculiar, see 502. *b.*

c. इ 'to go' and उ 'to sound,' having no consonant, reduplicate the characteristic letter of the Desiderative with *i*; thus, ईयिष (used with the prepositions *adhi* and *prati*), so ऊयिष.

502. When a root rejects *i* and forms its Desiderative with स *sa*, this *sa*, if affixed to roots ending in vowels, has the effect of lengthening a final इ *i* or उ *u*; of changing ए *e*, ऐ *ai*, ओ *o*, to आ *á*; च् *rí* or च् *rí* to ईर् *ír*, or after a labial to ऊर् *úr*.

Thus, from चि comes cícsha; from श्रु, súsrúsha; from कृ, cikírsha; from गै, jigása; from तृ, titírsha; from पृ, pupúrsha; from भृ, bubhúrsha; from मृ, mumúrsha.

a. When it is affixed to roots ending in consonants, the radical vowel generally remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules at 296.

As, from युय् comes yuyutsa (299); from दह् comes didhaksha (306. *a*); from दुह्, dudhuksha; from भुज्, bubhuksha.

b. A medial long *rí* becomes *ír*, and final *iv* becomes *yú* or is gúnated; thus, from कृत् comes cikírtayisha; from सिक्, susyúsha or sisevisha.

c. Many of the special rules for forming the stem in the last five tenses at 390. *a-o* apply to the Desiderative; thus the roots at 390. *a.* generally forbid गुण (cukutisha &c.)

d. So भञ्ज् makes bibhraksha or bibharksha or bibhrajisha or bibharjisha (390. *g*); मञ्ज् and नञ्, mimanksha and ninanksha (390. *k*); नह्, ninatsa (390. *o*); दरिद्रा.

didaridriṣa (390. c, but makes also *didaridrāsa*); कम्, *ḍikamisha* or *ḍikamayisha*; गुप्, *jugopisha* or *jugopīyisha* or *jugupsa* (390. l).

503. The following is an alphabetical list of other Desiderative stems, some of them anomalous: अटिटिप् fr. अट् 'to wander'; अट्टिटिप् fr. अट् 'to transgress'; अरिरिप् fr. अरु 'to go'; ईप् fr. आप् 'to obtain'; ईत्स् (or regularly अर्दिधिप्) fr. अरु 'to prosper'; ईर्ष्यिप् or ईर्ष्यिप् fr. ईर्ष्य 'to envy'; ऊर्णुप् or ऊर्णुनिप् or ऊर्णुनिप् (390. b) fr. ऊर्णु 'to cover'; चिकीप् (or regularly चिचिप्) fr. चि 'to collect'; जिगांस (or regularly जिगमिप्) fr. गम् 'to go'; जिगलिप् (or regularly जिगरिप्) fr. गृ 'to swallow' (cf. 375. q); जिगीप् fr. जि 'to conquer'; जियत्स् fr. यस् 'to eat' (used as Desid. of अद्); जिर्षाप् fr. हन् 'to kill'; जिधीप् fr. हि 'to send'; जिघृक्ष fr. ग्रह् 'to take'; जुहृप् fr. ह्रे 'to call'; तितांस (or regularly तितनिप्) fr. तन् 'to stretch'; तितृक्ष fr. तृह् 'to kill'; दित्स् fr. दा 'to give,' दे 'to love,' and दो 'to cut'; दिदरिप् fr. दृ 'to respect'; दिदरिप् or दिदरीप् or दिदीप् fr. दृ 'to tear'; दिद्युतिप् or दिद्योतिप् fr. द्युत् 'to shine'; दिधरिप् fr. धृ 'to hold'; दुद्युप् (or regularly दिदेधिप्) fr. दिव् 'to play'; धित्स् fr. धा 'to place' and धे 'to drink'; धिप् or धीप् (or दिदम्भिप्) fr. दम्भ् 'to deceive'; पित्स् (or पिपतिप्) fr. पत् 'to fall' and पद् 'to go'; पिपविप् or पुपूप fr. पू 'to purify'; पिपृच्छिप् fr. प्रच्छ 'to ask'; बिभरिप् or बुभूर्प् fr. भृ 'to bear'; मित्स् fr. मा 'to measure,' मि 'to throw,' मी 'to perish,' and मे 'to change'; मिमार्जिप् or मिमृक्ष fr. मृज् 'to rub'; मोक्ष fr. मुच् (in the sense of 'desiring release from mundane existence,' otherwise मुमुक्ष); यियविप् or युयूप fr. यु 'to join'; रित्स् fr. राध् 'to accomplish'; रिप्स् fr. रम् 'to take'; रित्स् fr. लम् 'to obtain'; विवरिप् or विवरीप् or वृवूर्प् fr. वृ 'to choose'; विव्रक्ष fr. व्रश्च 'to cut'; शिश्च fr. शक् 'to be able'; शिश्रयिप् (or शिश्रीप्) fr. श्रि 'to have recourse to'; सिपाप् (or सिसनिप्) fr. सन् 'to obtain,' 'to give'; सित्स् fr. स्मि 'to smile'; सिस्वरिप् (or सुस्वूर्प्) fr. स्वृ 'to sound'; सुपुप्स् fr. स्वप् 'to sleep.'

General Tenses of Desideratives.

504. The Perfect must be of the Periphrastic form as explained at 385; that is, णाम् *ām* added to the Desiderative stem, as already formed, with *sa*, *isha*, or *isha* (500), is prefixed to the Perfect of one of the auxiliaries *kri*, *as*, or *bhū* (see 385); thus, from *pipaksha* (root *pač*, 'to cook') comes the Perfect *pipakshāñcākāra*, 'I wished to cook'; from *bubodhisha* (root *budh*, 'to know') comes *bubodhishāñcākāra*, *bubodhishāñcākāra*, *bubodhishāñcākāra*, 'I wished to know.'

a. In all the remaining tenses it is a universal rule, that inserted *i* be assumed after the Desiderative stem, whether formed by *sa* or *isha*, except in the Precative Parasmai; thus, from *pač* comes 1st Fut. *pipakshitāsmi* &c.; 2nd Fut. *pipakshishyāmi* &c.; Aor. *apipakshisham* &c. (form I, B, at 418); Prec. Par. *pipakshyāsan* &c.; Atm. *pipakshishīya* &c.; Cond. *apipakshishyam* &c. So also, taking *vividish* (formed with *isha* from *vid*, 'to know'), the 1st Fut. is *vividishitāsmi*; 2nd Fut. *vividishishyāmi*; Aor. *avividishisham* &c. Similarly, from *bubodhisha*, 1st Fut. *bubodhishitāsmi* &c.; 2nd Fut. *bubodhishishyāmi*; Aor. *abubodhishisham* &c.

b. The Infinitive may be formed regularly from the 1st Future; thus, from *bubodhishitá*, 'he will wish to know,' comes *bubodhishitum*, 'to wish to know.'

Passive of Desideratives.

505. Desideratives may take a Passive form by adding *ya* to the Desiderative stem after rejecting final *a*; thus, from *bubodhisha* comes *bubodhishye*, 'I am wished to know,' &c. The General tenses will not vary from the Active *Ātmane-pada* form of Desiderative except in the Aor. 3rd sing., which will be *abubodhishi* instead of *abubodhishishā*.

Causal of Desideratives.

506. Desiderative verbs may take a Causal form; thus, *dudyúshámi*, 'I desire to play' (from *div*), makes in Caus. *dudyúshayámi*, 'I cause to desire to play,' &c.

FREQUENTATIVE OR INTENSIVE VERBS.

507. Most roots may take a Frequentative form, except polysyllabic roots, and except those of cl. 10, and except certain roots beginning with vowels.

Obs.—ऊर्णु 'to cover,' however, has forms ऊर्णनूय and ऊर्णनु. Some few roots also beginning with vowels take the *Ātmane* form of Frequentative; see examples at 511. a. b, 681. a.

a. The Frequentative form is even less common in classical composition than the Desiderative. In the Pres. Part., however, and in nouns, it not unfrequently appears (see 80. VI). It either expresses repetition or gives intensity to the radical idea; thus, fr. दीप् 'to shine' comes the Frequent. stem *dedípya* (Pres. 3rd sing. *dedípyate*, 'it shines brightly'), and the Pres. Part. *dedípyamána*, 'shining brightly:' so also, fr. शुभ 'to be beautiful,' *śosubhya* and *śosubhyamána*; fr. रुद् 'to weep,' *rorudya* and *rorudyamána*.

508. There are two kinds of Frequentative verb, the one a reduplicated *Ātmane-pada* verb, with *ya* affixed, conforming, like Intransitive and Passive verbs, to the conjugation of cl. 4, and usually, though not always, yielding an Intransitive signification; the other a reduplicated *Parasmai-pada* verb, following the conjugation of cl. 3. The latter is less common in classical Sanskrit than the former, and will therefore be considered last*.

a. The terminations for the first form of Frequentative will be those of the *Ātmane* at 246, with the usual substitutions required for the 4th class of verbs. For the second form they will be the regular *Parasmai-pada* terminations of the scheme at 246.

* Intensive or Frequentative forms are found in Greek, such as *παιπάλλω*, *δαιδάλλω*, *μαιμάζω* or *μαιμάω*, *παμφαίνω*, *ἀλαλάζω*.

ATMANE-PADA FREQUENTATIVES, FORMED BY REDUPLICATION AND
ADDING *ya*.

509. Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the Passive stem according to the rules for reduplicating consonants at 252, and gunate the reduplicated vowel (if capable of Guṇa), *whether it be a long or short vowel*.

Thus, from the Passive stem दीय (of *dā*, 'to give') comes the Frequent. stem *dedīya* (Pres. 1. *dedīya*+*i*=देदीये, 2. *dedīya*+*se*=देदीयसे &c.); fr. हीय (Pass. of *hā*, 'to quit') comes *jehīya* (*jehīye* &c.); fr. स्तीर्य (of स्तृ 'to spread') comes *testīrya* (also *tāstārya*); fr. पूय (of पू 'to purify'), *popūya*; fr. विद्य (of विद् 'to know'), *evēdya*; fr. बुध्य (of बुध् 'to know'), *bobudhya* (Pres. बोबुध्ये, बोबुध्येसे, बोबुध्यते, &c.) The conjugation of all four tenses corresponds exactly to that of the Passive.

510. As to the reduplication of the vowel, if the Passive stem contain a medial **अ** *a*, long *ā* is substituted; thus, *pāpācya* from *pācya*; *sāsmārya* from *smārya*.

a. If it contain a medial **आ** *ā*, **ए** *e*, or **ओ** *o*, the same are reduplicated; as, *yāyācya* from *yācya*; *seshecyā* from *sevyā*; *loločya* from *ločya*.

b. If it contain a medial **ऋ** *ṛi*, then **अरी** *arī** is substituted in the reduplication; as, *dārīdṛśya* from *dṛśya*; *pārīsmṛśya* from *spṛśya*, &c.; *varīvṛkṣya* from *vrkṣ*; *barībṛjya* from *brj*. Similarly, **अल** *al* is substituted for **लृ** *lṛi*, in *kṛkṛp* making *calīkṛp*.

511. If a Passive stem has **रि** *ri* before *ya*, this **रि** *ri* becomes **री** *rī* in the Frequentative stem; as, *chekrīya* from *krīya* (Passive of कृ 'to do').

a. If the stem begin with **अ** *a*, as in *atāta* *atya* (from *at* 'to wander'), the initial *a* is repeated, and the radical *a* lengthened; thus, *atātāta* *atātya* (3rd sing. *atātāte*). Similarly, *asāśa* *śya* from *as* 'to pervade.'

b. **अ** *ṛi*, 'to go,' makes its stem *arārya*.

512. If the Passive stem contain a nasal after short *a*, this nasal generally appears in the reduplicated syllable, and is treated as final *m*; thus, fr. *gam* 'to go' comes *jagmam* 'to walk crookedly'; fr. *bram* 'to wander,' *brambm*; fr. *dhṛam* 'to kill,' *chḍḍam*.

a. The Passive stems *jan*, *jan*, *das*, and some others formed from roots containing nasals (as *daśya*, *ban*), may insert nasals, instead of lengthening the vowel in the reduplication; thus, *jannan*, *jannan*, *dand*, &c.

b. Anomalous forms.—**पद्** 'to go' (making *pa*) inserts *nī* *nī*; thus, *panīpa*. Similarly, **पत्** 'to fall,' **कस्** or **कश्** 'to go,' **भंश्** 'to fall,' **संस्** 'to drop,' **ध्वस्** 'to fall,' **स्कन्द** 'to go,' **वस्** 'to deceive' (*panīpa*, *chānīkasya*, *chānīkasya*, *chānīkasya*, *chānīkasya*, &c.) **चर्** 'to go' makes *chārya*.

c. **हन्** 'to kill' makes *jehārya*; **घ्रा** 'to smell,' *jehārya*; **ध्वा** 'to blow,' *dehārya* (*dehārya* &c.); **गृ** 'to swallow,' *jegilya*.

* This seems to support the idea that the original Guṇa of *ṛi* is *arī*. See 29.*b*.

General Tenses of Ātmane-pada Frequentatives.

513. In these tenses Frequentatives follow the analogy of Passives, and reject the suffix *ya*. Since, however, the stem of the Perfect is formed by affixing *आम्* *ām* (as usual in all polysyllabic forms, see 385), and since, in all the other tenses, inserted *i* is assumed, a coalition of vowels might arise were it not allowed to retain *y* in all cases in which a vowel immediately precedes that letter*; thus, from *देदीप्य* is formed the Perfect 1st sing. *देदीपाञ्चक्रे* &c., rejecting *ya*; but from *देदीय* comes *देदीपाञ्चक्रे* &c., retaining *y*. Similarly in the other tenses: 1st Fut. *dedīpitāhe*, *dedīyitāhe*, &c.; 2nd Fut. *dedīpishye*, *dedīyishye*, &c.; Aor. *adedīpishi*, *adedīyishi*, &c.; Prec. *dedīpishīya*, *dedīyishīya*, &c.; Cond. *adedīpishye*, *adedīyishye*, &c. In the 3rd sing. of the Aor. *इ* *i* is not allowed to take the place of the regular terminations, as in the Passive form.

a. The Infinitive, as formed in the usual manner (459), will be *dedīpitum*, &c.

PARASMAI-PADA FREQUENTATIVES.

514. Rule for forming the stem in the four Special tenses. The stem is here also formed by a reduplication similar to that of Ātmane-pada Frequentatives; not, however, from the Passive, but from the root; thus, from root *पच्* *pać* comes *pāpać*; fr. *विद्* *vid* comes *vevid*; fr. *दृश्* comes *darīdriś*; fr. *कृ* comes *ćarikṛi*.

a. But in the Parasmai form of Frequentative, *अरि* *ari* and *अर्* *ar* as well as *अरो* *arí* may be reduplicated for the vowel *ऋ* *ri*: so that *दृश्* may make *दरीदृश्* or *दरिदृश्* or *ददृश्*; and *कृ*, *अरीकृ* or *अरिकृ* or *अकृ* (Pāp. VII. 4, 92).

Similarly, *क्लृप्* may make *अलीक्लृप्* or *अलिक्लृप्* or *अक्लृप्*.

b. Again, in roots ending in long *ऋ* *ri*, *á* is reduplicated for *ऋ* *ri*, and this *á* is retained even when *ri* becomes *ir*: thus, *कृ* *kṛi*, 'to scatter,' makes 1. *ćáikarmi*; Pl. 3. *ćákirati*. Similarly, from *तृ* 'to cross' come *tátarmi* and *tátirati*.

c. In the Special tenses Parasmai, these Frequentatives follow the conjugation of cl. 3, and in accordance with the rules for the 2nd and 3rd class (307, 331), the radical vowel is gunated before the P terminations of the scheme at 246. Hence, from *विद्* come the two stems *veved* and *vevid* (Pres. *vevedmi*, *veveti*, *veveti*; du. *vevidvas*, &c.; Impf. *avevedam*, *avevet*, *avevet*, *avevidva*, &c.; 3rd pl. *avevidus*; Pot. *vevidyám*, &c.; Impv. *vevedáni*, *veviddhi*, *vevetu*, *vevedáva*, *vevittam*, &c.)

d. Again, the stem will vary in accordance with the rules of combination at 296–306, as in *बुध्* *budh* (Pres. *bobodhmi*, *bobhotsi*, *boboddhi*, *bobudhvas*, &c.; see 298). So also, *वह्* *vah* makes in 3rd sing. *वावोधि* *vávoḍhi* (see 305. a); *दुह्* makes *दोदोगिध* (305); *नह्* makes *नानडि* (305 note); *दुह्* makes *दोद्रोधि* or *दोद्रागिध*; and *सिह्*, *सेषोधि* or *सेषोगिध* (305. b).

e. And in further analogy to cl. 2 (313, 314) long *í* is often optionally inserted

* In Passives this coalition of vowels is avoided by the change of a final vowel to Vṛiddhi, as of *ái* to *áy*, of *hu* to *háv*, and of *kṛi* to *kár*; and by the change of final *á* to *áy*, as of *dá* to *dáy*; see 474.

before the consonantal P terminations (Pres. *vevedími*, *vevedíshi*, *vevedíti*; du. *vevidvas*, &c.; Impf. *avevedam*, *avevedís*, *avevedít*, *avevidva*, &c.; Impv. *vevedáni*, *veviddhi*, *vevedítu*).

515. Lastly, when the root ends in a vowel, the usual changes take place of *i* and *í* to *y* or *iy*; of *u* and *ú* to *uv*; and of *ri* to *r* (see 312): as in the roots भी *bhí*, भू *bhú*, कृ *kṛi* (Pres. 1st sing. *bebhemi*, *bobhomi*, *čarkarmi*; 3rd pl. *bebhyati*, *bobhuvati*, *čarkrati*).

a. Observe—Many of the anomalous formations explained under *Ātmane-pada* Frequentatives must be understood as belonging also to the *Parasmai-pada*; thus, पद् (512. b) makes in *Parasmai* पनीपत्ति, पनीपत्ति, पनीपत्ति, &c.; and so with the other roots at 512. b.

b. हन् 'to kill,' गृ 'to swallow' (512. c), and some others have a separate *Parasmai-pada* form (जङ्गन्मि, जागमि; the last identical with Pres. of जागृ).

General Tenses of *Parasmai-pada* Frequentatives.

516. The Perfect follows the usual rule for polysyllabic roots (385), and affixes ञाम् *ám* with the auxiliaries; thus, from बुध् *budh*, 'to know,' comes *bobudhámása*, *bobudhámababháva*, *bobudhákákára*; from विद् *vid*, 'to know,' comes *vevidámása*. Guṇa of a final and sometimes of a penultimate vowel is required before *ám*; thus, *bobhú* (from भू) becomes *bobhavámása*. So also, वृत् makes *vávartámása*. In the other tenses, excepting the Precative, inserted *i* is invariably assumed; and before this inserted *i* some roots are said to forbid the usual Guṇa change of the radical vowel in the 1st Fut. &c.; thus, *budh* is said to make *bobudhitásmi*; *bhí*, 'to fear,' *bebhyitásmi*, &c. (374); 2nd Fut. *bobudhishyámi*, *bebhyishyámi*, &c.; Aor. *abobudhisham*, *abebháyisham*, &c.; Prec. *bobudhyásam*, *bebhyásam*, &c.; Cond. *abobudhishyam*, *abebhyishyam*, &c. The rejection of Guṇa from the radical syllable, however, admits of question; thus, *bhú*, 'to be,' makes, according to the best authorities, *bobhavitásmi*, &c.

a. The Infinitive will be formed in the usual way from the 1st Fut., see 513. a.

Passive, Causal, Desiderative, and Desiderative Causal form of Frequentatives.

517. Frequentatives are capable of all these forms. The Passive, when the root ends in a consonant, will be identical with the *Ātmane-pada* Frequentative formed by reduplication and the suffix *ya*; thus, fr. Frequent. stem *totuda*, 'to strike often,' comes *totudye*, 'I am struck often;' but fr. *lolúya* (*lú*, 'to cut'), *lolúyye*, &c. Again, fr. *totuda* comes *totudayámi*, 'I cause to strike often;' *totudishámi*, 'I desire to strike often;' *totudayishámi*, 'I desire to cause to strike often.'

a. The *ya* of the *Ātmane-pada* Frequentative if preceded by a consonant is rejected; but not if preceded by a vowel; thus, *lolúya*, Frequentative stem of *lú*, 'to cut,' makes *lolúyishámi*, 'I desire to cut often.' See 252. f.

NOMINAL VERBS, OR VERBS DERIVED FROM NOUNS.

518. These are formed by adding certain suffixes to the stem of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They might be classed according to their meaning; viz. 1st, Transitive Nominals, yielding the sense of performing, practising, making or using the thing or quality expressed by the noun; 2nd, Intransitive Nominals, giving a sense of behaving like, becoming like, acting like the person or thing expressed by the noun; 3rd, Desiderative Nominals, yielding the sense of wishing for the thing expressed by the noun. It will be more convenient, however, to arrange them under five heads, according to the suffixes by which they are formed, as follows:—

519. 1st, Those formed by affixing *ञ* *a* (changeable to *á* before a syllable beginning with *m* and *v*) to a nominal stem, after Guṇa of its final vowel (if capable of Guṇa). When the stem ends in *a*, this vowel takes the place of the suffix *a*. A final *á* absorbs the suffix.

Obs.—The terminations of Nominals will be those of the scheme at 246, both for Par. and Átm., requiring the substitutions of the 1st, 4th, 6th, and 10th classes.

a. Thus, from कृष्ण 'Kṛishṇa,' Pres. 1. कृष्णामि 'I act like Kṛishṇa,' 2. कृष्णसि, 3. कृष्णति, &c. So, from कवि 'a poet,' Pres. 1. कवयामि 'I act the poet,' 2. कवयसि, &c.; and from पितृ 'a father,' Pres. 1. पितरामि 'I act like a father,' 2. पितरसि, 3. पितरति; Átm. Pres. 1. पितरे, &c.: from माला 'a garland,' Pres. 1. मालामि, 2. मालासि, 3. मालाति; Impf. 1. समालाम्, 2. समालास्, &c.; Pot. मालेयम्, &c.: from स्व 'own,' Pres. 3. स्वति 'he acts like himself.' Sometimes a final *i* or *u* is not gunated; as, from कवि 'a poet,' Pres. कव्यामि, कव्यसि, &c. (Pāṇ. vii. 4, 39). Words ending in nasals preserve the nasals, and lengthen the preceding vowels; as, राजानति 'he acts like a king,' पथीनति 'it serves as a road,' इदामति 'he acts like this.'

520. 2ndly, Those formed by affixing *या* to a nominal stem.

a. If a word end in a consonant, *ya* is generally affixed without change; as, from वाक् 'a word,' वाच्यति 'he wishes for words;' from दिव् 'heaven,' दिव्यति 'he wishes for heaven' (or, according to some, दीच्यति); from तपस् 'penance,' तपस्यति 'he does penance;' from नमस् 'reverence,' नमस्यति 'he does reverence.' Final *i* is dropped, and the next rule then applied; thus, from राजन् 'a king,' Pres. राजनीयामि, Pot. राजनीयेयम्; from धनिन् 'rich,' धनीयामि, &c.

b. A final *ञ* *a* or *ञ* *á* is generally changed to ई *i*; final इ *i* or उ *u* engthened; final ऋ *ṛi* changed to री *rí*; ओ *o* to अव; औ *au* to अव.

Thus, from पुत्र 'a son,' Pres. 1. पुत्रीयामि 'I desire a son,' 2. पुत्रीयसि, &c.; from पति 'a husband,' Pres. 1. पतीयामि 'I desire a husband,' &c. So also, from मातृ 'a mother' comes मात्रीयामि, &c.

c. This form of Nominal has not always a Desiderative meaning. The following are examples of other meanings, some of which properly belong to the next form : **प्रासादीयति** 'he fancies himself in a palace;' **कवीयति** 'he acts like a poet;' **कश्यूयति** or **-ते** 'he scratches;' **मनूयति** or **-ते** 'he sins' or 'he is angry;' **मित्रीयते** 'he acts the part of a friend;' **पुत्रीयति छात्रम्** 'he treats the pupil as a son;' **विष्णूयति द्विजम्** 'he treats the Brāhman as if he were Vishṇu;' **तिरस्यति** 'he vanishes;' **गम्यति** 'he seeks cows' (from **गो** 'a cow').

d. In the sense of 'behaving like,' 'acting like,' 'doing like,' a final **अ** is generally lengthened, a final **आ** *ā* retained, and a final **न्** *n*, **स्** *s*, or **त्** *t* dropped; thus, from **पण्डित** 'a wise man,' Pres. 1. **पण्डिताये** 'I act the part of a wise man,' 2. **पण्डितायसे**, 3. **पण्डितायते**, &c.; from **द्रुम** 'a tree,' Pres. 1. **द्रुमाये**, &c.; from **शब्द** 'a noise,' Pres. **शब्दाये** 'I am noisy;' from **राजन्** 'a king,' Pres. 1. **राजाये**, &c.; from **उन्मनस्** 'sorrowful,' Pres. **उन्मनाये**, &c.; from **वृहत्** 'great,' Pres. **वृहाये**, &c.

e. This Nominal is sometimes found with a Transitive sense, especially when derived from nouns expressive of colour; as, from **कृष्ण** 'black,' **कृष्णायते** or **-ति** 'he blackens;' and sometimes in the Parasmai with an Intransitive sense; as, from **जिह्व** 'crooked,' **जिह्वायति** 'it is crooked;' from **दास** 'a slave,' **दासायति** 'he is a slave.' It corresponds to Greek Desiderative Denominatives in *iaω*, as *θανατιάω* &c.

521. 3rdly, Those formed by affixing **अय** *aya* to a nominal stem. This form is similar to that of Causals and verbs of the 10th class, with which it is sometimes confounded. Like them it has generally an Active sense. A final vowel must be dropped before *aya*; and if the nominal stem have more than one syllable, and end in a consonant, both the consonant and its preceding vowel must be dropped.

a. Thus, from **वस्त्र** 'cloth,' Pres. 1. **वस्त्रयामि** 'I clothe,' 2. **वस्त्रयसि**, 3. **वस्त्रयति**, &c.; from **वर्मेन्** 'armour,' Pres. 1. **वर्मयामि** 'I put on armour,' &c.; from **प्रमाण** 'authority,' **प्रमाणयामि** 'I propose as authority;' from **मृज्** 'a garland,' **मृजयामि** 'I crown;' from **घट** 'a jar,' **घटयामि** 'I make a jar' or 'I call it a jar,' &c.

b. In further analogy to Causals, **प** *p* is sometimes inserted between the stem and *aya*, especially if the noun be monosyllabic, and end in *a*. Before this **प** *p*, Vṛiddhi is required; thus, from **स्व** 'own,' Pres. **स्वापयामि** 'I make my own.' There are one or two examples of dissyllabic nouns; thus, from **सत्य** 'true,' **सत्यापयामि**, &c.; and from **सर्ष** 'substance,' **सर्षापयामि**, &c.

c. If the stem be monosyllabic, and end in a consonant, Guṇa may take place; as, from **क्षुप्** 'hunger,' **क्षोषयामि**.

d. Whatever modifications adjectives undergo before the suffixes *tyas* and *ishtha* at 194, the same generally take place before *aya*; thus, from **दीर्घ** 'long,' **द्राघयामि** 'I lengthen;' from **सन्निक** 'near,' **नेदयामि** 'I make near,' &c.

e. This form of Nominal is sometimes Intransitive, as **धिरयति** 'he delays' (from **धिर** 'long'). According to Bopp, Greek Denominatives in *αω*, *εω*, *οω*, *ιζω* correspond to this form; as, *πολεμ-αω*, *γυναικ-ιζω*.

522. 4thly, Those formed by affixing **स्य** *sya* or **अस्य** *asya* to a nominal stem, giving it the form of a Future tense, generally with the sense of 'desiring,' 'longing for.'

a. Thus, fr. **क्षीर** 'milk,' Pres. 1. **क्षीरस्यामि** 'I desire milk,' 2. **क्षीरस्यसि**, &c.; fr. **वृष** 'a bull,' **वृषस्यति** '(the cow) desires the bull;' fr. **दधि** 'curds,' **दध्यस्यामि** 'I desire curds,' &c. Cf. Greek Desideratives in *σείω*.

523. 5thly, Those formed by affixing **काम्य** *kāmya* (derived from *kam*, 'to desire') to a nominal stem; as, from **पुत्र** 'a son,' Pres. 1. **पुत्रकाम्यामि** 'I desire a son,' 2. **पुत्रकाम्यसि**, 3. **पुत्रकाम्यति**, &c.; from **यशस्** 'fame,' **यशस्काम्यामि** 'I desire fame.'

a. The General tenses of these Nominals will be formed analogously to those of other verbs; thus, from **स्वामि** 'I act like self' comes Perf. **सस्वौ**; from **कुमारयामि** 'I play like a boy' comes Aor. **अचुकुमारम**, &c. A long vowel in the stem generally remains unchanged, and is not shortened; thus, **मालयामि** (from **माला** 'a garland') makes **अममालम्**. So also, **समिधिता** 'he will wish for fuel' (*Gūṇa* being omitted), **पुत्रकाम्यिता** 'he will wish for a son.'

b. Nominal verbs may take Passive, Causal, Desiderative, and Frequentative forms. The Causal of those formed with *aya* will be identical with the Primitive Nominal; thus, **वर्मेयामि** 'I put on armour' or 'I cause to put on armour.' In reduplicating for the Desiderative or Frequentative, sometimes the last syllable is repeated, sometimes the first; thus, **कशदूय** 'to scratch' makes its Desiderative stem **कशदूयि-** **यिष**, and **पुत्रीय** 'to treat as a son' makes **पुपुत्रीयिष** or **पुत्रीयिषिष**. According to some, the middle syllable may be reduplicated; thus, **पुतित्रियिष**.

PARTICIPLES.

PRESENT PARTICIPLES; PARASMAI-PADA.—FORMATION OF STEM.

524. Present Participles are the only Participles the formation of which is connected with the conjugational class of the verb. The stem in the Parasmai may be most easily formed by dropping the final *i* of the 3rd pers. pl. Pres. Par. and rejecting the nasal in certain cases (see 141. a, 84. I); c. g.

From **पचन्ति** *paçanti*, 'they cook' (3rd pl. Pres. of **पच्**, cl. 1), comes **पचत्** *paçat*, 'cooking;' fr. **घ्नन्ति** *ghnanti*, 'they kill' (3rd pl. of *han*, cl. 2), comes **घ्नत्** *ghnat*, 'killing;' fr. **सन्ति** *santi*, 'they are' (3rd pl. of *as*, cl. 2, 'to be'), comes **सत्** *sat*, 'being;' fr. **यन्ति** *yanti*, 'they go' (3rd pl. of **इ**, cl. 2), **यत्** *yat*, 'going;' fr. **जानि**

yánti, 'they go' (3rd pl. of *या*, cl. 2), *यात् yát*; fr. *जुहति juhvatī*, 'they sacrifice' (3rd pl. of *हु*, cl. 3), *जुहत् juhvat*; fr. *नृत्यन्ति nrītyanti*, 'they dance,' cl. 4, *नृत्यत् nrītyat*; fr. *चिन्वन्ति cīnvanti*, 'they gather,' cl. 5, *चिन्वत् cīnvat*; fr. *आप्नुवन्ति āpnuvanti*, 'they obtain,' cl. 5, *आप्नुवत् āpnuvat*; fr. *तुदन्ति tudanti*, 'they strike,' cl. 6, *तुदत् tudat*; fr. *रुन्धन्ति rundhanti*, 'they hinder,' cl. 7, *रुन्धत् rundhat*; fr. *कुर्वन्ति kurvanti*, 'they do,' cl. 8, *कुर्वत् kurvāt*; fr. *पुनन्ति punanti*, 'they purify,' cl. 9, *पुनत् punat*.

525. The same holds good in Derivative and Nominal verbs; e. g.

From Caus. *बोधयन्ति* 'they cause to know' (479) comes *बोधयत्* 'causing to know;' fr. Desid. *बुबोधयन्ति* (499) comes *बुबोधयत्* 'desiring to know;' fr. *दिस्तन्ति* (503) comes *दिस्तत्* 'desiring to give;' fr. Frequent. *चेक्षिपन्ति* comes *चेक्षिपत्* 'throwing frequently;' from the Nominal *कृष्णन्ति* 'they act like *Kṛishṇa*,' *कृष्णत्* 'acting like *Kṛishṇa*;' fr. *तपस्यन्ति* 'they do penance,' *तपस्यत्* 'doing penance.'

a. In corroboration of the remark made at 461. c, that the Passive verb appears in a few rare instances to assume a Parasmai-pada inflexion, and that many of the Intransitive verbs placed under cl. 4 might be regarded (except for the accent) as examples of this form of the Passive, it is certain that a Parasmai-pada Present Participle derivable from a Passive stem is occasionally found; thus, *दृश्यत्* 'being seen,' from the Passive stem *दृश्य dṛiśya*; *चीयत्* 'being gathered,' from *चीय cīya* (Passive stem of *चि*).

b. The inflexion of Parasmai-pada Present Participles is explained at 141. The first five or strong inflexions (see 135. a) of this participle in nine conjugational classes retain the nasal, shewing that the stem in all the classes, except the third, and a few other verbs (141. a), ends in *ant* as well as in *at*. The Parasmai-pada Frequentative, as conforming to the conjugational rule for cl. 3, also rejects the nasal.

Obs.—In the cognate languages the *n* is preserved throughout. Cf. Sk. *bharan*, *bharantam* (fr. *bhṛi*), with *φέρων*, *φέροντα*, *ferontem*; also, *bharantau* (Ved. *bharantá*) with *φέρωντε*; *bharantas* with *φέροντες*, *ferentes*; *bharatas* with *φέροντας*; Gen. sing. *bharatas* with *φέροντας*, *ferentis*. So also, Sk. *vahan*, *vahantam*, with Lat. *vehens*, *vehentem*; and *san*, *santam* (fr. *as*, 'to be'), with Lat. *-sens* of *ab-sens*, *præ-sens*. Cf. also the strong stem *striṇvant-* with *στροπυνντ-*.

PRESENT PARTICIPLES; ĀTMANE-PADA.—FORMATION OF STEM.

526. The stem is formed by substituting *मान* *māna* for *न्ते* *nte*, the termination of the 3rd pl. Pres. Ātm. of verbs of the 1st, 4th, 6th, and 10th classes, and Derivative verbs (see 527, 528, below); and by substituting *जान* *jana* for *जते* *jate*, the termination of the 3rd pl. Pres. Ātm. of verbs of the other classes (see 246); e. g.

From *पचन्ते* *pacante* (cl. 1) comes *पचमान* *pacamāna*, 'cooking;' fr. *तिष्ठन्ते* (*sthá*, cl. 1), *तिष्ठमान* 'standing;' fr. *नृत्यन्ते* (cl. 4), *नृत्यमान*; fr. *लिप्यन्ते* (*lip*, cl. 6), *लिप्यमान*.

a. But from *ब्रुवते* *bruvate* (ब्रू cl. 2), *ब्रुवाण* *bruvāṇa* (58); fr. *निगते* (हन् with नि cl. 2), *निगान*; fr. *दधते* (*dhā*, cl. 3), *दधान*; fr. *चिन्वते* (cl. 5), *चिन्वान*; fr. *युञ्जते* (cl. 7), *युञ्जान*; fr. *कुर्वते* (cl. 8), *कुर्वीण*; fr. *पुनते* (cl. 9), *पुनान*. Root *आस* cl. 2, 'to sit,' makes *आसीन* for *आसान*; and *शी* cl. 2 is *शेरते* in 3rd pl. (see 315), but *शयान* in Pres. Part.

Obs.—The real suffix for the Pres. Part. *Ātm.* is *māna*, of which *āna* is probably an abbreviation. Cf. Gr. *-μενο-* in *φερό-μενο-ς* = *bhara-māna* (58).

527. Verbs of class 10 and Causals substitute *मान* *māna*; as, fr. *बोधयन्ते* *bodhayante* comes *बोधयमान* *bodhayamāna*: but occasionally *आन* *āna*; as, fr. *दर्शयन्ते*, *दर्शयान*; fr. *वेदयन्ते*, *वेदयान*; fr. *चिन्तयन्ते*, *चिन्तयान*; fr. *पूजयन्ते*, *पूजयान*.

528. Passives, Desideratives, Frequentatives, &c. substitute *मान* *māna* for the *Ātmane*; thus, from *क्रियन्ते* 'they are made' comes *क्रियमाण* 'being made' (58); from *दीयन्ते* 'they are given,' *दीयमान* 'being given'; from the Desiderative *दित्सन्ते* 'they desire to give,' *दित्समान* 'desiring to give'; from *निर्घांसन्ते* 'they desire to kill,' *निर्घांसमान* 'desiring to kill'; from the Frequentative *बोवुध्यन्ते* 'they know repeatedly,' *बोवुध्यमान* 'knowing repeatedly.'

529. The inflexion of Pres. Participles *Ātmane* follows that of adjectives at 187; as, N. sing. m. f. n. *पचमानस्, पचमाना, पचमानम्*.

PAST PARTICIPLES.

PAST PASSIVE PARTICIPLES.—FORMATION OF STEM.

530. This is the most common and useful of all Participles. In general the stem is formed by adding *त* *ta* directly to roots ending in vowels, and to most roots ending in consonants; as, fr. *या* *yā*, 'to go,' *यात* *yāta*, 'gone'; fr. *जि* 'to conquer,' *जित* 'conquered'; fr. *नी* 'to lead,' *नीत* 'led'; fr. *क्षिप्* *kship*, 'to throw,' *क्षिप्त* *kshipta*, 'thrown'; fr. *कृ* 'to do,' *कृत* 'done' (see 80. XVII).

a. But if the root end in *चृ* *rī*, by adding *न* *na*, changeable to *ण* *ṇa* (58); as, fr. *कृ* *krī*, 'to scatter,' *कीर्ण* *kīrṇa*, 'scattered,' see 534.

531. Some roots in *आ* *ā*, *इ* *ī*, and *ऊ* *ū*, some in *ऐ* *ai* preceded by two consonants, with some of those in *द* *d*, *र* *r*, *ज* *j*, one in *ग* *g* (लग्), and one or two in *च* *ṣ*, *छ* *ṭh* (see 541, 544), also take *na* instead of *ta*; see 80. XXIV, 532, 536, 540, &c.

532. Roots ending in vowels do not generally admit inserted *इ* *i* in this Participle, even when they admit it in the Futures (392, 395, &c.), but attach *ta* or *na* directly to the root; as, fr. *पा* 'to

protect,' पात; fr. अि 'to resort to,' अित; fr. श्रु 'to hear,' श्रुत; भू 'to become,' भूत; कृ 'to do,' कृत; घ्रा 'to smell,' घ्राण (58); डी 'to fly,' डीन; दी 'to decay,' दीन; मी 'to perish,' मीन; ली 'to embrace,' लीन; ह्री 'to be ashamed,' ह्रीण; लू 'to cut,' लून; दु 'to be afflicted,' दून; श्चि 'to swell,' शून.

a. But when they do retain *i*, gunation of the final vowel is required as in the Future; thus, शी 'to lie down' makes श्यित; and पू 'to purify,' पवित (also पूत); and जागृ 'to awake,' जागरित.

533. In certain cases the final vowel of the root is changed; thus, some roots in सा *ā* change *ā* to *i* before *ta*; as, from स्था *sthā*, 'to stand,' स्थित *sthita*; from मा 'to measure,' मित; from दरिद्रा 'to be poor,' दरिद्रित.

a. धा 'to place' becomes हित; दा 'to give,' दत्त.

Obs.—When prepositions are prefixed to *datta*, the initial *da* may be rejected; thus, *āta* for *ādatta*, 'taken'; *pratta* for *pradatta*, 'bestowed'; *vyāta* for *vyādatta*, 'expanded'; *nātta* for *nidatta*, 'given away'; *paritta* for *paridatta*, 'delivered over'; *sātta* for *sudatta*, 'well given,' the *i* and *u* being lengthened.

b. पा 'to drink' makes पीत; but हा 'to quit,' हीन; and ज्या 'to grow old,' जोन; हा 'to go,' हान.

c. Some roots in *ā* take both *na* and *ta*; as, fr. घ्रा 'to smell,' घ्राण and घ्रात; fr. वा 'to blow,' with prep. निर्, निर्वाण and निर्वात; fr. आ (or औ) 'to cook,' आण or अित.

534. Roots in चृ *ṛi* change *ṛi* to *ir* before *na*, which passes into ण *ṇa* by 58; as from तृ 'to pass,' तीरे 'passed.' But when a labial precedes, *ṛi* becomes *ur*: as, from पृ or पूर, पूते or पूते 'full,' filled.

535. The root धे *dhe*, 'to suck,' forms धीत; ह्वे *hve*, 'to call,' हूत; वे *ve*, 'to weave,' उत; ये *ye*, 'to cover,' वीत; मे 'to barter,' मित.

536. Roots in ऐ *ai* generally change *ai* to *ā* before *na* or *ta*; as, from स्मै *mlai*, 'to fade,' स्मान *mlāna*; from ध्ये 'to meditate,' ध्यात (in the Veda धीत); from दै 'to purify,' दात; from त्वै 'to rescue,' त्वाण or त्वात; from प्यै 'to grow fat,' प्यान, &c.

a. But fr. गै 'to sing,' गीत; fr. सै 'to waste,' सीत; fr. ख्यै 'to waste,' ख्याम, see 548; fr. श्यै 'to coagulate,' शीत or शीन or श्यान; fr. स्यै 'to accumulate,' स्यान, (with प्र) स्तीत or स्तीम.

537. Of the four or five roots in ओ *o*, सो 'to destroy' makes सित (as also सि 'to bind'); शो 'to sharpen,' शित or शात; दो 'to tie,' दित; चो 'to cut,' छात and छित; ज्यो 'to instruct,' जीत.

538. Those roots ending in consonants which take the inserted *i* in the last five tenses (399), generally take this vowel also in the Past Pass. Part., but not invariably (see 542); and when *i* is assumed, *ta* is generally affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

a. इ *i*, उ *u*, or चृ *ṛi* preceding the final consonant of a root may

occasionally take Guna, especially if the Participle be used impersonally; as, fr. स्विद् 'to sweat,' स्वेदित or स्विन्न; fr. क्षिद् 'to be unctuous,' स्वेदित or स्विन्न; fr. द्युत् 'to shine,' द्योतित or द्युतित; fr. मृष् 'to bear,' मर्षित; fr. मृष् 'to sprinkle,' मृष्ट. See Syntax, 89.5.

b. ग्रह् 'to take' lengthens the inserted *i*, making गृहीत. See 399. a.

539. Roots ending in consonants which reject the inserted *i* in the last five tenses (400-415), generally reject it in the Past Pass. Part. They must be combined with *ta*, agreeably to the rules of Sandhi at 296, &c. Whatever change, therefore, the final consonant undergoes before the termination *tá* of the 1st Fut. (see 400-415), the same will often be preserved before the *tu* of the Past Part.; so that, in many cases, the form of this Participle resembles that of the 3rd sing. 1st Fut., provided the final *á* be shortened, and the vowel of the root preserved unaltered; thus, taking some of the roots at 400-415; शक् (शक्ता), शक्त; सिच् (सिक्ता), सिक्त; मुच् (मुक्ता), मुक्त; त्यज्, त्यक्त; युज्, युक्त; मृज्, मृष्ट; मृज् and मृश्, मृष्ट; सिध्, सिद्ध; बुध्, बुद्ध; युष्, युष्ट; क्षिप्, क्षिप्त; लुप्, लुप्त; मृप्, मृप्त; क्लृप्, क्लृप्त; लभ्, लब्ध; लुभ्, लुब्ध; विश्, विष्ट; दृश्, दृष्ट; क्लृप्, क्लृष्ट; द्विप्, द्विष्ट; दुष्, दुष्ट; कृष्, कृष्ट; इप्, इष्ट; दह्, दग्ध; सह्, सोढ (415. m); नह्, नद्ध (414); गाह्, गाढ (415. m); लिह्, लीढ; दिह्, दिग्ध; क्षिह्, क्षिग्ध; रुह्, रूढ; मुह्, मूढ or मुग्ध (415. m); दुह्, दुग्ध; गुह्, गूढ (415. m).

540. Most roots ending in *द* *d*, forbidding the inserted *इ* *i* (405), take *na* instead of *ta*, and are combined with *na*, agreeably to 47; as, fr. पद् 'to go,' पन्न; fr. विद् 'to find,' विन्न (also विन्न); fr. नुद् 'to impel,' नुन्न (also नुन्न); fr. भिद् 'to break,' भिन्न; fr. सद् 'to sit,' 'to sink,' सन्न, with वि, विपण (70, 58); fr. द्युद् 'to pound,' द्युण; fr. लृद् 'to play,' 'to vomit,' लृण; fr. अद् 'to eat,' अन्न (unless जग्ध be substituted). ह्वद् 'to rejoice' makes ह्वन्न.

541. Roots ending in च् *č* or ज् *j* of course change these letters to *k* before *ta*; see examples at 539. Similarly, those which take *na*, change *č* and *j* to *g* before *na*; as, fr. नज् 'to be ashamed,' नग्न 'naked'; fr. विज् 'to tremble,' विग्न; fr. रुज् 'to break,' रुग्ण; fr. स्फुर्ज् 'to thunder,' स्फूर्ण; fr. अञ् 'to move' (in some senses), अङ्ग. So, fr. मज्ज् 'to be immersed,' rejecting one *j*, मग्न; from लज् 'to be ashamed,' लग्न (as well as लज्जित). लग् 'to adhere' also makes लग्न. But स्फुर्ज् 'to forget,' स्फूर्ण; दुर्ज् 'to be crooked,' दूर्ण.

542. Some roots which admit *i* necessarily or optionally in one or both of the Futures, reject it in this participle; thus, धृष् 'to be bold' makes धृष्ट. According to Pán. VII. 2. 24, अह् 'to move' makes अर्ण *arṇa* after the prepositions *sam*, *ni*, and *vi*, and in every other case अदित *ardita*, so that after *á* prefixed, it becomes आदित

(आर्त्त 'pained' is thought by some to be *ṛita*, fr. *rt. ṛi*, with prep. *á* prefixed, and by others is regarded as an anomalous form of *rt. ard*; by native grammarians a form अर्त्त *artta* is referred to *rt. चृत्*); दृढ् 'to make firm,' दृढ; वृह् 'to extol,' वृढ; मद् 'to be mad,' मद्; दीप् 'to shine,' दीप्; नश् 'to perish,' नश्; मुह् 'to faint,' मुह् as well as मूहित; भ्रूह् 'to speak barbarously,' भ्रूह् as well as भ्रूहित; नृत् 'to dance,' नृत्; यत् 'to strive,' यत्.

543. If in forming the Passive stem (471), the *v* or *y* contained in a root is changed to its semivowel *u* or *i*, the same change takes place in the Past Pass. Part.; as, fr. वच् *vac*, 'to say,' उक्त *ukta*; fr. वद् 'to speak,' उदित; fr. वञ् 'to wish,' उञ्जित; fr. वस् 'to dwell,' उपित; fr. वप् 'to sow,' उप्; fr. वह् 'to carry,' ऊढ (with प्र, प्रौढ, 38. n); fr. स्वप् 'to sleep,' सुप्; fr. यज् 'to sacrifice,' इष्ट.

Obs.—This change of a semivowel to its corresponding vowel is called *Samprasāraṇa* by native grammarians (Pāṇ. I. 1, 45).

a. Some roots change व् with a preceding or following vowel into ऊ; as, ज्वर् 'to be feverish,' जूर्ण; त्वर् 'to hasten,' तूर्ण; छिर् 'to dry,' छूत; अर् 'to protect,' ऊत; मव् 'to bind,' मूत.

b. Some roots ending in व् also substitute ऊ for व्; as, दिव् 'to play,' द्यूत and दून (the former only in the sense of 'to gamble'); सिव् 'to sew,' स्यूत; क्षिव् or क्षीव् 'to spit,' छ्यूत; छिर् or छीव् 'to spit,' छ्यूत.

544. Some other changes which take place in forming the Passive stem (472) are preserved before *ta*; thus, fr. शास् 'to rule,' शिष्ट; fr. व्यध् 'to pierce,' विड; fr. व्यच् 'to deceive,' विचित; fr. भ्रज् 'to fry,' भृष्ट; fr. प्रच्छ् 'to ask,' पृष्ट; fr. द्रश् 'to cut,' वृक्ण (58).

a. When a root ends in a conjunct consonant, of which the first is a nasal, this nasal is generally rejected before *ta*; as, fr. बन्ध् 'to bind,' बद्ध; fr. भंश् 'to fall,' भष्ट; fr. ध्वस् 'to fall,' ध्वस्त; fr. अञ् 'to move' and अञ् 'to anoint,' अक्त; fr. सञ् 'to adhere,' सक्त; fr. रञ् 'to colour,' रक्त; fr. इन्ध् 'to kindle,' इद्ध; fr. उन्ध् 'to be wet,' उन्न or उन्न; fr. स्पन्ध् 'to flow,' स्पन्न; fr. स्कन्ध् 'to ascend,' स्कन्न; fr. स्तम्भ् 'to stop,' स्तम्भ; fr. स्तम्भ् 'to stop,' स्तम्भ; fr. दम्भ् 'to deceive,' दम्भ; fr. भञ् 'to break,' भग्न; fr. दंश् 'to bite,' दष्ट; fr. तच् 'to contract,' तक्त.

b. But not if इ *i* is inserted; as, fr. खण्ड् 'to break,' खण्डित; fr. क्रन्ध्, क्रन्धित (except मन्ध् 'to churn,' making मणित; and ग्रन्ध् 'to tie,' ग्रणित).

545. Many roots ending in म् *m*, न् *n*, or ण् *ṇ* reject these nasals before *ta* if *i* is not inserted; as, गम् *gam*, 'to go,' गत *gata*; यम् *yam*, 'to restrain,' यत *yata*; रम् 'to sport,' रत; तन् 'to stretch,' तत; हन् 'to kill,' हत; नम् 'to bend,' नत; मन् 'to think,' मत; क्षण् 'to hurt,' क्षत; but अन् 'to breathe' and अम् 'to go' make आन (the latter also अमित); and खन् 'to sound,' खनित (also खान with prep.)

a. जन् 'to be born' makes जात; and खन् 'to dig,' खात; सन् 'to give,' सात; medial *a* being lengthened.

546. Those roots ending in म् *m*, of the 4th class, which lengthen a medial *a* before the conjugational suffix *ya*, also lengthen it before *ta*, changing *m* to *n* as in the Futures; thus, fr. क्रम् 'to step,' क्रान्त; fr. धम् 'to wander,' धान्त; fr. शम् 'to

be appeased,' शान्त; fr. दम् 'to tame,' दान्त (also दमित); fr. क्षम् 'to be patient,' क्षान्त; fr. क्लम् 'to be sad,' क्लान्त.

a. Similarly, वम् 'to vomit,' वान्त; कम् 'to love,' कान्त; चम् 'to eat,' चान्त.

547. From स्फाय् 'to swell' is formed स्फीत; fr. ह्साय् 'to shake,' ह्सात; fr. पूय् 'to be putrid,' पूत; from जय् 'to weave,' जत; fr. प्याय् 'to be fat,' पोन (with आ and प्र, -प्यान); fr. कूय् 'to stink,' कूत.

a. गृर् or गूर् 'to make effort' forms गूर्य; तुर्व् 'to kill,' like त्वर् 'to hasten,' तूर्य; मुर्व् 'to bind or tie' makes मूर्य; धाव् 'to wash,' धौत.

b. फल् 'to open' makes फुल्ल (Pāp. VIII. 2, 55); and यस् 'to eat,' जग्ध (fr. जक्ष).

Obs.—From the above examples it appears that sometimes several roots have the same form of Past Pass. Part. The following may also be noted: पूय् 'to stink' and पू 'to purify' make पूत; मा 'to measure' and मे 'to barter,' मित; मृज् 'to wipe,' मृज् 'to touch,' and मृप् 'to sprinkle,' all make मृष्ट (मृप् 'to bear' making मर्षित by Pāp. I. 2, 20); शंस् 'to recite' and शस् 'to kill,' शस्त; शास् 'to rule' and शिप् 'to distinguish,' शिष्ट; सो 'to destroy' and सि 'to tie,' सित. On the other hand, भुज् 'to enjoy' makes भुक्त; but भुज् 'to bend,' भुग्न.

548. The following, though regarded as Participles by native grammarians, are more properly adjectives: पक्क, fr. पच् *pac*, 'to cook'; शुष्क, fr. शुप् 'to dry'; क्षीव, fr. क्षीव् 'to be drunk'; कृश, fr. कृश् 'to grow thin'; क्षाम, fr. क्ष् 'to waste.'

549. In forming the Past Pass. Part. of Causals, the Causal suffix यय *aya* is rejected, but the inserted इ *i* is always assumed; as, fr. कारय, Causal of कृ 'to make,' comes कारित *kārita*, 'caused to be made'; fr. स्थापय, Causal of स्था 'to stand,' स्थापित *sthāpita*, 'placed'; fr. आषाय (षै with आ), आषायित 'increased,' 'refreshed.'

550. In adding त *ta* to a Desiderative or Frequentative stem, the inserted इ *i* is assumed, final *a* of the stem being dropped; and in the case of roots ending in consonants, final *ya* being dropped; as, fr. पिपास 'to desire to drink' comes पिपासित; fr. चिकीर्ष 'to desire to do,' चिकीर्षित; fr. ईप्स 'to desire to obtain,' ईप्सित, &c.; fr. लोलूय 'to cut often,' लोलूयित; fr. वेभिद्य 'to break frequently,' वेभिदित.

551. त *ta* with *i* is added to nominal stems, final *a* being dropped; as, fr. शिथिल 'loose,' शिथिलित 'loosened'; fr. जिह्न 'crooked,' जिह्नित 'curved.' These may be regarded as Past Passive Participles of the Transitive Nominal verbs शिथिलयति, जिह्नयति (521). So again, from नमस्य 'to do reverence' comes नमस्यित or नमसित.

Obs.—Moreover, as *na* sometimes takes the place of *ta*, so *ina* is added to some nouns instead of *ita*; e.g. मलिन 'soiled,' fr. मल 'dirt'; शृङ्गिण (58) 'horned,' from शृङ्ग 'a horn.' See 80. XLIII.

a. Corresponding forms in Latin are *barbatus*, *alatus*, *cordatus*, *turritus*, &c.; and in Greek, ὀμφαλωτός, κροκωτός, ἀνλωτός, &c.

552. The inflexion of Past Passive Participles follows that of adjectives at 187; thus exhibiting a perfect similarity to the declension of Latin participles in *tus*; thus, कृत *kṛita*, Nom. sing. masc. fem. neut. कृतस्, कृता, कृतम्.

a. The resemblance between Sanskrit Past Passive Participles in *ta*, Latin Participles in *-tu-s*, and Greek verbals in *-τός*, may be seen in the following examples: Sk. *jñāta-s* = Lat. (*g*)*notu-s* (*ignotus*), γνωτός; Sk. *datta-s* = Lat. *datus*, δετός; *śrūta-s* = *clutus*, κλυτός; *bhūta-s* = *φύτός*; *yukta-s* = *junctu-s*, ζευκτός; *labdha-s* = *ληπτός*; *pīta-s* = *πότης*; *bhṛta-s* = *φέρτός*; *diṣṭa-s* = *dictu-s*, δεικτός. And, like Sanskrit, Latin often inserts an *i*, as in *domitu-s* (= Sk. *damita-s*), *monitu-s*, &c. This is not the case in Greek, but *ε* is inserted in forms like *μενετός*, *έρπετός*. There are also examples of Latin and Greek formations in *nu-s* and *vo-s*, corresponding to the Sanskrit participle in *na*; thus, *plenu-s* (= *pūrṇa-s*), *magnu-s* (cf. Sk. *rt. mah*), *dignu-s* (cf. Sk. *diś*, *dik*, Gr. *δείκ*); and *στυγνός*, *στεγνός*, *σεμνός*, &c.

PAST ACTIVE PARTICIPLES.

These are of two kinds: A. those derived from the Past Passive Participle; B. those belonging to the Reduplicated Perfect. The former frequently supply the place of a Perfect tense Active (see 897).

553. A. The stem of these Participles is formed by adding वत् *vat* to that of the Past Passive Participle; e. g.

From कृत 'made,' कृतवत् 'having made,' 'who or what has made;' fr. दग्ध 'burnt,' दग्धवत् 'having burnt;' fr. उक्त 'said,' उक्तवत् 'having said;' fr. भिन्न 'broken,' भिन्नवत् 'having broken;' fr. स्थापित 'placed,' स्थापितवत् 'having placed,' &c.

a. For the declension of these Participles see 140. a. b. c.

554. B. In these Participles, either वस् *vas* or इवस् *ivas* is generally added to the stem of the Reduplicated Perfect, as formed in the dual and plural. *Vas* is added when the stem in the dual and plural (as it appears in its unchanged form before the terminations are added) consists of more than one syllable; thus, from *kṛi* (root *kṛi*, 'to do'), *kṛiivas*; from *śiti* (374), *śitiivas*; from *nanṛit* (364, compare 45. a), *nanṛitvas*; from *sasmar* (374. k), *sasmarvas*.

a. And *ivas* is added when the stem in the dual and plural consists of one syllable only; as, from *ten* (375. a), *tenivas*; from *ghas* (377), *jakshivas*.

Obs.—Certain roots are said optionally to form this Perf. Part. with *ivas* or *vas*, whether the stem in dual and plural consists of one syllable or two (see Pāṇ. vii. 2. 68); e. g. fr. *gam* (376), *jagmivas* or *jaganvas*; fr. *han*, *jaghnavas* or *jaghanvas*; fr. *vid*, cl. 6, 'to find,' *vividvas* or *vividivas*; fr. *viś*, *viviśvas* or *viviśivas*; fr. *drīś*, *dadrīśvas* or *dadrīśivas*.

b. When *vas* is affixed, it will be necessary to restore to its original state the final of a root ending in *i*, *ī*, *u*, *ū*, or *ṛi*, if changed before the terminations of the du. and pl. to *y*, *r*, *iy*, *uv*, or *ūv*; thus, अस् *śri*, changed by 374. e. to *śīśriy*, becomes शिश्रिवस्; क्री, changed to *śikriy*, becomes चिक्रीवस् *śikrīvas*; धू, changed

by 374. g. to *dudhuv*, becomes दुधुवस् *dudhúvas*; भू, changed by 374. i. to *babhúv*, becomes बभूवस् *babhúvas*. In declension, the 3rd pers. pl. with its termination *us* is the form of the stem in the weakest cases (135. a), and in the fem. final *s* becoming *sh* by 70; e. g. 3rd pl. *jagmus*, I. *jagmushá*; 3rd pl. *tenus*, I. *tenushá*, &c. See 168.

c. Roots which take the Periphrastic Perfect (see 385) form the Participles of this tense by adding the Perfect Participles of *kṛi*, *bhú*, and *as*, to *ám*; thus, from *cur*, cl. 10, *corayám-babhúvas*, *corayám-ákrívas*, *corayám-ásívas*.

d. There is an Átmane-pada Participle of the Reduplicated Perfect most easily formed by changing *ire*, the termination of the 3rd pl., into *ána*; thus, *viridána*, *étyána*, *jagmána*. See 526. a; and cf. Greek Perf. Part. in *μενο* (τετυμμένος = *tutupána*).

e. The Parasmai-pada form of these Participles is inflected at 168. Those of the Átmane-pada follow the inflexion of adjectives like *śubha* at 187.

PAST INDECLINABLE PARTICIPLES.

555. These are of the nature of Gerunds, as 'carrying on the action of the verb.' They fall under two heads: 1st, as formed by affixing त्वा *tvá* to *uncompounded* roots; as, fr. भू *bhú*, 'to be,' भूत्वा *bhútvá*, 'having been' (see 80. XXI): 2ndly, as formed by affixing य *ya* to roots *compounded* with prepositions or other adverbial prefixes; thus, fr. अनुभू *anubhú*, 'to perceive,' अनुभूय *anubhúya*, 'having perceived,' fr. सज्जीभू *sajjibhú*, 'to become ready,' सज्जीभूय *sajjibhúya*, 'having become ready.' The sense involved in them is generally expressed by the English 'when,' 'after,' 'having,' or 'by;' thus, तत् कृत्वा *tat kṛitvá*, 'when he had done that,' 'after he had done that,' 'having done that,' 'by doing that.' See Syntax, 898.

a. The suffix *tvá* of this participle is thought by some to be the instrumental case of a suffix *tva* (see 80. XXI). The Indeclinable Participle has certainly much of the character of an instrumental case (see Syntax, 901).

Obs.—In the Veda त्वाय, त्वानम्, त्वीनम् or त्वी are sometimes used for त्वा.

Indeclinable Participles formed with tvá from uncompounded roots.

556. When the root stands alone and uncompounded, the Indeclinable Participle is formed with त्वा *tvá*.

This suffix is closely allied to the त *ta* of the Past Passive Participle at 531, so that the rules for the affixing of त *ta* to the root generally apply also to the Indeclinable suffix त्वा *tvá*, and the formation of one Participle then involves that of the other.

Thus, क्षिप्त *kshipta*, 'thrown,' क्षिप्त्वा *kshiptvá*, 'having thrown;' कृत 'done' (rt. कृ), कृत्वा 'having done;' स्थित (rt. स्था), स्थित्वा; दृष्ट (rt. दृश्), दृष्ट्वा; दत्त (rt. दा), दत्त्वा;

प्रीत (rt. पा), पीत्वा; क्रान् (rt. क्रम्), क्रान्त्वा; गृहीत (rt. ग्रह्), गृहीत्वा; उपित (rt. वस्), उपित्वा; उक्त (rt. वच्), उक्त्वा; बुद्ध (rt. बुध्), बुद्ध्वा; ऊढ (rt. वह्), ऊढ्वा; हित (rt. धा), हित्वा; जग्ध (rt. घस्), जग्ध्वा; गत (rt. गम् 545), गत्वा.

a. Where *i* is inserted, there is generally gunation of final *i*, *í*, *u*, *ú*, and of final च् *ri* and of medial च् *ri*; and optional gunation of medial *i*, *u* (except as debarred by 28).

Thus, शयित्वा fr. शी; पयित्वा (also पूत्वा) fr. पू; जयित्वा or जरीत्वा fr. जृ; लिखित्वा or लेखित्वा fr. लिख्; द्युतित्वा or द्योतित्वा fr. द्युत्; मृषित्वा or मर्षित्वा fr. मृष्.

b. But from दिच्, देवित्वा and द्यूत्वा; from सिच्, सेवित्वा and स्यूत्वा. So धिच् &c. The root जागृ makes जागृत्वा (532. a); and initial *i*, *u*, before single consonants, must be gunated; as, इप् makes एषित्वा.

c. The roots in the list at 390. a. do not admit Guṇa; thus, विज् can make only विजित्वा.

d. When there are two forms of the Passive Participle, there is often only one of the Indeclinable; thus, नृत् makes नृत्त and नर्तित, but only नर्तित्वा; लज्, लग्न and लज्जित, but only लज्जित्वा; and, *vice versa*, वस् (543) only उपित, but उपित्वा and उष्टा; सह्, सोढ, but सहित्वा and सोढ्वा; मृज्, मृष्ट, but मार्जित्वा and मृष्टा. So, some roots in nasals optionally insert *i*; तन्, तत्वा or तनित्वा; क्षण्, क्षत्वा or क्षणित्वा; कम्, कान्त्वा or कमित्वा; क्रम्, क्रान्त्वा or क्रन्त्वा or क्रमित्वा; खन्, खात्वा or खनित्वा.

e. The penultimate nasal, which is rejected before *ta* (544. a), is optionally so rejected before *tvá* in रञ्, सञ्, खञ्, तञ् or तञ्च, and अञ्; thus, from रञ् comes रक्त, but रक्त्वा or रक्त्वा; from अञ्, अञ्जित्वा, अञ्क्त्वा or अञ्क्त्वा.

f. मज्ज् and नश् optionally insert nasals; मज्ज्वा or मज्ज्वा, नष्टा or नष्टा, 390. k.

g. Some few roots necessarily retain their nasals; thus, स्कन्द् makes स्कन्त्वा; and स्यन्द्, स्यन्त्वा or स्यन्दित्वा.

557. The only important variation from the Past Passive Participle occurs in those roots, at 531. a, which take *na* for *ta*. The change of *ri* to *ír* and *úr* (534) is preserved (unless *i* be inserted), but *tvá* never becomes *nvá*; thus, जृ, जीर्ण, but जयित्वा (or जरीत्वा); from तृ, तीर्ण, but तीर्त्वा; from पू, पूर्ण, but पूर्त्वा; from छिद्, छिन्न, but छित्त्वा; from भञ्, भग्न, but भञ्ज्वा or भञ्ज्वा (556. e); from रुज्, रुग्ण, but रुज्ज्वा; from हा, हीन, but हित्वा 'having quitted' (not distinguishable in form from हित्वा 'having placed,' root धा).

558. Observe, moreover, that verbs of cl. 10 and Causals, which reject the characteristic *aya* before the *ita* of the Past Pass. Part., retain *ay* before *itvá*; thus, स्थापित 'made to stand' (fr. Caus. stem स्थापय), but स्थापयित्वा 'having made to stand,' चिन्तित 'thought' (fr. चिन् cl. 10, 'to think'), but चिन्तयित्वा 'having thought.'

a. All Derivative verbs of course assume *i*, and form their Indeclinable Participles analogously to Causals; thus, बुबोधयित्वा (fr. Desid. of बुध्), and बोधयित्वा (fr. Freq. of बुध्). In regard to the Átmane Frequentatives, लोलूयित्वा is formed fr. लोलूय, and देदीपित्वा fr. देदीप्य (*ya* in the latter being preceded by a consonant).

b. There are one or two instances of compounded roots formed with *tvá*; thus, अनुधात्वा (fr. धै), Rámáy. I. 2, 20; also अप्रत्युक्ता, Rámáy. I. 74, 23. Especially in the case of Causals; as, निवर्तयित्वा.

c. When अ *a*, 'not,' is prefixed, *tvá* is always used; as, सकृत्वा 'not having done,' 'without having done,' अदत्त्वा 'not having given.'

Indeclinable Participles formed with ya from compounded roots.

559. When a root is compounded with a preposition or any indeclinable prefix (except अ *a*, 'not,' see 558. c), the Indeclinable Participle is formed by affixing य *ya*, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which *ya* is affixed; see the rules for forming the Special tenses in cl. 4 (272), for Passives (461), and for the Precative (443).

560. But if a root end in a short vowel, instead of lengthening this vowel, त् *t* is interposed; as, fr. आश्रि *áśri*, 'to take refuge' (rt. श्रि with आ), आश्रित *áśritya*, 'having taken refuge'; fr. निश्चि (rt. चि with निस्), निश्चित्य; fr. उत्सृ, उत्सृत्य; from संस्कृ (rt. कृ with सम्), संस्कृत्य; fr. निःसृ, निःसृत्य. The lengthening of the radical vowel by coalition does not prevent this rule; as, fr. अती *atí* (rt. इ with अति), अतीत्य *atitya*.

a. जागृ 'to awake' gunates its final as in उज्जागर्ये; and क्षि 'to destroy,' 'to waste,' lengthens its final as in प्रक्षीय, उपक्षीय.

561. If a root end in long आ *á*, ई *í*, or ऊ *ú*, no change generally takes place; as, fr. विहा, विहाय; fr. उपक्री, उपक्रीय; fr. विधू, विधूय.

a. If it end in long चृ *ṛ*, this vowel becomes *úr*, and after labial letters *úr*; thus, fr. अवक्, अवकीर्ये 'having scattered'; fr. आपृ (root पृ 'to fill'), आपूर्य (compare 534).

562. Final diphthongs pass into आ *á*; as, fr. परिष्ये, परिष्याय (also परिषीय); fr. अभिष्ये, अभिष्याय; fr. अवसो, अवसाय.

a. But ह्ये with आ makes आहूय. In Epic poetry, सो with व्य्व makes व्य्वस्य.

b. नि 'to throw,' मी 'to kill,' मा 'to measure,' and मे 'to barter,' all make -नाय. Similarly, दी 'to decay,' -दाय; but ली 'to adhere,' -लाय or -लीय (see 390. e). शि and शी conform to the rule for the Passive (-शूय, -शय्य), अधिशय्य 'having reclined upon,' Kirát. I, 38.

563. A penultimate nasal is generally rejected, as in Passives (see 469); as, fr. समासञ्ज *samásañj*, समासज्य *samásajya*; fr. प्रमन्थ, प्रमथ्य (used adverbially in the sense 'violently').

a. Some few roots retain the nasal; thus, आशङ्क makes आशङ्क्य; and आलिङ्ग, आलिङ्ग्य.

b. लभ् 'to acquire' may insert a nasal after the prepositions आ and उप; thus, आलभ्य &c. (otherwise -लभ्य).

564. If a root end in a consonant the general rule is, that no change takes place;

as, from निक्षिप् *nikship*, निक्षिप्य *nikshipya*; from प्राप् (root आप् with प्र), प्राप्य; from वीक्ष् (root ईक्ष् with वि), वीक्ष्य.

a. But roots in र् or व्, preceded by *i* or *u*, lengthen these vowels, as in प्रतिदीय from दिव्, विस्फूर्य from स्फुर्.

b. Four roots in अम् (गम्, नम्, यम्, रम्) optionally reject the nasal, and interpose *t* between the final *a* and *ya*; as, from निर्गम्, निर्गतम् or निर्गम्य. The roots हन्, मन्, तन्, वन्, क्षण्, क्षिण्, क्षण्, घृण्, वृण्, तृण् always reject the nasal; as, from निहन्, निहत्य.

c. खन्, जन, and सन् optionally reject the न्; but instead of interposing *t*, lengthen the final *a*, as in Passives (see 470); thus, from उत्खन्, उत्खाय (or उत्खन्य).

565. The changes which take place in certain roots before the *ya* of the Passive (471, 472) are preserved before *ya*; as, from निवप्, न्युप्य; from विवस्, व्युप्य; from प्रवस्, प्रोप्य; from अनुवद्, अनूद्य; from विग्रह्, विगृह्य; from आप्रह्, आपृच्छ्य; from सायध्, साविध्य; and so with all the roots at 471, 472.

a. The roots at 390. I. have two forms; thus, from गुप् comes -गोपाय and -गुप्य, &c.

b. There are one or two instances in which an uncompounded root takes य; as, अच्यै 'having revered,' Manu I. 4; VII. 145; Mahā-bh. iii. 8017. उच्य 'having resided,' Nala v. 41 (from वस्); गृह्य 'having taken,' Astra-śikshā 21.

566. In affixing य *ya* to the stems of Causal verbs of cl. 10, and the 3rd class of Nominals (521), the characteristic अय is generally rejected; as, fr. प्रबोधय *prabodhaya*, प्रबोध्य *prabodhya*; fr. प्रसारय, प्रसार्य; fr. सन्दर्शय, सन्दर्श्य; fr. विचारय, विचार्य.

a. It is, however, retained when the root ends in a single consonant and encloses short *a*; thus, विगणय्य 'having calculated' (गण् with वि); आकलय्य 'having imagined' (कल् with आ); सङ्गृह्यय्य 'having narrated' (ग्रह् with सम्): and also sometimes in other cases; e.g. प्रापय्य 'having conducted,' Raghu-v. XIV. 45.

b. The final *a* of Frequentative stems is of course dropped, and the final *ya* of both Frequentatives and Nominals, if preceded by a consonant; as, from लोलूय comes -लोलूय्य; from बोधुय, -बोधुय्य; from तपस्य, -तपस्य.

Adverbial Indeclinable Participle.

567. There is another Indeclinable Participle yielding the same sense as those formed with *tvā* and *ya*, but of rare occurrence. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding अम् *am* to the root, before which suffix changes of the radical vowel take place, similar to those required before the Causal suffix अय (481) or before the 3rd sing. Aorist Passive (see 475); thus, from नी न्, 'to lead,' नायम् *nāyam*, 'having led'; from पा 'to drink,' पायम् 'having drunk'; from ज्ञे, ज्ञायम्; from पच्, पाचम्; from क्षिप्, क्षेपम्; from हन् 'to kill,' घातम्. It often occupies the last place in a compound; as in the expression समूलघातम् 'having totally exterminated'; and in the following passage from Bhāṭṭi-k. ii. 11:

लतानुपातं कुसुमान्यगृह्णात् स नद्यवस्कन्दमुपास्पृशच्च ।

कुतूहलाच्चारुशिलोपवेशं काकुत्स्थ ईपत्स्मयमान आस्त ॥

'The descendant of Kakutstha, smiling softly, repeatedly bending down the

creepers, would pluck the blossoms; descending to the streams, would sip (the waters); seating himself on some variegated rock, would recline in admiration (of the scene).’ Compare also Śakuntalā, Act V, verse 131, बाहूत्थेपं क्रन्दितुं प्रवृत्ता ‘repeatedly throwing up her arms she began to weep.’ Other examples are नामग्राहम् ‘mentioning by name,’ and जीवग्राहम् ‘taking alive.’

a. These Participles generally imply repetition of the action, as above, and in this sense are themselves often repeated; as, *dāyam, dāyam*, ‘having repeatedly given.’

FUTURE PASSIVE PARTICIPLES.

568. These are gerundive in their character, and may be called verbal adjectives. They may be classed under three heads: 1st, as formed with the suffix तव्य *tavya* (80. XVIII); 2ndly, as formed with स्तनीय *anīya* (80. V); 3rdly, as formed with य *ya* (80. XXVIII). These suffixes yield a sense corresponding to the Latin Fut. Pass. Part. in *dus*, and the English *able* and *ible*, and most commonly denote ‘obligation’ or ‘propriety’ and ‘fitness.’

a. In some of the Latin formations with *tivus*, the Passive sense is preserved, as in *captivus, nativus, coctivus*. Cf. Sk. *dātavya* with *dativus* (*dandus*), *धेत्व*; *yuktavya* with (*conjunctivus* (*jungendus*); *janitavya* with *genitivus* (*gignendus*); *dhātavya* with *θετέος*, &c.

Future Passive Participles formed with तव्य (80. XVIII).

569. These may be formed by substituting तव्य *tavya* for ता *tá*, the termination of the 3rd pers. sing. of the 1st Future; e. g.

From क्षेम *ksheptá*, ‘he will throw,’ क्षेप्तव्य *ksheptavya*, ‘to be thrown;’ कर्ता ‘he will do,’ कर्तव्य ‘to be done;’ fr. भविता ‘he will be,’ भवितव्य ‘about to be;’ fr. कुचिता, कुचितव्य (see 390. a); fr. विजिता, विजितव्य.

Obs.—In the case of those roots ending in consonants which reject *i*, whatever changes take place before *tá*, the same take place before *tavya*, and the special rules at 390. a—o will equally apply to this suffix.

Thus, त्यक्ता, त्यक्तव्य (*relinquendus*); प्रष्टा, प्रष्टव्य; दृष्टा, दृष्टव्य; बोद्धा, बोद्धव्य; दग्धा, दग्धव्य; सोढा, सोढव्य; कृमिता or कामयिता, कृमितव्य or कामयितव्य; दीक्षिता, दीक्षितव्य; मार्ष्टा or मार्जिता, मार्ष्टव्य or मार्जितव्य; and from Causal कारयिता, कारयितव्य; from Desid. बुबोधयिता, बुबोधयितव्य; from Frequentative बोबुधिता, बोबुधितव्य; from बोभविता, बोभवितव्य. See the rules at 388, 390, 491, 505, 513, 516.

Future Passive Participles formed with स्तनीय (80. V).

570. This suffix is added directly to the root, and generally without other change than gunation (if *Guṇa* is admissible).

Thus, fr. चि *ai*, 'to gather,' चयनीय *çayaníya*, 'to be gathered;' fr. भू, भवनीय; fr. कृ, करणीय (58); fr. लिख्, लेखनीय; fr. शुध्, शोधनीय; fr. स्पृश्, स्पर्शनीय; fr. कृष्, कर्षणीय; fr. चूर् (cl. 10), चोरणीय: but मृज्, मार्जनीय; गुह्, गूहनीय; दीधी, दीध्यनीय; कम्, कमनीय and कामनीय; गुप्, गोपनीय and गोपायनीय, &c. See 390. j. l. m.

a. A final diphthong is changed to आ *á*, which blends with the initial *a* of *aníya*; as, from ध्यै, ध्यानीय; from गै, गानीय.

b. The roots at 390, 390. a. of course forbid Guṇa; thus, कुचनीय from कुच्; गुवनीय from गु, &c.

c. As to Derivative verbs, *aya* is rejected from a Causal stem, and *a* from the stems of other Derivative verbs, and *ya*, if a consonant precedes.

Thus, बोधनीय from the Causal stem बोधय; बुबोधिपणीय from the Desid. बुबोधिप; also बोभूयनीय, चेक्षिपणीय, fr. the Frequentatives बोभूय, चेक्षिप्; and तपस्यनीय or तपसनीय fr. the Nominal तपस्.

Future Passive Participles formed with य (80. XXVIII).

571. Before this suffix, as before all others beginning with *y*, certain changes of final vowels become necessary.

a. If a root end in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, this vowel becomes ए *e* (compare 446); e. g.

From मा *má*, 'to measure,' मेय *meya*, 'to be measured,' 'measurable;' fr. हा *há*, 'to quit,' हेय *heya*; fr. ध्यै *dhyai*, 'to meditate,' ध्येय *dhyeya*; fr. ग्लै 'to be weary,' ग्लेय; fr. दा 'to give,' दे 'to pity,' and दो 'to cut,' देय.

b. If in इ *i*, ई *í*, उ *u*, or ऊ *ú*, these vowels are gunated; e. g.

From चि *ai*, चैय *çeya* (in the Veda चाय्य with उप); but नी with उद्, -नीय.

But the Guṇa ओ *o* is changed to *av*, and sometimes ए *e* to *ay*, before *ya* (as if before a vowel); thus, from भू, भव्य; from जि 'to conquer,' जव्य; from क्री 'to buy,' क्रव्य; from क्षि 'to destroy,' क्षव्य.

And the Guṇa ओ *o* passes into *áv* before *y*, especially when it is intended to lay emphasis on the meaning; as, from झु, झाव्य; from झु, झाव्य. But धू 'to shake' makes धूय.

c. If in चृ *ri* or च्चृ *rí*, these vowels are vriddhied; e. g.

From कृ 'to do,' कार्य; from भृ 'to support,' भार्य (also भृत्य, see 572); fr. वृ 'to choose,' वार्य (also वृत्य).

d. The roots at 390. c. drop their finals (दीध्य, दरिद्र).

572. Sometimes if a root end in a short vowel no change takes place, but *t* is interposed, after the analogy of the Indeclinable Participle formed with *ya* at 560;

so that the stem of the Future Participle is often not distinguishable from the Indeclinable; thus, from *जि ji*, 'to conquer,' *जित्य jitya* (also *jeya*), 'conquerable;' from *स्तु stu*, 'to praise,' *स्तुत्य stutya*, 'laudable;' from *कृ kri*, 'to do,' *कृत्य kritya* (as well as *कार्यै*), 'practicable;' from *इ* 'to go,' *इत्य* 'to be gone;' from *सादृ* 'to honour,' *सादृत्य* 'to be honoured.'

573. If a root end in a single consonant with a medial *a*, the latter may be vriddhied; as, fr. *ग्रह grah*, 'to take,' *ग्रास्य grāhya*; fr. *तप* 'to be ashamed,' *ताप्य*; fr. *कम्* 'to love,' *काम्य*: but not always; as, fr. *शक्*, *शक्य*; fr. *सह*, *सह्य*; fr. *बध्*, *बध्य*; fr. *यत्*, *यत्य*: and not if the final is a labial (except *तप्*, *रप्*, *लप्*); as, fr. *गम्*, *गम्य*; fr. *शप्*, *शप्य*; fr. *लभ्* 'to receive,' *लभ्य* (and *लभ्य*). The root *मह्* 'to be mad' makes *माद्य* after prepositions, but otherwise *मद्य*. Similarly, *गद्* and *चर्*. The root *भज्* 'to serve' makes *भज्य* and *भाग्य* (see 574).

a. If with a medial *इ* or *उ*, these are generally gunated; as, from *भुज्*, *भोज्य*; from *लिह्*, *लेह्य*; but *नुष्*, *नुष्य*: and sometimes only optionally; as, *गुह्* makes *गुह्य* as well as *गोह्य*; and *दुह्*, *दुह्य* and *दोह्य*.

b. If with a medial *च्* *ri*, no change generally takes place; as, fr. *स्पृज्*, *स्पृज्य*; fr. *दृश्*, *दृश्य*; fr. *सृज्*, *सृज्य* (after *अव* and *सम्*, *सर्ग्य*); fr. *मृज्*, *मृज्य* (also *मार्ग्य*): but fr. *वृष्*, *वृष्य* or *वष्य*.

c. The roots at 390. a. are, as usual, debarred from Guṇa; thus, *कृष्य*, &c.

574. A final *च्* *ri* may sometimes be changed to *क्* *k*, and final *ज्* *j* to *ग्* *g*, when the Past Passive Participle rejects *i*; as, from *पच्* *pač*, *पाक्य pákya* and *पाच्य páčya*; from *युज्*, *योग्य* or *युग्य*. When the final is unchanged, as in *páčya*, the obligation implied is said to be more absolute; but the two forms may have distinct meanings; thus, *bhojya* (fr. *bhuj*) means 'to be eaten,' but *bhogya*, 'to be enjoyed;' *váčya* (fr. *vač*) means 'proper to be said,' but *vákya*, 'that which is actually to be said.'

a. Again, *त्याज्य* (fr. *तज्*) is used after the prepositions *नि* and *प्र*, otherwise *त्याग्य*. Similarly, *योज्य* (fr. *युज्*) after *नि* and *प्र*, and *यन्य* or *यान्य* (fr. *यज्*) after the same prepositions.

b. Other anomalous changes may take place, some of which are similar to those before the *ya* of Passives; thus, fr. *ग्रह्*, *गृह्य* as well as *ग्राह्य* (472); fr. *वद्*, *उद्य* (471, also *वद्य*); fr. *यज्*, *इज्य* (471); fr. *शास्*, *शिष्य* (472. c); fr. *खन्* 'to dig,' *खेय*; fr. *शस्* 'to praise,' *शस्य* or *शंस्य*; fr. *भज्ज्* 'to fry,' *भजन्य* or *भ्रज्य*; fr. *हन्*, *बध्य* or *यात्य*.

c. The roots beginning with *गुप्* at 390. l. have two forms; thus, *गोष्य* or *गोषाय्य*.

575. Many of these Participles are used as substantives; thus, *वाक्य* n. 'speech;' *भोज्य* n. 'food;' *भोग्या* f. 'a harlot;' *इज्या* f. 'sacrifice;' *खेय* n. 'a ditch;' *भार्या* f. 'a wife,' fr. *भृ* 'to support,' &c.

576. The suffix *ya* may be added to Desiderative, Frequentative, and Nominal stems in the same way as *antiya* (570); thus, *बुधोधिष्य*, *बोभूष्य*, *बेक्षिष्य*, *तपस्य*. So also, from *मुसल* 'a pestle,' *मुसल्य* 'to be pounded with a pestle.'

a. *ञ* *a* added to a root after gunation (if Guṇa is possible) gives the sense of a Future Passive Participle when in composition with

सु, दुस्, and ईषत्; as, सुकर 'easy to be done,' दुष्कर 'difficult to be done,' दुस्तर 'difficult to be crossed.' See 80. I.

b. Again, a suffix *रल्लि* added to a few roots has the same force as the suffixes of the Future Passive Participle; e. g. पचेल्लि 'fit to ripen' or 'to be cooked,' भिदेल्लि 'to be broken.'

577. The inflexion of Future Passive Participles follows that of adjectives at 187; thus, कर्तव्य 'to be done;' N. sing. m. f. n. *kartavyas*, -*á*, -*am*. Similarly, *karaṇīyas*, -*á*, -*am*; and *kāryas*, -*á*, -*am*.

PARTICIPLES OF THE SECOND FUTURE.—FORMATION OF STEM.

578. These are not common. They are of two kinds, either Parasmai-pada or Ātmanē-pada; and, like Present Participles, are most easily formed by changing *अन्ति* *anti*, the termination of the 3rd pl. of the 2nd Fut., into *अत्* *at*, for the Par.; and by changing *अन्ते* *ante* into *अमान* *amāna*, for the Ātm.; thus, from *करिष्यन्ति* *karishyanti* and *करिष्यन्ते* *karishyante*, 'they will do,' come *करिष्यत्* *karishyat* and *करिष्यमाण* *karishyamāṇa* (58), 'about to do;' from the Passive 2nd Fut. *वक्ष्यन्ते* 'they will be said' comes *वक्ष्यमाण* 'about to be said' (see 84. I. and 80. XXVII).

a. In their inflexion (see 141), as well as in their formation, they resemble Present Participles; see 524 and 526.

Obs.—Cf. Greek in *δωσέμενος* = *dāsya-māna-s*.

PARTICIPIAL NOUNS OF AGENCY.

579. These have been already incidentally noticed at 80, 83, 84, 85, 87. As, however, they partake of the nature of Participles, and are often used as Participles (see Syntax, 909–911), a fuller explanation of them is here given. They may be classed under three heads: 1st, as formed from the root; 2ndly, as formed from the same stem as the 1st Future; 3rdly, as formed from the root by changes similar to those which form the Causal stem.

580. The stem of the first class is often identical with the root itself; that is, the unchanged root is frequently used at the end of compounds as a noun of agency, *t* being added if it ends in a short vowel; see examples at 84. III. and 87.

a. Another common noun of agency is formed from the root by affixing *ञ* *a* (as in the first group of conjugational classes at 257), before which *a*, Guṇa, and rarely Vṛiddhi, of a final vowel is required; as, from *जि* *jī*, 'to conquer,' *जय* *jaya*, 'conquering.' Medial vowels are generally unchanged; as, from *वद्* *vad*, 'to say,' *वद* *vada*, 'saying;' from *तुद्* *tud*, 'to vex,' *तुद* *tuda*, 'vexing' (see 80. I).

b. And final *आ* *á*, *अम्* *am*, or *अन्* *an* are dropped; as, from *दा*

dā, 'to give,' *d da*, 'giving;' from *गम् gam*, 'to go,' *ग ga*, 'going;' from *जन् jan*, 'to be born,' *ज ja*, 'being born.' Their declension follows that of adjectives at 187.

581. The stem of the second class (see 83) may be always inferred from the 3rd pers. sing. of the 1st Fut. of Primitive verbs, the vowel *चृ ri* being substituted for the final vowel *ā*, the nominative case being therefore *identical* with the 3rd pers. sing. of that tense (see 386).

Thus, भोक्ता *bhoktā*, 'he will eat,' भोक्त्रि *bhoktri*, 'an eater;' योद्धा 'he will fight,' योद्धृ 'a fighter;' याचिता 'he will ask,' याचित्रि 'an asker;' सोढा 'he will bear,' सोढृ 'a bearer,' &c. They are inflected at 127.

582. The stem of the third class is formed in three ways.

a. By adding *इन् in* to the root (see 85. II), before which suffix changes take place similar to those required before the Causal suffix *aya* (481, 482, 483); as, from कृ, कारिन् *kārin*, 'a doer;' from हन् (488), घातिन् *ghātin*, 'a killer;' from शो, शायिन् 'a sleeper:' *y* being inserted after roots in *ā* (483); as, from पा, पायिन् 'a drinker;' from दा, दायिन् *dāyin*, 'a giver.' They are inflected at 159.

b. By adding *अक aka* to the root (see 80. II), before which suffix changes take place analogous to those before the Causal *aya* (481, 482, 483); as, fr. कृ, कारक *kāraka*, 'a doer,' 'doing;' fr. नी, नायक *nāyaka*, 'a leader,' 'leading;' fr. ग्रह्, ग्राहक *grāhaka*; fr. सिष्, साधक; fr. हन्, यातक; fr. दुष्, दूषक; fr. क्रम्, क्रमक; fr. नन्द्, नन्दक; fr. स्था, स्थापक.

c. By adding *अन ana* to some few roots ending in consonants (see 80. IV), after changes similar to those required in forming the Causal stem; as, fr. नन्द्, नन्दन *nandana*, 'rejoicing;' fr. दुष्, दूषण 'vitiat'ing;' fr. शुष्, शोधन 'cleansing.'

The inflexion of the last two follows that of adjectives at 187.

EXAMPLES OF INFLECTED VERBS.

583. The following tables give a synopsis of the inflexion of the Primitive forms of the ten roots: बुध् *budh*, cl. 1, 'to know;' नृत् *nr̥it*, cl. 4, 'to dance;' दिङ् *dis*, cl. 6, 'to point out;' युज् *yuj*, cl. 10, 'to unite;' विद् *vid*, cl. 2, 'to know;' भृ *bhri*, cl. 3, 'to bear;' भिद् *bhid*, cl. 7, 'to break;' चि *ci*, cl. 5, 'to gather;' तन् *tan*, cl. 8, 'to stretch;' पू *pū*, cl. 9, 'to purify:' classes 1, 4, 6, and 10; 2, 3, and 7; and 5, 7, and 9, being grouped together as at 257-259. Then the Passive Causal, Desiderative, and Frequentative forms, and the Participles.

INFLEXION OF THE STEM OF PRIMITIVE VERBS OF THE TEN CLASSES OR CONJUGATIONS.

PRESENT.

ROOT.	PARASMAI-PADA.						ĀTMANE-PADA.					
	SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.	
1. <i>Budh</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>
4. <i>Nṛit</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>
6. <i>Dis</i>	<i>disā</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>
10. <i>Yuj</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>
2. <i>Vid</i>	<i>ved</i>	<i>vet *</i>	<i>vid</i>	<i>vit</i>	<i>vid</i>	<i>vit</i>	<i>vid</i>	<i>vit *</i>	<i>vid</i>	<i>vit</i>	<i>vid</i>	<i>vit</i>
3. <i>Bhrī</i>	<i>bībhar</i>	<i>bībhār</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhri *</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhri</i>	<i>bībhri</i>
7. <i>Bhid</i>	<i>bhināḍ</i>	<i>bhinat *</i>	<i>bhinat</i>	<i>bhint</i>	<i>bhint</i>	<i>bhint</i>	<i>bhint *</i>	<i>bhint</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>
5. <i>Ći</i>	<i>ćino</i>	<i>ćino</i>	<i>ćino</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>
8. <i>Tan</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>
9. <i>Pā</i>	<i>puṇā</i>	<i>puṇā *</i>	<i>puṇā</i>	<i>puṇi</i>	<i>puṇi</i>	<i>puṇi</i>	<i>puṇi</i>	<i>puṇi</i>	<i>puṇi</i>	<i>puṇi</i>	<i>puṇi</i>	<i>puṇi</i>
1. 4. 6. 10. }	<i>* si</i>		<i>vas</i>		<i>tas</i>		<i>i</i>	<i>* se</i>	<i>tihe</i>	<i>ite</i>	<i>nṛe</i>	
2. 3. 7. 8. 9. }	<i>mā</i>		<i>ti</i>		<i>shi</i>		<i>e</i>	<i>she</i>	<i>āthe</i>	<i>āte</i>	<i>dhṛe</i>	<i>ate</i>

Observe—The stem is to be united with the terminations : thus, 1st sing. Pres. Parasmai, *bodhā + mī = bodhāmi*, 2d sing. *bodhā + si = bodhasi*, 3d sing. *bodhā + ti = bodhati*, 1st dual, *bodhā + vas = bodhivas*, &c. Ātmane, *bodhā + i = bodhihe*, *bodhā + se = bodhase*, &c. Whenever the terminations of the 1st, 4th, 6th, and 10th classes differ from those of the others, they are placed in the upper line. As to the optional dropping of the *u* of *ćinu* and *tanu*, see 349.

PARASMAI-PADA.				ĀTMAṆE-PADA.				
ROOT.	SING.	DUAL.	PLURAL.	SING.			DUAL.	PLURAL.
1. Budh	abodha	abodhá	abodha	abodha	abodha	abodhá	abodha	abodha
4. Nrit	anritya	anrityá	anritya	anritya	anritya	anrityá	anritya	anritya
6. Dis	adisa	adisá	adisa	adisa	adisa	adisá	adisa	adisa
10. Yuj	ayojaya	ayojayá	ayojaya	ayojaya	ayojaya	ayojayá	ayojaya	ayojaya
2. Vid	avid	avit	avid *	avid	avit	avid	avid	avid
3. Bhri	abibhar	abibhri	abibhar *	abibhar	abibhri	abibhri	abibhar	abibhar
7. Bhud	abhinat	abhinat	abhind	abhind	abhint	abhind	abhind	abhind
5. Ci	aćinu	aćinu	aćinu	aćinu	aćinu	aćinu	aćinu	aćinu
8. Tun	atanav	atanu	atanu	atanu	atanu	atanu	atanu	atanu
9. Pú	apuné	apuní	apuní	apuní	apuní	apuní	apuní	apuní
1. 4. 6. 10. } m	s	t	va	tam	tám	ma	itám	nta
2. 3. 7. 8. 9. } am	i	thás	ta	vahi	itám	mahi	dhvam	ata

Observe.—In the 2d and 3d sing., Parasmai, the roots of the 2d group reject the terminations by 294 : thus, 2d and 3d sing., *avet*, *abūhar*, *abhinat*. In the 1st group the final *a* of the stems of the 1st group will blend with the initial *i* of a termination into *e* by 32. As to the optional dropping of the *u* of *acīnu* and *atānu*, see 349.

POTENTIAL.

ROOT.	PARASMAI-PADA.						ĀTMANE-PADA.					
	SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.	
1. <i>Budh</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>
4. <i>Nṛit</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>
6. <i>Dis</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>	<i>disa</i>
10. <i>Yuj</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>
2. <i>Vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>
3. <i>Bhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>
7. <i>Bhūd</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>
5. <i>Ći</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>	<i>cinu</i>
8. <i>Tan</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>
9. <i>Pú</i>	<i>puní</i>	<i>puní</i>	<i>puní</i>	<i>puní</i>	<i>puní</i>	<i>puní</i>	<i>pun</i>	<i>pun</i>	<i>pun</i>	<i>pun</i>	<i>pun</i>	<i>pun</i>
1. 4. 6. 10. } <i>iyam</i>	<i>is</i>	<i>it</i>	<i>iva</i>	<i>itam</i>	<i>itám</i>	<i>ina</i>	<i>itáś</i>	<i>ita</i>	<i>iváś</i>	<i>itátám</i>	<i>itáś</i>	<i>itátám</i>
2. 3. 7. 5. 8. 9. } <i>yám</i>	<i>yás</i>	<i>yát</i>	<i>yáva</i>	<i>yátam</i>	<i>yátám</i>	<i>yátma</i>	<i>yát</i>	<i>yus</i>	<i>yát</i>	<i>yátám</i>	<i>yátma</i>	<i>yát</i>

Observe.—As the stem in the 1st group of classes ends in *a*, and the terminations begun with *i*, these two vowels will blend into *e* by 32: thus, *bodha* + *iyam* = *bodheyam*, *bodha* + *is* = *bodhes*, &c.; *Ātmane*, *bodha* + *iya* = *bodheya*.

IMPERATIVE.

PARASMAI-PADA.					ĀTMANE-PADA.									
ROOT.	SING.		DUAL.		PLURAL.			SING.		DUAL.		PLURAL.		
1. Budh	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha
4. Nrit	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya
6. Dis	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa
10. Yuj	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya
2. Vid	ved	vid +	vet	vit	ved	vit	vid	red	vit *	red	vit	red	vit	vid
3. Bhri	bibhar	bibhri	bibhar	bibhri	bibhar	bibhri	bibhri *	bibhar	bibhri	bibhar	bibhri	bibhar	bibhri	bibhr
7. Bhid	bhinad	bhind†	bhinat	bhint	bhinad	bhint	bhind	bhinad†	bhint *	bhinad	bhind	bhinad	bhind	bhind
5. Āi	ānav	ānu *	āno	ānu	ānav	ānu	ānu	ānav	ānu	ānav	ānu	ānav	ānu	ānu
8. Tan	tanav	tanu *	tano	tanu	tanav	tanu	tanu	tanav	tanu	tanav	tanu	tanav	tanu	tanu
9. Pā	punā	punī	punā	punī	punā	punī	pun	punā	punī	punā	punī	punā	punī	pun
1. 4. 6. 10. }	* —													
2. 3. 7. 5. 8. 9. }	āni	tu	āna	tam	tām	āma	ta	ai	tām	āchāi	āthām	āthām	āthām	ātām
		hi												
		† dhi												

Observe.—In the 2d sing., Parasmai, the roots of the 5th and 8th class are like those of the 1st group, and make *ānu*, *tanu*, rejecting the termination. The 2d and 7th take *dhi* for *hi* by 293, and make *viddhi*, *bhindhi*. *Bhri* makes *bibhar* for *būhar* in 3d pl. by 292. In the Ātmane, *bodha* + *ai* = *bodhai* and *punā* + *ai* = *punai* by 33. *bodha* + *ithām* = *bodhetām* by 32.

PERFECT OR SECOND PRETERITE.

ROOT.	PARASMAI-PADA.										KTMANE-PADA.					
	SING.			DUAL.			PLURAL.				SING.			DUAL.		
	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	PLURAL.
1. Budh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh
4. Nrit	nanart	nanart	nanart	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit
6. Diś	dides	dides	dides	didiś	didiś	didiś	didiś	didiś	didiś	didiś	didiś	didiś	didiś	didiś	didiś	didiś
10. Yuj	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†
2. Yid	vived	vived	vived	vivid	vivid	vivid	vivid	vivid	vivid	vivid	vivid	vivid	vivid	vivid	vivid	vivid
3. Bhṛ†	babhār	babhār	babhār	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†
7. Bhid	bibhed	bibhed	bibhed	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid
5. Āi	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy	āiāy
8. Tan	tātān	tātān	tātān	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten	ten
9. Pū	pupāto	pupāto	pupāto	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv
	a	ātha	a	iva	athus	atus	ima	a	us	e	ishe	e	ivahe	āthe	āthe	imahe
				*va			*ma				*she		*vake			*make
																idhre
																*dhre

† The syllable *ām* must be added to *yojay* throughout; and the stem of the second preterites of *as*, *bhā*, or *kṛi*, must be affixed to *yojayām*: thus, 1st sing. *yojayāmās* + *a* or *yojayāmbabhār* + *a* or *yojayāntākār* + *a*; see 385. *a*. *Āi* may optionally take *tha* as well as *ātha* in the ad sing.; thus, *āiāyitha* or *āiātha*: but *bhṛi* makes only *babhārtha*, see pp. 139 and 171. As to the alternative *āiāy*, *tātān*, *pupuv*, in the stems of 1st sing., see 368. As to *idhre*, see 372. *a*.

FIRST FUTURE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi</i> *	<i>tásmi</i>	<i>táhe</i>
4. <i>Nṛit</i>	<i>narti</i>	<i>tási</i>	<i>táse</i>
6. <i>Dis</i>	<i>desh</i> *	<i>tá</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yojayi</i>		
		<i>tásvas</i>	<i>tásvahe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>tásthas</i>	<i>tástáhe</i>
3. <i>Bhri</i>	<i>bhar</i>	<i>tárau</i>	<i>tárau</i>
7. <i>Bhid</i>	<i>bhet</i>		
		<i>tásvas</i>	<i>tásvahe</i>
5. <i>Ći</i>	<i>će</i>	<i>tástha</i>	<i>tádhre</i>
8. <i>Tan</i>	<i>tani</i>	<i>táras</i>	<i>táras</i>
9. <i>Pú</i>	<i>pavi</i>		
* Note, that <i>budh</i> also forms <i>boddháhe</i> &c. in Átm. by 406. After <i>desh</i> the <i>t</i> of the terminations will become <i>f</i> by 300.			

SECOND FUTURE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi</i> *	<i>shyámi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>narti</i>	<i>shyasi</i>	<i>shyase</i>
6. <i>Dis</i>	<i>dek</i>	<i>shyati</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yojayi</i>		
		<i>shyávas</i>	<i>shyácahe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shyathas</i>	<i>shyethe</i>
3. <i>Bhri</i>	<i>bhari</i>	<i>shyatas</i>	<i>shyete</i>
7. <i>Bhid</i>	<i>bhet</i> *		
		<i>shyávas</i>	<i>shyámahe</i>
5. <i>Ći</i>	<i>će</i>	<i>shyatha</i>	<i>shyadhre</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyanti</i>	<i>shyante</i>
9. <i>Pú</i>	<i>pavi</i>		
* Note, that <i>budh</i> also forms <i>bhoitsye</i> &c. in Átm. by 406 ; and that after <i>bhet</i> the terminations will be <i>syámi</i> &c.			

AORIST OR THIRD PRETERITE.

FORM I.				FORM II.			
ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.	ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i> †	<i>sham</i> shís or †ís shít or †ít	<i>shí</i> shíhás or thás shíta or ta	6. <i>Dis</i>	<i>adiksh</i>	<i>am</i> <i>as</i> <i>at</i>	<i>i</i> or * <i>e</i> <i>athás</i> <i>ata</i>
4. <i>Nrit</i>	<i>anariti</i> †			10. <i>Yuj</i>	<i>aggyuj</i> *		
2. <i>Vid</i>	<i>aredi</i> †	<i>shra</i> <i>shíam</i> <i>shítám</i>	<i>shráhi</i> <i>shathám</i> <i>shátám</i>	7. <i>Bhid</i>	<i>abhid</i>	<i>áva</i> <i>atam</i> <i>atán</i>	<i>árahí</i> <i>átám</i> or * <i>ethám</i> <i>átúm</i> or * <i>etám</i>
3. <i>Bhri</i>	{ Par. <i>abhár</i> Átm. <i>abhri</i> *	<i>shma</i> <i>shíta</i> <i>shus</i>	<i>shmahi</i> <i>dhtam</i> or * <i>ghram</i> <i>shata</i>				
5. <i>Cí</i>	{ Par. <i>acái</i> Átm. <i>acé</i> *						
8. <i>Tan</i>	{ Par. <i>atáni</i> † Átm. <i>atani</i>					<i>áma</i> <i>ata</i> <i>an</i>	<i>ámahi</i> <i>adham</i> <i>anta</i>
9. <i>Pú</i>	{ Par. <i>apávi</i> † Átm. <i>apavi</i> *						

Note, that *bhri* makes *abhrihás*, *abhrita*. *Bhid*, 7th c., follows this form in Átm., and makes *abhiti*, *abhithás*, *abhitta*, &c., by 419. *Tan* may make *atathás*, *atato*, as well as *atanishthás*, &c., by 424. c.

PRECATIVE OR BENEDICTIVE.

ROOT.	STEM.	PAR. TERM.	STEM.	ÁTM. TERM.
1. <i>Budh</i>	<i>budh</i>	<i>yásam</i>	<i>bodhi</i>	<i>shíya</i>
4. <i>Nrit</i>	<i>nrit</i>	<i>yás</i>	<i>narti</i>	<i>shishthás</i>
6. <i>Dis</i>	<i>dis</i>	<i>yát</i>	<i>dik</i>	<i>shishṭa</i>
10. <i>Yuj</i>	<i>yuj</i>	<i>yásra</i>	<i>yojayi</i>	<i>shítahi</i>
		<i>yástam</i>		<i>shiyástám</i>
2. <i>Vid</i>	<i>vid</i>	<i>yástám</i>	<i>redi</i>	<i>shiyástám</i>
3. <i>Bhri</i>	<i>bhri</i>		<i>bhri</i>	
7. <i>Bhid</i>	<i>bhid</i>	<i>yásma</i>	<i>bhit *</i>	<i>shínahi</i>
		<i>yástu</i>		<i>shádhrám</i>
5. <i>Ći</i>	<i>ći</i>	<i>yásus</i>	<i>će</i>	<i>shíran</i>
8. <i>Tan</i>	<i>tan</i>		<i>tani</i>	* Note, that after <i>bhit</i> the terminations will be <i>siya</i> &c. As to <i>shádhrám</i> , see p. 193.
9. <i>Pú</i>	<i>pú</i>		<i>paci</i>	

CONDITIONAL.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shyam</i>	<i>shye</i>
4. <i>Nrit</i>	<i>anarti</i>	<i>shyas</i>	<i>shyathás</i>
6. <i>Dis</i>	<i>adek</i>	<i>shyat</i>	<i>shyatu</i>
10. <i>Yuj</i>	<i>ayojayi</i>	<i>shyáta</i>	<i>shyárahú</i>
		<i>shyatam</i>	<i>shyethám</i>
2. <i>Vid</i>	<i>aredi</i>	<i>shyatám</i>	<i>shyetám</i>
3. <i>Bhri</i>	<i>abhuri</i>		
7. <i>Bhid</i>	<i>abhet *</i>	<i>shyáma</i>	<i>shyámahi</i>
		<i>shyata</i>	<i>shyadhram</i>
5. <i>Ći</i>	<i>áce</i>	<i>shyan</i>	<i>shyanta</i>
8. <i>Tan</i>	<i>atani</i>	* Note, that after <i>abhet</i> the terminations will be <i>syam</i> &c.	
9. <i>Pú</i>	<i>apari</i>		

INFINITIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	
4. <i>Nrit</i>	<i>narti</i>	
6. <i>Dis</i>	<i>desh *</i>	
10. <i>Yuj</i>	<i>yojayi</i>	
2. <i>Vid</i>	<i>redi</i>	<i>tum</i>
3. <i>Bhri</i>	<i>bhar</i>	or * <i>tum</i>
7. <i>Bhid</i>	<i>bhet</i>	after <i>desh</i> by 300.
5. <i>Ći</i>	<i>će</i>	
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pú</i>	<i>paci</i>	

INFLEXION OF THE STEM OF PASSIVE VERBS FROM THE SAME TEN ROOTS.

PRESENT.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>budhya</i> { <i>budhyá*</i>	<i>i</i>
4. <i>Nṛit</i>	<i>nṛitya</i> { <i>nṛityá*</i>	<i>se</i>
6. <i>Diś</i>	<i>diśya</i> { <i>diśyá*</i>	<i>te</i>
10. <i>Yuj</i>	<i>yojya</i> { <i>yojyá*</i>	<i>*vāhe</i>
2. <i>Vid</i>	<i>vidya</i> { <i>vidyá*</i>	<i>ithe</i>
3. <i>Bhṛi</i>	<i>bhriya</i> { <i>bhriyá*</i>	<i>ite</i>
7. <i>Bhid</i>	<i>bhidya</i> { <i>bhidyá*</i>	<i>*mahē</i>
5. <i>Ći</i>	<i>ćiya</i> { <i>ćiyá*</i>	<i>dhve</i>
8. <i>Tan</i>	<i>tanya</i> { <i>tanyá*</i>	<i>nte</i>
9. <i>Pá</i>	<i>páya</i> { <i>páyá*</i>	

IMPERFECT.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>abudhya</i> { <i>abudhyá*</i>	<i>i</i>
4. <i>Nṛit</i>	<i>anṛitya</i> { <i>anṛityá*</i>	<i>thás</i>
6. <i>Diś</i>	<i>adiśya</i> { <i>adiśyá*</i>	<i>ta</i>
10. <i>Yuj</i>	<i>ayojya</i> { <i>ayojyá*</i>	<i>*vahi</i>
2. <i>Vid</i>	<i>avidya</i> { <i>avidyá*</i>	<i>ihám</i>
3. <i>Bhṛi</i>	<i>abhriya</i> { <i>abhriyá*</i>	<i>itám</i>
7. <i>Bhid</i>	<i>abhidya</i> { <i>abhidyá*</i>	<i>*mahi</i>
5. <i>Ći</i>	<i>acíya</i> { <i>acíyá*</i>	<i>dhcam</i>
8. <i>Tan</i>	<i>atanya</i> { <i>atanyá*</i>	<i>nta</i>
9. <i>Pá</i>	<i>apiya</i> { <i>apiyá*</i>	

POTENTIAL.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>budhya</i>	<i>éya</i>
4. <i>Nṛit</i>	<i>nṛitya</i>	<i>éthás</i>
6. <i>Diś</i>	<i>diśya</i>	<i>éta</i>
10. <i>Yuj</i>	<i>yojya</i>	<i>éachi</i>
2. <i>Vid</i>	<i>vidya</i>	<i>éyáthám</i>
3. <i>Bhṛi</i>	<i>bhriya</i>	<i>éyátám</i>
7. <i>Bhid</i>	<i>bhidya</i>	
5. <i>Ći</i>	<i>ćiya</i>	<i>émahi</i>
8. <i>Tan</i>	<i>tanya</i>	<i>édhcam</i>
9. <i>Pá</i>	<i>páya</i>	<i>éran</i>

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>budhya</i>	<i>ai</i>
4. <i>Nṛit</i>	<i>nṛitya</i>	<i>sva</i>
6. <i>Diś</i>	<i>diśya</i>	<i>tám</i>
10. <i>Yuj</i>	<i>yojya</i>	
2. <i>Vid</i>	<i>vidya</i>	<i>éthám</i>
3. <i>Bhṛi</i>	<i>bhriya</i>	<i>itám</i>
7. <i>Bhid</i>	<i>bhidya</i>	
5. <i>Ći</i>	<i>ćiya</i>	<i>ámahi</i>
8. <i>Tan</i>	<i>tanya</i>	<i>dhcam</i>
9. <i>Pá</i>	<i>páya</i>	<i>ntám</i>

PERFECT, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bubudh</i>	e
4. <i>Nṛit</i>	<i>nanṛit</i>	
6. <i>Diś</i>	<i>diśiś</i>	
10. <i>Yuj</i>	<i>yojayámās</i>	* <i>ivache</i>
2. <i>Vid</i>	<i>viid</i>	
3. <i>Bhri</i>	<i>babhr</i> <i>babhr*</i>	
7. <i>Bhid</i>	<i>bibhid</i>	* <i>imahe</i>
5. <i>Ći</i>	<i>ćicy</i>	
8. <i>Tan</i>	<i>ten</i>	
9. <i>Pá</i>	<i>pupuv</i>	ire

FIRST FUTURE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>táhe</i>
4. <i>Nṛit</i>	<i>narti</i>	
6. <i>Diś</i>	<i>desh</i> (300)	
10. <i>Yuj</i>	<i>yojayis</i> or <i>yoji</i>	<i>tásvahe</i>
2. <i>Vid</i>	<i>vedi</i>	
3. <i>Bhri</i>	<i>bhári</i> or <i>bhar</i>	
7. <i>Bhid</i>	<i>bhet</i>	<i>tásmāhe</i>
5. <i>Ći</i>	<i>ćáyi</i> or <i>će</i>	
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pá</i>	<i>pávi</i> or <i>pavi</i>	<i>táras</i>

SECOND FUTURE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>narti</i>	
6. <i>Diś</i>	<i>dek</i> (302)	
10. <i>Yuj</i>	<i>yojayis</i> or <i>yoji</i>	<i>shyárcāhe</i>
2. <i>Vid</i>	<i>vedi</i>	
3. <i>Bhri</i>	<i>bhári</i> or <i>bhari</i>	
7. <i>Bhid</i>	<i>bhet</i>	<i>shyámahe</i>
5. <i>Ći</i>	<i>ćáyi</i> or <i>će</i>	
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pá</i>	<i>pávi</i> or <i>pavi</i>	<i>shyante</i>

CAUSAL FORM.
PRESENT TENSE.

ROOT.	STEM.	PAR. TERM.	ATM. TERM.
1. Budh	{ bodhaya bodhayá *	* mi	i
4. Nrit	{ naritaya naritayá *	sí	se
6. Dis	{ desaya desáyá *	tí	te
10. Yuj	{ yojaya yojayá *	* vas	* rahe
2. Vid	{ redaya redayá *	thas	ithe
3. Bhri	{ bhāraya bhārayá *	tas	ite
7. Bhid	{ bhedaya bhedayá *	* mas	* mahe
5. Či	{ čāpaya čāpayá *	tha	dhre
8. Tan	{ tānaya tānayá *	nī	nīe
9. Pá	{ pācaya pācayá *	Note—Či also makes čāyaya, &c. See 485. b.	

DESIDERATIVE FORM.
PRESENT TENSE.

ROOT	STEM	PAR. TERM.	ATM. TERM.
1. Budh	{ bubodhisha bubodhishá *	* mi	i
4. Nrit	{ ninartisha ninartishá *	sí	se
6. Dis	{ didiksha didikshá *	tí	te
10. Yuj	{ guyojayisha guyojayishá *	* vas	* rahe
2. Vid	{ vividisha vividishá *	thos	ithe
3. Bhri	{ bibharisha bibharishá *	tas	ite
7. Bhid	{ bibhisha bibhishá *	* mas	* mahe
5. Či	{ čičisha čičishá *	tha	dhre
8. Tan	{ titanisha titanishá *	nī	nīe
9. Pá	{ piparisha piparishá *		

FREQUENTATIVE FORM.
PRESENT ATMANE.

ROOT.	STEM.	TERM.
1. Budh	{ bobudhya bobudhyá *	i
4. Nrit	{ nararitaya nararitayá *	se
6. Dis	{ dedisya dedisýá *	te
10. Yuj†	{ veridya veridyá *	* rahe
2. Vid	{ bebhriga bebhrigá *	ithe
3. Bhri	{ bebhridya bebhridyá *	ite
7. Bhid	{ čēciga čēcigá *	* mahe
5. Či	{ tantanya tantanyá *	dhre
8. Tan	{ popiya popiyá *	nīe
9. Pá	{ popiyá *	† Observe— The 10th class has no frequen- tative form.

PARTICLES.

ROOT.	PRES. PARASM.	PRES. ÁTMANE.	PRES. PASSIVE.	PAST PASSIVE.	PAST ACTIVE.	PERFECT PARASMAI.	PERFECT ÁTMANE.	PAST INDECL.	FUTURE PASS. 1.	FUTURE PASS. 2.	FUTURE PASS. 3.	2D FUT. PARASMAI.	2D FUT. ÁTMANE OR PASSIVE.
1. <i>Budh</i>	<i>bodhat</i>	<i>bodhamána</i>	<i>budhyamána</i>	<i>buddha</i>	<i>buddharat</i>	<i>bubudheas</i>	<i>bubudhána</i>	<i>buddhé</i>	<i>boddharya</i>	<i>bodhaniya</i>	<i>bodhya</i>	<i>bodhishyat</i>	<i>bodhishyamána</i>
4. <i>Nrit</i>	<i>nrihyat</i>	<i>nrityamána</i>	<i>nriyamána</i>	<i>nritta</i> or <i>nartita</i>	<i>nrittarat</i> or <i>nartitarat</i>	<i>nanriteas</i>	<i>nan-tilána</i>	<i>nartité</i>	<i>nartitarya</i>	<i>nartaniya</i>	<i>nrtiya</i>	<i>nartishyat</i>	<i>nartishyamána</i>
6. <i>Dis</i>	<i>disat</i>	<i>disamána</i>	<i>disyamána</i>	<i>dishita</i>	<i>dishitarat</i>	<i>didiseas</i>	<i>didisána</i>	<i>dishité</i>	<i>deshitarya</i>	<i>desaniya</i>	<i>desya</i>	<i>dekshyat</i>	<i>dekshyamána</i>
10. <i>Yuj</i>	<i>yojayat</i>	<i>yojayána</i>	<i>yojyamána</i>	<i>yojita</i>	<i>yojitarat</i>	<i>yojyán†</i>	<i>yojayán†</i>	<i>yojagité</i>	<i>yojayitarya</i>	<i>yojantiya</i>	<i>yojya</i>	<i>yojuyishyat</i>	<i>yojuyishyamána</i>
2. <i>Vid</i>	<i>vidat</i>	<i>vidána</i>	<i>vidyamána</i>	<i>vidita</i>	<i>viditarat</i>	<i>vinideas</i>	<i>vinidána</i>	<i>vidité</i>	<i>veditarya</i>	<i>vedaniya</i>	<i>vedya</i>	<i>vedishyat</i>	<i>vedishyamána</i>
3. <i>Bhri</i>	<i>bibhrat</i>	<i>bibhrána</i>	<i>bhriyamána</i>	<i>bhrita</i>	<i>bhritarat</i>	<i>babhrivas</i>	<i>babhrána</i>	<i>bhrité</i>	<i>bhartarya</i>	<i>bharaniya</i>	<i>bharya</i>	<i>bharishyat</i>	<i>bharishyamána</i>
7. <i>Bhid</i>	<i>bhindat</i>	<i>bhindána</i>	<i>bhidyamána</i>	<i>bhinna</i>	<i>bhinnavat</i>	<i>bibhidneas</i>	<i>bibhidána</i>	<i>bhitité</i>	<i>bhettarya</i>	<i>bhedaniya</i>	<i>bhedya</i>	<i>bhetsyat</i>	<i>bhetsyamána</i>
5. <i>Ći</i>	<i>ćineat</i>	<i>ćineána</i>	<i>ćiyamána</i>	<i>ćita</i>	<i>ćitarat</i>	<i>ćicivas</i>	<i>ćicýána</i>	<i>ćitité</i>	<i>tetarya</i>	<i>ćayaníya</i>	<i>ćeya</i>	<i>ćeshyat</i>	<i>ćeshyamána</i>
8. <i>Tan</i>	<i>tancat</i>	<i>tancána</i>	<i>tanyamána</i>	<i>tata</i>	<i>tatarat</i>	<i>tenivas</i>	<i>tendána</i>	<i>tanité</i>	<i>tanitarya</i>	<i>tananiya</i>	<i>tánya</i>	<i>tanishyat</i>	<i>tanishyamána</i>
9. <i>Pú</i>	<i>punat</i>	<i>punána</i>	<i>piyamána</i>	<i>púta</i>	<i>pútarat</i>	<i>pupáneas</i>	<i>pupucána</i>	<i>púité</i>	<i>paritarya</i>	<i>paraniya</i>	<i>párya</i>	<i>parishyat</i>	<i>parishyamána</i>

† *Ćakivas* is added to *yojayána* for the participle of the perfect Parasmai, and *ćak-ána* for that of the perfect Átmane.

PARASMAI-PADA (see 327).

584. Although this root belongs to cl. 2, its inflexion is exhibited here, both because it is sometimes used as an auxiliary, and because it is desirable to study its inflexion together with that of the other substantive verb **भू bhū**, 'to be' (585), which supplies many of the tenses in which **अस्** is defective. Two other roots are sometimes employed as substantive verbs, with the sense 'to be,' viz. **स्था cl. 1**, 'to stand' (see 269, 587), and **आस् cl. 2**, 'to sit' (see 317. a). Indeed, the root **अस् as**, here inflected, is probably only an abbreviation of **आस् ás**.

The cognate languages have two roots similar to the Sanskrit for the substantive verb 'to be.' Cf. **φύ** and **εσ** in Greek, *es* (*sum*) and *fu* (*fui*) in Latin; and observe how the different parts of the Sanskrit verbs correspond to the Greek and Latin; thus, *asmi, asi, asti*; *ἐμμί, ἐσσί, ἐστί*; *sum, es, est*. Cf. also *santi* with *sunt*; *ástam, ástám*, with *ἴστων, ἴστων*; *ásma, ásta, ásan*, with *ἴμεν, ἴστε, ἴσαν*, &c.

Present, 'I am.'

RS.	SING.	DUAL.	PLURAL.
१.	अस्मि <i>asmi</i>	वसस् <i>svas</i>	स्मस् <i>smas</i>
२.	असि <i>asi</i>	स्थस् <i>sthas</i>	स्थ <i>stha</i>
३.	अस्ति <i>asti</i>	स्तस् <i>stas</i>	सन्ति <i>santi</i>

Potential, 'I may be,' &c.

SING.	DUAL.	PLURAL.
स्याम् <i>syám</i>	स्याव <i>syáva</i>	स्याम <i>syáma</i>
स्यास् <i>syás</i>	स्यातम् <i>syátam</i>	स्यात <i>syáta</i>
स्यात् <i>syát</i>	स्याताम् <i>syátám</i>	स्युस् <i>syus</i>

Imperfect, 'I was.'

आसम् <i>ásam</i>	आसव <i>ásva</i>	आसम् <i>ásma</i>
आसीस् <i>ásis</i>	आस्तम् <i>ástam</i>	आस्त <i>ástá</i>
आसीत् <i>ásit</i>	आस्ताम् <i>ástám</i>	आसन् <i>ásan</i>

Imperative, 'Let me be.'

असानि <i>asáni</i>	असाव <i>asáva</i>	आसाम <i>ásama</i>
एधि <i>edhi</i>	स्तम् <i>stam</i>	स्त <i>sta</i>
अस्तु <i>astu</i>	स्ताम् <i>stám</i>	सन्तु <i>santu</i>

Perfect*, 'I have been,' &c.

PARASMAI.			ÁTMANE.		
आस <i>ása</i>	आसिव <i>ásiva</i>	आसिम <i>ásima</i>	आसे <i>áse</i>	आसिवहे <i>ásivahe</i>	आसिमहे <i>ásimahe</i>
आसिय <i>ásitha</i>	आसयुस् <i>ásathus</i>	आस <i>ása</i>	आसिये <i>ásishe</i>	आसाये <i>ásáthe</i>	आसिध्वे <i>ásidhve</i>
आस <i>ása</i>	आसतुस् <i>ásatus</i>	आमुस् <i>ásus</i>	आसे <i>áse</i>	आसाते <i>ásáte</i>	आसिरे <i>ásire</i>

Obs.—The root *as*, 'to be,' has no Derivative forms, and only two Participles, viz. **सत् sat**, Pres. Par., **सानána**, Pres. Átm. (see 524, 526). The Special tenses have an Átmane-pada, which is not used unless the root is compounded with prepositions. In this Pada **ह h** is substituted for the root in 1st sing. Pres., and **स् s** is dropped before **ध dh** in 2nd pl.; thus, Pres. *he, se, ste*; *srahe, sáthe, sáte*; *smahe, dhve, sate*: Impf. *ási, ásthás, ásta*; *ásvahi, ásíthám, ástám*; *ásmahi, ádhvam, ásata*: Pot. *stya, sthás, síta*; *stváhi, síyáthám, síyátám*; *símahi, sídhvam, síran*: Impv. *asai, sva, stám*; *asávahai, sáthám, sátám*; *asánahai, dhvam, satám*: see 327.

* The Perfect of *as* is not used by itself, but is employed in forming the Perfect of Causals and some other verbs, see 385, 490; in which case the Átmane may be used. The other tenses of *as* are wanting, and are supplied from *bhū* at 585.

GROUP I. CLASS I.

EXAMPLES OF PRIMITIVE VERBS OF THE FIRST CLASS,
EXPLAINED AT 261.

585. Root भू *bhū*. Infin. भवितुम् *bhavitum*, 'to be' or 'become.'

PARASMAI-PADA. *Present Tense*, 'I am' or 'I become.'

PERS.	SING.	DUAL.	PLURAL.
1st,	भवामि <i>bhavāmi</i>	भवावस् <i>bhavāvas</i>	भवामस् <i>bhavāmas</i>
2nd,	भवसि <i>bhavasi</i>	भवथस् <i>bhavathas</i>	भवथ <i>bhavatha</i>
3rd,	भवति <i>bhavati</i>	भवतस् <i>bhavatas</i>	भवन्ति <i>bhavanti</i>

Imperfect, 'I was.'

अभवम् <i>abhavam</i>	अभवाव <i>abhavāva</i>	अभवाम <i>abhavāma</i>
अभवस् <i>abhavas</i>	अभवतम् <i>abhavatam</i>	अभवत <i>abhavata</i>
अभवत् <i>abhavat</i>	अभवताम् <i>abhavatām</i>	अभवन् <i>abhavan</i>

Potential, 'I may be.'

भवेयम् <i>bhaveyam</i>	भवेव <i>bhaveva</i>	भवेम <i>bhavema</i>
भवेस् <i>bhaves</i>	भवेतम् <i>bhavetam</i>	भवेत <i>bhaveta</i>
भवेत् <i>bhavet</i>	भवेताम् <i>bhavetām</i>	भवेयुस् <i>bhaveyus</i>

Imperative, 'Let me be.'

भवानि <i>bhavāni</i>	भवाव <i>bhavāva</i>	भवाम <i>bhavāma</i>
भव <i>bhava</i>	भवतम् <i>bhavatam</i>	भवत <i>bhavata</i>
भवतु <i>bhavatu</i>	भवताम् <i>bhavatām</i>	भवन्तु <i>bhavantu</i>

Perfect, 'I have been,' 'I was.'

बभूव <i>babhūva</i>	बभूविष <i>babhūviva</i>	बभूविम <i>babhūvima</i>
बभूविष <i>babhūvitha</i>	बभूवथुस् <i>babhūvathus</i>	बभूव <i>babhūva</i>
बभूव <i>babhūva</i>	बभूवतुस् <i>babhūvatus</i>	बभूवुस् <i>babhūvus</i>

First Future, 'I shall or will be.'

भवितास्मि <i>bhavitāsmi</i>	भवितास्वस् <i>bhavitāsvas</i>	भवितास्मस् <i>bhavitāsmas</i>
भवितासि <i>bhavitāsi</i>	भवितास्यस् <i>bhavitāsthas</i>	भवितास्य <i>bhavitāstha</i>
भविता <i>bhavitā</i>	भवितारौ <i>bhavitārau</i>	भवितारस् <i>bhavitāras</i>

Second Future, 'I shall or will be.'

भविष्यामि <i>bhavishyāmi</i>	भविष्यावस् <i>bhavishyāvas</i>	भविष्यामस् <i>bhavishyāmas</i>
भविष्यसि <i>bhavishyasi</i>	भविष्यथस् <i>bhavishyathas</i>	भविष्यथ <i>bhavishyatha</i>
भविष्यति <i>bhavishyati</i>	भविष्यतस् <i>bhavishyatas</i>	भविष्यन्ति <i>bhavishyanti</i>

Aorist, 'I was' or 'had been,' &c.

अभूवम् <i>abhūvam</i>	अभूव <i>abhūva</i>	अभूम् <i>abhūma</i>
अभूस् <i>abhūs</i>	अभूतम् <i>abhūtam</i>	अभूत <i>abhūta</i>
अभूत् <i>abhūt</i>	अभूताम् <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Precativ or Benedictiv, 'May I be.'

भूयासम् <i>bhūyāsam</i>	भूयास्व <i>bhūyāsva</i>	भूयास्तु <i>bhūyāstu</i>
भूयास् <i>bhūyās</i>	भूयास्तम् <i>bhūyāstam</i>	भूयास्तु <i>bhūyāsta</i>
भूयात् <i>bhūyāt</i>	भूयास्ताम् <i>bhūyāstām</i>	भूयासुस् <i>bhūyāsus</i>

Conditional, (If) 'I should be.'

अभविष्यम् <i>abhaviṣyam</i>	अभविष्याव <i>abhaviṣyāva</i>	अभविष्याम <i>abhaviṣyāma</i>
अभविष्यस् <i>abhaviṣyas</i>	अभविष्यतम् <i>abhaviṣyatam</i>	अभविष्यत <i>abhaviṣyata</i>
अभविष्यत् <i>abhaviṣyat</i>	अभविष्यताम् <i>abhaviṣyatām</i>	अभविष्यन् <i>abhaviṣyan</i>

586. *ĀTMANE-PADA. Present Tense, 'I am,' &c.*

भवे <i>bhave</i>	भवावहे <i>bhavāvahe</i>	भवामहे <i>bhavāmahe</i>
भवसे <i>bhavase</i>	भवेथे <i>bhavethe</i>	भवध्वे <i>bhavadhve</i>
भवते <i>bhavate</i>	भवेते <i>bhavete</i>	भवन्ते <i>bhavante</i>

Imperfect, 'I was.'

अभवे <i>abhave</i>	अभवावहि <i>abhavāvahi</i>	अभवामहि <i>abhavāmahi</i>
अभवयास् <i>abhavathās</i>	अभवेयाम् <i>abhavēthām</i>	अभवध्वम् <i>abhavadhvam</i>
अभवत <i>abhavata</i>	अभवेताम् <i>abhavētām</i>	अभवन्त <i>abhavanta</i>

Potential, 'I may be,' &c.

भवेय <i>bhaveya</i>	भवेवहि <i>bhavenahi</i>	भवेमहि <i>bhavemahi</i>
भवेयाम् <i>bhavethās</i>	भवेययाम् <i>bhaveyāthām</i>	भवेध्वम् <i>bhavedhvam</i>
भवेत <i>bhaveta</i>	भवेयाताम् <i>bhaveyātām</i>	भवेरन् <i>bhaveran</i>

Imperative, 'Let me be.'

भवै <i>bhavai</i>	भवावहै <i>bhavāvahai</i>	भवामहै <i>bhavāmahai</i>
भवस्व <i>bhavasva</i>	भवेयाम् <i>bhavethām</i>	भवध्वम् <i>bhavadhvam</i>
भवताम् <i>bhavatām</i>	भवेताम् <i>bhavetām</i>	भवन्ताम् <i>bhavantām</i>

Perfect, 'I have been,' 'I was,' &c.

बभूवे <i>babhūve</i>	बभूविवहे <i>babhūvivāhe</i>	बभूविमहे <i>babhūvimāhe</i>
बभूविषे <i>babhūviṣe</i>	बभूवाथे <i>babhūvāthe</i>	बभूविध्वे (द्) <i>babhūvidhve</i>
बभूवे <i>babhūve</i>	बभूवाते <i>babhūvāte</i>	बभूविर <i>babhūvire</i>

First Future, 'I shall or will be,' &c.

भविताहे <i>bhavitāhe</i>	भवितास्वहे <i>bhavitāsvahe</i>	भवितास्महे <i>bhavitāsmāhe</i>
भवितासे <i>bhavitāse</i>	भवितासाथे <i>bhavitāsdthe</i>	भविताध्वे <i>bhavitādhve</i>
भविता <i>bhavitā</i>	भवितारौ <i>bhavitārau</i>	भवितारस् <i>bhavitāras</i>

Second Future, 'I shall or will be,' &c.

भविष्ये <i>bhavishye</i>	भविष्यावहे <i>bhavishyāvahe</i>	भविष्यामहे <i>bhavishyāmahe</i>
भविष्यसे <i>bhavishyase</i>	भविष्येथे <i>bhavishyethe</i>	भविष्यध्वे <i>bhavishyadhve</i>
भविष्यते <i>bhavishyate</i>	भविष्येते <i>bhavishyete</i>	भविष्यन्ते <i>bhavishyante</i>

Aorist, 'I was' or 'had been,' &c.

अभविषि <i>abhavishi</i>	अभविष्वहि <i>abhavishvahi</i>	अभविष्महि <i>abhavishmahi</i>
अभविष्यत् <i>abhavishyāt</i>	अभविष्यात् <i>abhavishyāt</i>	अभविष्वत् (द्रुम्) <i>abhavidhram</i>
अभविष्ट <i>abhaviṣṭa</i>	अभविषाताम् <i>abhaviṣātām</i>	अभविषत <i>abhaviṣata</i>

Precativ or Benedictiv, 'I wish I may be.'

भविषीय <i>bhavishīya</i>	भविषीवहि <i>bhavishīvahi</i>	भविषीमहि <i>bhavishīmahi</i>
भविषीष्यत् <i>bhavishīshyāt</i>	भविषीयास्यात् <i>bhavishīyāsthāt</i>	भविषीध्वम् (द्रुम्) <i>bhavishīdhram</i>
भविषीष्ट <i>bhavishīṣṭa</i>	भविषीयास्ताम् <i>bhavishīyāstām</i>	भविषीरन् <i>bhavishīran</i>

Conditional, (If) 'I should be,' &c.

अभविष्ये <i>abhavishye</i>	अभविष्यावहि <i>abhavishyāvahi</i>	अभविष्यामहि <i>abhavishyāmahi</i>
अभविष्येयात् <i>abhavishyeyāt</i>	अभविष्येयाम् <i>abhavishyeyām</i>	अभविष्यध्वम् <i>abhavishyadhvam</i>
अभविष्यत <i>abhavishyata</i>	अभविष्येताम् <i>abhavishyētām</i>	अभविष्यन्त <i>abhavishyanta</i>

Passive (461), *Pres.* भूये, भूयसे, &c.; *Aor.* 3rd sing. (475) अभवि. Causal (479), *Pres.* भावयामि, भावयसि, &c.; *Aor.* (492) अभवीभवम्, &c. *Desiderative form of Causal* (497) विभावयिष्यामि, &c. *Desiderative* (498), *Pres.* बुभूषामि, बुभूषसि, &c. *Frequentative* (507), *Pres.* वोभूये, वोभोमि or वोभवीमि*. *Participles*, *Pres.* भवत् (524); *Past Pass.* भूत (531); *Past Indecl.* भूत्वा (556), -भूय (559); *Fut. Pass.* भवितव्य (569), भवनीय (570), भाव्य or भव्य (571).

Obs.—The following examples are given in the order of their final letters.

587. Root स्था (special stem तिष्ठ, 269, 269. a). *Inf.* स्थातुम् 'to stand.' *Par. and Atm.* *Pres.* तिष्ठामि, तिष्ठसि, तिष्ठति; तिष्ठावस्, तिष्ठथस्, तिष्ठतस्; तिष्ठामस्, तिष्ठथ, तिष्ठन्ति. *Atm.* तिष्ठे, तिष्ठसे, तिष्ठते; तिष्ठावहे, तिष्ठेथे, तिष्ठेते; तिष्ठामहे, तिष्ठध्वे, तिष्ठन्ते. *Impf.* अतिष्ठम्, अतिष्ठस्, &c. *Atm.* अतिष्ठे, &c. *Pot.* तिष्ठेयम्, तिष्ठेस्, तिष्ठेत्; तिष्ठेव, &c. *Atm.* तिष्ठेय, तिष्ठेयास्, तिष्ठेत; तिष्ठेवहि, तिष्ठेयाथाम्, &c. *Impv.* तिष्ठानि, तिष्ठ, तिष्ठतु; तिष्ठाव, &c. *Atm.* तिष्ठै, तिष्ठस्, तिष्ठताम्; तिष्ठावहे, &c. *Perf.* तस्यौ (373), तस्यथ or तस्याथ, तस्यौ; तस्यिव,

* These Derivative verbs will be inflected at full at 703, 705, 706, 707.

तस्यपुस्, तस्यतुस्; तस्यिम, तस्य, तस्युस्. *Ātm.* तस्ये, तस्यिषे, तस्ये; तस्यिवहे, तस्याथे, तस्याते; तस्यिमहे, तस्यिध्वे, तस्यिरे. *1st Fut.* स्यातास्मि, स्यातासि, &c. *Ātm.* स्याताहे, स्यातासे, &c. *2nd Fut.* स्यास्यामि, स्यास्यसि, स्यास्यति, &c. *Ātm.* स्यास्ये, स्यास्यसे, स्यास्यते, &c. *Aor.* (438) अस्याम्, अस्यास्, अस्यात्; अस्याव, अस्यातम्, अस्याताम्; अस्याम, अस्यात, अस्युस्. *Ātm.* (438. d, 421. d) अस्थिषि, अस्थिपास्, अस्थित; अस्थिष्वहि, अस्थिपायाम्, -पाताम्; अस्थिष्वहि, अस्थिदुम्, अस्थिपत. *Prec.* स्येयाम्, स्येयास्, &c. *Ātm.* स्यासीय, स्यासीयास्, &c. *Cond.* अस्यास्यम्, अस्यास्यस्, &c. *Ātm.* अस्यास्ये, अस्यास्यपास्, &c. *Pass., Pres.* स्थीये (465); *Aor.* 3rd sing. अस्यायि. *Caus., Pres.* स्थापयामि, -ये; *Aor.* अतिष्ठिषम्, अतिष्ठिषे. *Des.* तिष्ठासामि, &c. *Freq.* तेष्टीये or तास्येमि or तास्यामि. *Part., Pres.* तिष्ठत् (141. Obs. 1); *Past Pass.* स्थित; *Past Indecl.* स्थित्वा, -स्याय, -ष्टाय; *Fut. Pass.* स्यातव्य, स्यानीय, स्थेय.

588. Root घ्रा (special stem जिघ्र, 269). *Inf.* घ्रातुम् 'to smell.' *Par.* *Pres.* जिघ्रामि, जिघ्रसि, &c. *Impf.* अजिघ्रम्, अजिघ्रस्, &c. *Pot.* जिघ्रेयम्, जिघ्रेस्, &c. *Impv.* जिघ्राणि (58), जिघ्र, &c. *Perf.* जघ्नौ (373), जघ्निय or जघ्राय, जघ्नौ; जघ्निव, जघ्नयुस्, जघ्नतुस्; जघ्निम, जघ्न, जघ्नुस्. *1st Fut.* घ्रातास्मि, घ्रातासि, &c. *2nd Fut.* घ्रास्यामि, घ्रास्यसि, &c. *Aor.* (438) अघ्राम्, अघ्रास्, अघ्रात्; अघ्राव, अघ्रातम्, अघ्राताम्; अघ्राम, अघ्रात, अघ्रुस्. Or by 433, अघ्रासिषम्, अघ्रासीस्, अघ्रासीत्; अघ्रासिष्व, अघ्रासिष्टम्, -सिष्टाम्; अघ्रासिष्म, -सिष्ट, -सिष्टुस्. *Prec.* घ्रायाम्, घ्रायास्, &c. Or घ्रेयाम्, &c. *Cond.* अघ्रास्यम्, अघ्रास्यस्, &c. *Pass., Pres.* घ्राये (465. a); *Aor.* 3rd sing. अघ्रायि. *Caus., Pres.* घ्रापयामि; *Aor.* अजिघ्रपम् or अजिघ्रिषम्. *Des.* जिघ्रासामि. *Freq.* जेघ्रीये, जाघ्रामि or जाघ्रेमि. *Part., Pres.* जिघ्रत्; *Past Pass.* घ्रात or घ्राण; *Past Indecl.* घ्रात्वा, -घ्राय; *Fut. Pass.* घ्रातव्य, घ्राणीय, घ्रेय.

589. Root पा (special stem पिव, 269). *Inf.* पातुम् 'to drink.' *Par.* *Pres.* पिवामि, पिवसि, &c. *Impf.* अपिवम्, अपिवस्, &c. *Pot.* पिबेयम्, पिबेस्, &c. *Impv.* पिवानि, पिव, &c. *Perf.* (373) पपौ, पपिय or पपाय, पपौ; पपिव, पपयुस्, पपतुस्; पपिम, पप, पपुस्. *1st Fut.* पातास्मि, पातासि, &c. *2nd Fut.* पास्यामि, पास्यसि, &c. *Aor.* (438) अपाम्, अपास्, अपात्; अपाव, अपातम्, अपाताम्; अपाम, अपात, अपुस्. *Prec.* पेयाम्, पेयास्, &c. *Cond.* अपास्यम्, अपास्यस्, &c. *Pass., Pres.* पीये (465); *Aor.* 3rd sing. अपायि (475). *Caus., Pres.* पाययामि, -ये; *Aor.* अपीयम् (493. e). *Des.* पिपासामि. *Freq.* पेपीये, पापेमि or पापामि. *Part., Pres.* पिवत्; *Past Pass.* पीत (533. b); *Past Indecl.* पीत्वा, -पाय; *Fut. Pass.* पातव्य, पानीय, पेय.

590. Root जि (special stem जय, 263). *Inf.* जेतुम् 'to conquer.' *Par.**

* जि is not generally used in the *Ātmane*, excepting with the prepositions *vi* or *parā*. See 786.

Pres. जयामि, जयसि, जयति; जयावस्, जयथस्, जयतस्; जयामस्, जयथ, जयन्ति. *Impf.* अजयम्, अजयस्, अजयत्; अजयाथ, अजयतम्, अजयताम्; अजयाम्, अजयत, अजयन्. *Pot.* जयेयम्, जयेस्, जयेत्; जयेथ, जयेतम्, जयेताम्; जयेम, जयेत, जयेयुस्. *Impv.* जयानि, जय, जयतु; जयाव, जयतम्, जयताम्; जयाम, जयत, जयन्तु. *Perf.* जिगाय (368, 374. b), जिगयिष or जिगेष, जिगाय; जिगियथ (374), जिगयथुस्, जिगयतुस्; जिगियम, जिग्य, जिग्युस्. *1st Fut.* जेतास्मि, जेतासि, जेता; जेतास्वस्, जेतास्यस्, जेतारौ; जेतास्मस्, जेतास्य, जेतारस्. *2nd Fut.* जेष्यामि, जेष्यासि, जेष्याति; जेष्यावस्, जेष्यथस्, जेष्यतस्; जेष्यामस्, जेष्यथ, जेष्यान्ति. *Aor.* अजेयम् (420), अजेयीस्, अजेयीत्; अजैध्व, अजैष्टम्, अजैष्टाम्; अजैष्म, अजैष्ट, अजैष्टुस्. *Prec.* जीयासम्, जीयास्, जीयात्; जीयास्व, जीयास्तम्, जीयास्ताम्; जीयास्म, जीयास्त, जीयासुस्. *Cond.* अजेय्यम्, अजेय्यस्, अजेय्यत्; अजेय्याव, अजेय्यतम्, अजेय्यताम्; अजेय्याम, अजेय्यत, अजेय्यन्. *Pass., Pres.* जये, &c.; *Aor.* 3rd sing. अजयि. *Caus., Pres.* जापयामि; *Aor.* अजीजयम्. *Des.* जिगीषामि. *Freq.* जेजीये, जेजेमि or जेजयीमि. *Part., Pres.* जयत्; *Past Pass.* जित; *Past Indecl.* जित्वा, -जित; *Fut. Pass.* जेतव्य, जयनीय, जेय or जित्य or जय्य (571, 572).

a. Like जि may be conjugated नी. *Inf.* नेतुम् 'to lead.' But the Causal is नाययामि; *Caus., Aor.* अनीनयम्; *Des.* निनीषामि. In Epic poetry the *Perfect* is sometimes नयामास for निनाय, and the *2nd Fut.* नयिष्यामि for नेष्यामि (especially when preceded by the prep. अ).

591. Root स्मि (special stem स्मय). *Inf.* स्मेतुम् 'to smile.' *Átm.* *Pres.* स्मये, स्मयसे, &c. *Impf.* अस्मये, अस्मयथास्, &c. *Pot.* स्मयेय, स्मयेथास्, &c. *Impv.* स्मयै, स्मयस्व, &c. *Perf.* (374. e) सिस्मिये*, सिस्मियिषे, सिस्मिये; सिस्मियिवहे, सिस्मियाथे, सिस्मियाते; सिस्मियिमहे, सिस्मियिष्वे or -यिद्दे, सिस्मियिरे. *1st Fut.* स्मेताहे, स्मेतासे, &c. *2nd Fut.* स्मेथे, स्मेथसे, &c. *Aor.* अस्मेपि, अस्मेष्टास्, अस्मेष्ट; अस्मेष्ट्वहि, अस्मेष्टायाम्, -याताम्; अस्मेष्ट्वहि, अस्मेष्टुम्, अस्मेष्टत. *Prec.* स्मेयीय, &c. *Cond.* अस्मेथे, &c. *Pass., Pres.* स्मीये; *Aor.* 3rd sing. अस्मायि. *Caus., Pres.* स्माययामि or स्मापयामि; *Aor.* अस्मिषयम् or अस्मिषयम्. *Des.* सिस्मियिषे. *Freq.* सेप्मीये, सेप्मेमि or सेप्मयीमि. *Part., Pres.* स्मयमान; *Past Pass.* स्मित; *Past Indecl.* स्मित्वा, -स्मित; *Fut. Pass.* स्मेतव्य, स्मयनीय, स्मेय.

592. Root दृ (special stem द्रव). *Inf.* द्रोतुम् 'to run.' *Par. Pres.* द्रवामि, द्रवसि, द्रवति; द्रवावस्, द्रवथस्, द्रवतस्; द्रवामस्, द्रवथ, द्रवन्ति. *Impf.* अद्रवम्, अद्रवस्, &c. *Pot.* द्रवेयम्, द्रवेस्, &c. *Impv.* द्रवाणि (58), द्रव, &c. *Perf.* दुद्राव, दुद्रोष, दुद्राव; दुद्रुव (369), दुद्रुवथुस् (374. g), दुद्रुवतुस्; दुद्रुम, दुद्रुव, दुद्रुवुस्. *1st Fut.* द्रोतास्मि. *2nd Fut.* द्रोष्यामि, द्रोष्यासि, &c. *Aor.*

* When वि is prefixed, the Perfect is विसिस्मिये against 70.

अदुद्रुवम् (440. a), अदुद्रुवस्, अदुद्रुवत्; अदुद्रवाव, अदुद्रुवतम्, अदुद्रुवताम्; अदुद्रुवाम्, अदुद्रुवत, अदुद्रुवन्. *Prec.* दूयासम्, दूयास्, &c. *Cond.* अद्रोष्यम्. *Pass.*, *Pres.* दूये; *Aor. 3rd sing.* अद्रावि. *Caus.*, *Pres.* द्रावयामि; *Aor.* अद्रुवम् or अदिद्रुवम्. *Des.* दृदूषामि. *Freq.* दोदूये, दोद्रोमि or दोद्रुवोमि. *Part.*, *Pres.* द्रवत्; *Past Pass.* द्रुत; *Past Indecl.* द्रुत्वा, -द्रुत्; *Fut. Pass.* द्रोतव्य, द्रवणीय, द्राव्य or द्रव्य.

a. Like दृ may be conjugated द्रु (sometimes written द्रु). *Inf.* द्रोतुम् 'to flow.'

593. Root दृ (special stem हर). *Inf.* हर्तुम् 'to seize,' 'to take.' *Par.* and *Atm.* *Pres.* हरामि. *Atm.* हरे, हरसे, हरते; हरावहे, &c. *Impf.* अहरम्, अहरस्, अहरत्; अहराव, &c. *Atm.* अहरे, अहरयास्, अहरत; अहरावहि, &c. *Pot.* हरेयम्. *Atm.* हरेय, हरेयास्, &c. *Impv.* हराणि (58), हर, &c. *Atm.* हरे, हरस्व, &c. *Perf.* जहार, जहर्षे (370. a), जहार; जह्रिय, जह्र्युस्, जह्रतुस्; जह्रिम, जह्र, जह्रस्. *Atm.* जहे, जह्रिये, जहे; जह्रिवहे, जह्राये, जह्राते; जह्रिमहे, जह्रिध्वे or जह्रिद्वे, जह्रिरे. *1st Fut.* हर्तामि. *Atm.* हर्ताहे, हर्तासे, &c. *2nd Fut.* हरिष्यामि. *Atm.* हरिष्ये, हरिष्यसे, &c. *Aor.* अहार्षम्, अहार्षीम्, अहार्षीत्; अहार्ध्व, अहार्ष्टम्, अहार्ष्टम्; अहार्ष्मि, अहार्ष्ट, अहार्षुम्. *Atm.* अहृषि, अहृयास्, अहृत; अहृष्वहि, अहृपायाम्, अहृपाताम्; अहृष्महि, अहृदुम्, अहृपत. *Prec.* ह्रियासम्. *Atm.* हृषीय, हृषीयास्, &c. *Cond.* अहरिष्यम्. *Atm.* अहरिष्ये, अहरिष्ययास्, &c. *Pass.*, *Pres.* ह्रिये; *Aor. 3rd sing.* अहारि. *Caus.*, *Pres.* हारयामि, -ये; *Aor.* अजीहरम्. *Des.* जिह्रीषामि, -ये. *Freq.* जेह्रिये, जेह्रीरामि or जरीहरामि or जरिहरामि or जरीहर्षि or जरि- or जेह्रिम्. *Part.*, *Pres.* हरत्; *Pass.* ह्रियमाण; *Past Pass.* दृत; *Past Indecl.* द्रुत्वा, -दृत्य; *Fut. Pass.* हर्तव्य, हरणीय, हार्ये.

594. Root स्मृ (special stem स्मर). *Inf.* स्मर्तुम् 'to remember.' *Par.* and *Atm.* *Pres.* स्मरामि. *Atm.* स्मरे. *Impf.* अस्मरम्, अस्मरस्, &c. *Atm.* अस्मरे. *Pot.* स्मरेयम्. *Atm.* स्मरेय, &c. *Impv.* स्मराणि (58). *Atm.* स्मरे, स्मरस्व, &c. *Perf.* सस्मार, सस्मर्ये (370. a), सस्मार; सस्मरिव, सस्मर्युस्, सस्मरतुस्; सस्मरिम, सस्मर, सस्मरुस्. *Atm.* सस्मरे, सस्मरिये, सस्मरे; सस्मरिवहे, सस्मराये, सस्मराते; सस्मरिमहे, सस्मरिध्वे or -रिद्वे, सस्मरिरे. *1st Fut.* स्मर्तामि. *Atm.* स्मर्ताहे. *2nd Fut.* स्मरिष्यामि. *Atm.* स्मरिष्ये. *Aor.* अस्मार्षम्, &c. (see दृ at 593). *Atm.* अस्मृषि, अस्मृयास् (see दृ at 593). *Prec.* स्मयासम्. *Atm.* स्मृषीय or स्मरिषीय. *Cond.* अस्मरिष्यम्. *Atm.* अस्मरिष्ये. *Pass.*, *Pres.* स्मर्ये; *Aor. 3rd sing.* अस्मारि. *Caus.*, *Pres.* स्मारयामि, -ये; *Aor.* अस्मरम्. *Des.* सुस्मर्ये. *Freq.* सास्मर्ये, सास्मरिम् or सास्मरीमि. *Part.*, *Pres.* स्मरत्; *Past Pass.* स्मृत; *Past Indecl.* स्मृत्वा, -स्मृत्य; *Fut. Pass.* स्मर्तव्य, स्मरणीय, स्मार्ये.

595. Root ह्वे (special stem ह्वय). *Inf.* ह्वतुम् 'to call.' *Par.* and *Atm.* *Pres.* ह्वयामि. *Atm.* ह्वये. *Impf.* अह्वयम्, &c. *Atm.* अह्वये.

Pot. ह्वेयम्. *Ātm.* ह्वेय. *Impv.* ह्वयानि. *Ātm.* ह्वै. *Perf.* (373. e) जुहाव, जुहविष or जुहोष, जुहाव; जुहुविष, जुहुवथुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. *Ātm.* जुहुवे, जुहुविषे, जुहुवे; जुहुविषहे, जुहुवाषे, जुहुवाते; जुहुविमहे, जुहुविष्वहे or -विदे, जुहुविरे. *1st Fut.* ज्ञातास्मि. *Ātm.* ज्ञाताहे. *2nd Fut.* ज्ञास्यामि. *Ātm.* ज्ञास्ये. *Aor.* (438. c) अहम्, अहस्, अहत्; अहाव, अहतम्, अहताम्; अहाम, अहत, अहन्. *Ātm.* अहे, अहपास्, अहत; अहावहि, अहेषाम्, अहेताम्; अहामहि, अहध्वम्, अहन्. Or अह्रासि (434), अह्रास्याम्, अह्रास्त; अह्रास्तहि, अह्रासायाम्, अह्रासाताम्; अह्रास्तहि, अह्राध्वम्, अह्रासत. *Pres.* हूयाम्. *Ātm.* हूसीय. *Cond.* अह्रास्यम्. *Ātm.* अह्रास्ये. *Pass.* हूयते (465. c); *Aor. 3rd sing.* अह्रायि or अह्रायिष्ट or अह्रत or अह्रास्त. *2nd Fut.* ह्रास्यते or ह्रायिष्यते (474. a). *Caus., Pres.* ह्राययामि (483. b); *Aor.* अजृहवम्. *Des.* जुहूयामि, जुहूये. *Freq.* जोहूये, जोहोमि or जोहवीमि. *Part., Pres.* ह्वयत्; *Pass.* ह्वयमान; *Past Pass.* हूत; *Past Indecl.* हूत्वा, -हूय; *Fut. Pass.* ज्ञातव्य, ज्ञानीय, ह्वेय.

a. गै (special stem गाय, 268), *Inf.* गातुम् 'to sing,' follows the analogy of ज्ञे, the final diphthong being changed to *á* before all terminations beginning with *t* or *s*. *Pres.* गायामि. *Impf.* अगायम्, &c. *Pot.* गायेयम्. *Impv.* गायानि. *Perf.* (373. d) जगौ, जगिष or जगाष, जगौ; जगिव, जगथुस्, जगतुस्; जगिम, जग, जगुस्. *1st Fut.* गातास्मि. *2nd Fut.* गास्यामि. *Aor.* (433) अगासिषम्, अगासीस्, अगासीत्; अगासिष्व, अगासिष्टम्, अगासिष्टम्; अगासिष्व, अगासिष्ट, अगासिषुस्. *Pres.* गेयासम् (451). *Cond.* अगास्यम्. *Pass.* गीयते (465); *Aor. 3rd sing.* अगायि. *Caus., Pres.* गापयामि (483); *Aor.* अजीगपम्. *Des.* जिगासामि. *Freq.* जेगीये, जगेमि or जागामि. *Part., Pres.* गायत्; *Pass.* गीयमान; *Past Pass.* गीत; *Past Indecl.* गीत्वा, -गाय; *Fut. Pass.* गातव्य, गानीय, गेय.

b. Like गै may be conjugated ग्ने 'to be weary;' ध्वै 'to meditate;' ज्ञे 'to fade;' and all other roots in *ai* (see 268).

c. Root पच् (special stem पच). *Inf.* पक्तुम् 'to cook.' *Par.* and *Ātm.* *Pres.* पचामि. *Ātm.* पचे. *Impf.* अपचम्, अपचस्, &c. *Ātm.* अपचे. *Pot.* पचेयम्, पचेस्, &c. *Ātm.* पचेय. *Impv.* पचानि, पच, &c. *Ātm.* पचे. *Perf.* पपाच or पपच, पपक्ष or पेचिष (370. d), पपाच; पेचिव, पेचथुस्, पेचतुस्; पेचिम, पेच, पेचुस्. *Ātm.* पेचे, पेचिषे, पेचे; पेचिवहे, पेचाषे, पेचाते; पेचिमहे, पेचिष्वहे, पेचिरे. *1st Fut.* पक्तास्मि. *Ātm.* पक्ताहे. *2nd Fut.* पक्ष्यामि. *Ātm.* पक्ष्ये. *Aor.* (420. e) अपाक्षम्, अपाक्षीस्, अपाक्षीत्; अपाक्ष, अपाक्षम्, अपाक्षाम्; अपाक्ष, अपाक्ष, अपाक्षुस्. *Ātm.* अपक्षि, अपक्षपास्, अपक्ष; अपक्षहि, अपक्षायाम्, अपक्षाताम्; अपक्षहि, अपक्षध्वम्, अपक्षत. *Pres.* पच्यासम्. *Ātm.* पक्षीय. *Cond.* अपक्ष्यम्. *Ātm.* अपक्ष्ये. *Pass., Pres.* पच्ये; *Impf.* अपच्ये; *Aor. 3rd sing.* अपाचि. *Caus., Pres.* पाचयामि, पाचये; *Aor.* अपीपचम्.

Des. पिपक्षामि, पिपक्षे. Freq. पापच्ये, पापचि or पापचीमि. Part., Pres. पचत्; Åtm. पचमान; Pass. पच्यमान; Past Pass. पक्क (548); Past Indecl. पक्का, -पच्य; Fut. Pass. पक्कथ्य, पचनीय, पाच्य or पाक्य (574).

d. Root याच् (special stem याच). Inf. याचितुम् 'to ask.' Par. and Åtm. Pres. याचामि. Åtm. याचे. Impf. अयाचम्, अयाचस्, &c. Åtm. अयाचे. Pot. याचेयम्, याचेस्, &c. Åtm. याचेय. Impv. याचानि, याच, &c. Åtm. याचै. Perf. ययाच, ययाचिष, ययाच; ययाचिव, ययाचिषुस्, ययाचतुस्; ययाचिम, ययाच, ययाचुस्. Åtm. ययाचे, ययाचिषे, ययाचे; ययाचिवहे, ययाचापे, ययाचाते; ययाचिमहे, ययाचिध्वे, ययाचिरे. 1st Fut. याचितास्मि. Åtm. याचिताहे. 2nd Fut. याचिष्यामि. Åtm. याचिष्ये. Aor. (427) अयाचिषम्, अयाचीत्, अयाचीत्; अयाचिष्व, अयाचिष्टम्, -ष्टाम्; अयाचिष्म, -चिष्ट, -चिषुस्. Åtm. अयाचिषि, अयाचिष्टास्, अयाचिष्ट; अयाचिष्वहि, अयाचिषाथाम्, -याताम्; अयाचिष्महि, अयाचिध्वम्, अयाचिषत. Prec. याच्यासम्. Åtm. याचिषीय. Cond. अयाचिष्यम्. Pass., Pres. याच्ये. Caus., Pres. याचयामि; Aor. अययाचम्. Des. यियाचिषामि, -चे. Freq. यायाच्ये, यायाचि (3rd sing. यायाचि). Part., Pres. याचत्; Åtm. याचमान; Past Pass. याचित; Past Indecl. याचित्वा; Fut. Pass. याचितव्य, याचनीय, याच्य.

e. Root शुच् (special stem शोच). Inf. शोचितुम् 'to grieve.' Par. (Ep. rarely Åtm.) Pres. शोचामि. Impf. अशोचम्, अशोचस्, &c. Pot. शोचेयम्, शोचेस्, &c. Impv. शोचानि, शोच, &c. Perf. शुशोच, शुशोचिष, शुशोच; शुशुचिव, शुशुचिषुस्, शुशुचतुस्; शुशुचिम, शुशुच, शुशुचुस्. 1st Fut. शोचितास्मि. 2nd Fut. शोचिष्यामि. Aor. (427. b) अशोचिषम्, अशोचीत्, अशोचीत्; अशोचिष्व, अशोचिष्टम्, अशोचिष्टाम्; अशोचिष्म, अशोचिष्ट, अशोचिषुस्. Prec. शुच्यासम्. Cond. अशोचिष्यम्. Pass., Pres. शुच्ये; Aor. 3rd sing. अशोचि. Caus., Pres. शोचयामि; Aor. अशूशुचम्. Des. शुशुचिषामि or शुशोचिषामि. Freq. शोशुच्ये, शोशोचिष्म (3rd sing. शोशोचि). Part., Pres. शोचत्; Pass. शुच्यमान; Past Pass. शुचित and शोचित; Past Indecl. शुचित्वा or शोचित्वा, -शुच्य; Fut. Pass. शोचितव्य, शोचनीय, शोच्य.

596. Root त्यज्. Inf. त्यक्तुम् 'to abandon,' 'to quit.' Par. Pres. त्यजामि. Impf. अत्यजम्, अत्यजस्, &c. Pot. त्यजेयम्. Impv. त्यजानि, त्यज, &c. Perf. तत्याज, तत्यजिष or तत्यक्य (370. d), तत्याज; तत्यजिव, तत्यजिषुस्, तत्यजतुस्; तत्यजिम, तत्यज, तत्यजुस्. 1st Fut. त्यक्तास्मि. 2nd Fut. त्यक्ष्यामि. Aor. (422, 296) अत्याक्षम्, अत्याक्षीत्, अत्याक्षीत्; अत्याक्ष, अत्याक्रम, अत्याक्राम्; अत्याक्ष्म, अत्याक्र, अत्याक्षुस्. Prec. तत्यासम्. Cond. अत्यक्ष्यम्, &c. Pass., Pres. त्यज्ये; Aor. 3rd sing. अत्याजि. Caus., Pres. त्याजयामि; Aor. अति-त्यजम्. Des. तित्यक्षामि. Freq. तात्यज्ये, तात्यज्मि or तात्यजीमि. Part., Pres. त्यजत्; Past Pass. त्यक्त; Past Indecl. त्यक्ता, -त्यज्य; Fut. Pass. त्यक्तव्य, त्यजनीय, त्याज्य (573).

597. Root यज्. *Inf.* यहुम् 'to sacrifice,' 'to worship.' *Par.* and *Atm. Pres.* यजामि. *Atm. यजे.* *Impf.* अयजम्, अयजस्, &c. *Atm. अयजे.* *Pot.* यजेयम्. *Atm. यजेय.* *Impv.* यजानि, यज, &c. *Atm. यजे.* *Perf.* (375. e) इयाज, इयजिष or येजिष or इयष्ट (297), इयाज; ईजिव, ईजयुस्, ईजतुस्; ईजिम, ईज, ईजुस्. *Atm. ईजे, ईजिषे, ईजे;* ईजिवहे, ईजाषे, ईजाते; ईजिमहे, ईजिध्वे, ईजिरे. *1st Fut.* यष्टास्मि (403). *Atm. यष्टाहे.* *2nd Fut.* यष्ट्यामि (403). *Atm. यष्ट्ये.* *Aor.* (422) अयाक्षम्, अयाक्षीस्, अयाक्षीत्; अयाक्ष, अयाष्टम्, अयाष्टाम्; अयाक्ष, अयाष्ट, अयाक्षुस्. *Atm. अयक्षि, अयष्टास्, अयष्ट;* अयष्टहि, अयक्षाधाम्, अयक्षाताम्; अयष्टहि, अयष्टुम्, अयक्षत. *Prec.* इज्यासम्. *Atm. यक्षीय.* *Cond.* अयक्ष्यम्. *Atm. अयक्ष्ये.* *Pass., Pres.* इज्ये (471); *Impf.* ऐज्ये (251. a); *Aor. 3rd sing.* अयाजि. *Caus., Pres.* याजयामि, -ये; *Aor.* अयीयजम्. *Des.* यियक्षामि, -क्षे. *Freq.* यायज्ये, यायज्मि or यायजीमि. *Part., Pres.* यजत्; *Atm. यजमान;* *Pass.* इज्यमान; *Past Pass.* इष्ट; *Past Indecl.* इष्टा, -इज्य; *Fut. Pass.* यष्ट्य, यजनीय, याज्य or यज्य.

a. Root सज् (special stem सज्, 270. d). *Inf.* संक्रुम् 'to adhere.' *Par.* *Pres.* सजामि*. *Impf.* असजम्. *Pot.* सजेयम्. *Impv.* सजानि. *Perf.* ससज्, ससजिष or ससंज्य, ससज्; ससजिव, ससजयुस्, ससजतुस्; ससजिम, ससज, ससजुस्. *1st Fut.* संक्तास्मि, &c. *2nd Fut.* संक्ष्यामि, &c. *Aor.* असांक्षम्, -क्षीस्, -क्षीत्; असांक्ष, असांक्षम्, -क्ताम्; असांक्ष, असांक्ष, असांक्ष, असांक्षुस्. *Prec.* सज्यासम्, &c. *Cond.* असंक्ष्यम्, &c. *Pass., Pres.* सज्ये. *Caus., Pres.* सज्जयामि; *Aor.* अससजम्. *Des.* सिसंक्षामि, &c. *Freq.* सासज्ये, सासज्मि. *Part., Pres.* सजत्; *Pass.* सज्यमान; *Past Pass.* सक्त; *Past Indecl.* सक्ता or संक्ता, -सज्य; *Fut. Pass.* संक्र्य, सज्जनीय, संज्य or संज्य.

b. Root क्षुत् (special stem क्षोत्). *Inf.* क्षोतितुम् 'to shine.' *Atm.* (and *Par.* in *Aor.*) *Pres.* क्षोते. *Impf.* अक्षोते. *Pot.* क्षोतेय. *Impv.* क्षोतै. *Perf.* दिक्षुते (383. a), -तिषे, -ते; दिक्षुतिवहे, -ताषे, -ताते; दिक्षुतिमहे, -तिध्वे, -तिरे. *1st Fut.* क्षोतिताहे. *2nd Fut.* क्षोतिष्ये. *Aor.* अक्षोतिषि, अक्षोतिष्टास्, अक्षोतिष्ट; अक्षोतिष्वहि, -तिषाधाम्, -तिषाताम्; -तिष्महि, -तिध्वम्, -तिषत. *Par.* अक्षुतम्, -तस्, -तत्; -ताष, -ततम्, तताम्; -ताम, -तत, -तत्. *Prec.* क्षोतिषीय. *Cond.* अक्षोतिष्ये. *Pass., Pres.* क्षुत्ये; *Aor. 3rd sing.* अक्षोति. *Caus., Pres.* क्षोतयामि; *Aor.* अदिक्षुतम्. *Des.* दिक्षुतिषे or दिक्षोतिषे. *Freq.* देक्षुते, देक्षोमि or देक्षुतीमि. *Part., Pres.* क्षोतमान; *Past Pass.* क्षुतिर or क्षोतिर; *Past Indecl.* क्षुतिन्वा or क्षोतिन्वा, -क्षुत्य; *Fut. Pass.* क्षोतिष्य, क्षोतनीय, क्षोत्य.

c. Root पत्. *Inf.* पतितुम् 'to fall.' *Par.* *Pres.* पतामि. *Impf.* अपतम्. *Pot.* पतेयम्. *Impv.* पतानि. *Perf.* पपात or पपत (368), पेतिष, पपात;

* The final j is sometimes incorrectly doubled (*Pres.* सज्जामि, सज्जसि, सज्जति, &c.); but the root must not, therefore, be confounded with an uncommon root सज् or सस्ज, meaning 'to go,' 'to move,' also cl. 1, and making सज्जामि, &c.

पेतिव, पेत्थुस्, पेत्तुस्; पेतिम्, पेत्, पेत्तुस्. 1st Fut. पतितास्मि. 2nd Fut. पतिष्यामि. Aor. अपमम् (441), अपमस्, अपमन्; अपमाव, अपमन्तम्, अपमन्ताम्; अपमाम, अपमन्त, अपमन्. Prec. पत्यासम्. Cond. अपतिष्यम्. Pass., Pres. पत्ये; Impf. अपत्ये; Aor. 3rd sing. अपाति. Caus., Pres. पतयामि, पतये and पातयामि, पातये; Aor. अपीपत्. Des. पिपतिष्यामि or पित्तामि. Freq. पनीपत्ये, पनीपत्ति or पनीपतीमि. Part., Pres. पतन्; Pass. पत्यमान; Past Pass. पतित; Past Indecl. पतित्वा, -पत्य; Fut. Pass. पतितव्य, पतनीय, पात्य or पत्य.

598. Root वृत् (special stem वर्त्ते). Inf. वर्त्तितुम् 'to be,' 'to exist.' Åtm. (and optionally Par. in 2nd Fut., Aor., and Cond., when it rejects i). Pres. वर्ते. Impf. अवर्ते. Pot. वर्तेय. Impv. वर्त्ते. Perf. ववृत्ते, ववृत्तिष्ये, ववृत्ते; ववृत्तिवहे, ववृत्ताप्ये, ववृत्ताते; ववृत्तिमहे, ववृत्तिष्ये, ववृत्तिरे. 1st Fut. वर्त्तिताहे. 2nd Fut. वर्त्तिष्ये. Aor. अवर्त्तिषि, अवर्त्तिष्यास्, अवर्त्तिष; अवर्त्तिष्वहि, -र्त्तिषायाम्, -र्त्तिषाताम्; -र्त्तिष्वहि, -र्त्तिष्वम्, -र्त्तिषत्. Par. अवृत्तम्, -तस्, -तन्; -ताव, -तन्तम्, -तन्ताम्; -ताम्, -तन्त, -तन्. Prec. वर्त्तिषीय. Cond. अवर्त्तिष्ये or अवर्त्तस्यम्. Pass., Pres. वृत्ते. Caus., Pres. वर्त्तयामि; Aor. अवृत्तम् or अवर्त्तम्. Des. विवर्त्तिष्ये or विवृत्तामि. Freq. वरीवृत्ते, वरीवर्त्ति or वरीवृत्तीमि. Part., Pres. वर्त्तमान; Past Pass. वृत्त; Past Indecl. वर्त्तिता or वृत्ता, -वृत्त; Fut. Pass. वर्त्तितव्य, वर्त्तनीय, वृत्त.

599. Root वद्. Inf. वदितुम् 'to speak.' Par. Pres. वदामि. Impf. अवदम्, अवदस्, &c. Pot. वदेयम्. Impv. वदानि. Perf. (375. c) उवाद, उवदिष्य, उवाद; उदिव, उदथुस्, उदतुस्; उदिम्, उद, उदुस्. 1st Fut. वदितास्मि, वदितासि, &c. 2nd Fut. वदिष्यामि, वदिष्यसि, &c. Aor. (428) अवादियम्, अवादीस्, अवादीन्; अवादिष्व, अवादिष्यम्, अवादिष्याम्; अवादिष्य, अवादिष, अवादिषुस्. Prec. उद्यासम्, उद्यास्, &c. Cond. अवदिष्यम्, अवदिष्यस्, &c. Pass., Pres. उद्ये (471); Aor. 3rd sing. अवादि. Caus., Pres. वादयामि; Aor. अवोवदम्. Des. विवदिष्यामि, -ये. Freq. वावद्ये, वावन्ति or वावदीमि. Part., Pres. वदन्; Pass. उद्यमान; Past Pass. उदित (543); Past Indecl. उदित्वा, -उद्य; Fut. Pass. वदितव्य, वदनीय, वाद्य or उद्य.

a. Root सद् (special stem सीद, 270). Inf. सक्तुम् 'to sink.' Par. Pres. सीदामि. Impf. असदीदम्. Pot. सीदेयम्. Impv. सीदानि. Perf. ससाद, सेदिष्य (375. a) or ससत्थ, ससाद; सेदिव, सेदथुस्, सेदतुस्; सेदिम्, सेद, सेदुस्. 1st Fut. ससास्मि. 2nd Fut. सस्यामि. Aor. असदम् (436, 437), असदस्, असदन्; असदाव, असदन्तम्, असदन्ताम्; असदाम, असदन्त, असदन्. Prec. सद्यासम्. Cond. असस्यम्. Pass., Pres. सद्ये; Aor. 3rd sing. असादि. Caus., Pres. सादयामि; Aor. असोवदम्. Des. सिपत्तामि. Freq. सासद्ये, सासन्ति or सासदीमि. Part., Pres. सीदन्; Past Pass. सन्न (540); Past Indecl. सन्ता, -सद्य; Fut. Pass. सन्नव्य, सदनीय, साद्य.

b. Root वृध् (special stem वर्ध). *Inf.* वर्धितुम् 'to increase.' *Ātm.* (and *Par.* in *Fut.*, *Cond.*, and *Aor.*) *Pres.* वर्धे. *Impf.* अवर्धे, अवर्धयास्, &c. *Pot.* वर्धेय. *Impv.* वर्धे, वर्धस्व, &c. *Perf.* अवर्धे, अवर्धये, अवर्धे; अवर्धवहे, अवर्धये, अवर्धते; अवर्धमहे, अवर्धध्वे, अवर्धिरे. *1st Fut.* वर्धिताहे. *Par.* वर्धितास्मि. *2nd Fut.* वर्धिष्ये. *Par.* वर्ध्यामि. *Aor.* अवर्धिषि, अवर्धिषास्, अवर्धिष्ट; अवर्धिष्वहि, अवर्धिषायाम्, अवर्धिषाताम्; अवर्धिष्वहि, अवर्धिष्वम्, अवर्धिषत. *Par.* अवर्धम्, अवर्धस्, अवर्धत्; अवर्धाव, अवर्धतम्, अवर्धताम्; अवर्धाम, अवर्धत, अवर्धन्. *Prec.* वर्धिषीय. *Cond.* अवर्धिष्ये. *Par.* अवर्ध्याम्, अवर्ध्यास्, &c. *Pass.*, *Pres.* वर्धये; *Impf.* अवर्धये; *Aor.* 3rd sing. अवर्धि. *Caus.*, *Pres.* वर्धयामि; *Aor.* अवर्धयाम् and अवर्धयम्. *Des.* विवर्धिषे, विवर्त्तामि. *Freq.* वरीवर्धये, वरीवर्धि or वरीवर्धीमि. *Part.*, *Pres.* वर्धमान; *Pass.* वर्धमान; *Past Pass.* वर्द्ध; *Past Indecl.* वर्धित्वा, वर्द्धा, -वर्ध्य; *Fut. Pass.* वर्धनीय, वर्धितव्य, वर्ध्य.

600. Root एध्. *Inf.* एधितुम् 'to increase,' 'to flourish.' *Ātm.* *Pres.* एधे, एधसे, &c. *Impf.* ऐधे (251), ऐधयास्, &c. *Pot.* ऐधेय. *Impv.* ऐधे, एधस्व, &c. *Perf.* (385) एधाञ्चक्रे, एधाञ्चकृषे, एधाञ्चक्रे; एधाञ्चकृवहे, एधाञ्चक्राये, एधाञ्चक्राते; एधाञ्चकृमहे, एधाञ्चकृद्दे, एधाञ्चक्रिरे. *1st Fut.* एधिताहे. *2nd Fut.* एधिष्ये. *Aor.* ऐधिषि (427. b, 251), ऐधिषास्, ऐधिष्ट; ऐधिष्वहि, ऐधिषायाम्, ऐधिषाताम्; ऐधिष्वहि, ऐधिष्वम्, ऐधिषत. *Prec.* ऐधिषीय. *Cond.* ऐधिष्ये (251). *Pass.* ऐधये; *Aor.* 3rd sing. ऐधि. *Caus.*, *Pres.* एधयामि; *Aor.* ऐदिधम् (494). *Des.* ऐदिधिषे (500. b). *Part.*, *Pres.* एधमान; *Past Pass.* एधित; *Past Indecl.* एधित्वा, -एध्य; *Fut. Pass.* एधितव्य, एधनीय, एध्य.

a. Root तप्. *Inf.* तप्तुम् 'to burn.' *Par.* and *Ātm.* *Pres.* तपामि. *Ātm.* तपे. *Impf.* अतपम्. *Ātm.* अतपे. *Pot.* तपेयम्. *Ātm.* तपेय. *Impv.* तपानि, तप, &c. *Ātm.* तपै. *Perf.* तताप or ततप, ततप्य or तपिष्य, तताप; तपिष्य, तपयुष्य, तपयुस्; तपिम, तप, तपुस्. *Ātm.* तपे, तपिष्ये, तपे; तपिष्यहे, तपापे, तपाते; तपिमहे, तपिष्ये, तपिरे. *1st Fut.* तप्तास्मि, &c. *Ātm.* तप्ताहे, &c. *2nd Fut.* तप्स्यामि (Ep. also तपिष्यामि), *Ātm.* तप्स्ये. *Aor.* अताप्सम्, अताप्सीस्, अताप्सीत्; अताप्स्व, अताप्सम्, अताप्ताम्; अताप्स्व, अताप्, अताप्साताम्; अतप्स्वहि, अतप्सुम्, अतप्सत. *Prec.* तप्तासम्. *Ātm.* तप्सीय. *Cond.* अतप्स्यम्. *Ātm.* अतप्स्ये. *Pass.*, *Pres.* तप्ये; *Impf.* अतप्ये; *Aor.* 3rd sing. अतापि. *Caus.*, *Pres.* तापयामि, तापये; *Aor.* अतीतपम्, अतीतपे. *Des.* तितप्स्यामि, तितप्से. *Freq.* तातप्ये, ताताप्स्व or तातपीमि. *Part.*, *Pres.* तपत्; *Ātm.* तपमान; *Pass.* तप्यमान; *Past Pass.* तप्त; *Past Indecl.* तप्त्वा, -तप्य; *Fut. Pass.* तप्तव्य, तपनीय, तप्य.

601. Root लभ् (270. e). *Inf.* लभुम् 'to take.' *Ātm.* *Pres.* लभे, लभसे, लभते; लभावहे, लभये, लभते; लभामहे, लभध्वे, लभन्ते. *Impf.* अलभे, अलभयास्, अलभत; अलभावहि, अलभेयाम्, अलभेताम्; अलभामहि, अलभध्वम्, अलभन्त. *Pot.* लभेय, लभेयास्, लभेत; लभेवहि, लभेयाम्, लभेयाताम्; लभेमहि,

लभेध्वम्, लभेरन्. *Impv.* लभै, लभस्व, लभताम्; लभावहै, लभेयाम्, लभेताम्; लभामहै, लभध्वम्, लभन्ताम्. *Perf.* लेभे (375. a), लेभिषे, लेभे; लेभिवहे, लेभाषे, लेभाते; लेभिमहे, लेभिध्वे, लेभिरे. *1st Fut.* लभाहे (409), लभासे, लभा, &c. *2nd Fut.* लप्स्ये (299), लप्स्यसे, &c. *Aor.* अलप्सि (420, 299), अलभास् (298), अलभ; अलप्सहि, अलप्सायाम्, अलप्साताम्; अलप्सहि, अलभ्यम्, अलप्सत. *Prec.* लप्सीय, लप्सीषास्, लप्सीष्ट, &c. *Cond.* अलप्स्ये, &c. *Pass., Pres.* लभ्ये; *Aor.* अलप्सि, अलभास्, अलाभि (475) or अलभि, &c. *Caus., Pres.* लभयामि, &c.; *Aor.* अललभम्. *Des.* लिप्से (503). *Freq.* लालभ्ये, लालभ्मीमि. *Part., Pres.* लभमान; *Past Pass.* लभ; *Past Indecl.* लभा, -लभ्य; *Fut. Pass.* लभ्य, लभनीय, लभ्य.

a. Like लभ् is conjugated रम् (with prep. आ), आरभ्युम् 'to begin.'

602. Root गम् (special stem गच्छ, 270). *Inf.* गन्तुम् 'to go.' *Par.* *Pres.* गच्छामि, गच्छसि, गच्छति; गच्छावस्, गच्छथस्, गच्छतस्; गच्छामस्, गच्छथ, गच्छन्ति. *Impf.* अगच्छम्, अगच्छस्, &c. *Pot.* गच्छेयम्, गच्छेस्, &c. *Impv.* गच्छानि, गच्छ, &c. *Perf.* (376) जगाम, जगमिष or जगन्थ, जगाम; जगिमव, जगमथुस्, जगमतुस्; जगिमम, जगम, जगमुस्. *1st Fut.* गन्तास्मि. *2nd Fut.* गमिष्यामि, गमिष्यसि, गमिष्यति, &c. *Aor.* (436) अगमम्, अगमस्, अगमत; अगमाव, अगमतम्, अगमताम्; अगमाम, अगमत, अगमन्. *Prec.* गम्यासम्. *Cond.* अगमिष्यम्. *Pass., Pres.* गम्ये; *Aor.* 3rd sing. अगामि. *Caus., Pres.* गमयामि; *Aor.* अजोगमम्. *Des.* जिगमिष्यामि. *Freq.* जङ्गम्ये, जङ्गमि or जङ्गमीमि; see 709. *Part., Pres.* गच्छत; *Past Pass.* गत; *Past Indecl.* गत्वा, -गम्य, -गत (563. a, 560); *Fut. Pass.* गन्तव्य, गमनीय, गम्य.

a. Root नम्. *Inf.* नन्तुम् 'to bend.' *Par.* and *Ātm.* ('to bow one's self'). *Pres.* नमामि. *Ātm.* नमे. *Impf.* अनमम्. *Ātm.* अनमे. *Pot.* नमेयम्. *Ātm.* नमेय. *Impv.* नमानि. *Ātm.* नमै. *Perf.* (375. a) ननाम or ननम, ननन्थ or नेमिष, ननाम; नेमिष, नेमथुस्, नेमतुस्; नेमिम, नेम, नेमथुस्. *Ātm.* नेमे, नेमिषे, नेमे; नेमिवहे, नेमाषे, नेमाते; नेमिमहे, नेमिध्वे, नेमिरे. *1st Fut.* नन्तास्मि. *Ātm.* नन्ताहे. *2nd Fut.* नंस्यामि. *Ātm.* नंस्ये. *Aor.* अनंसिषम्, अनंसीस्, अनंसीत्; अनंसिष्व, अनंसिष्टम्, अनंसिष्टाम्; अनंसिष, अनंसिष्ट, अनंसिषुस्. *Ātm.* अनंसि, अनंस्यास्, अनंस्त; अनंस्वहि, अनंसायाम्, अनंसाताम्; अनंस्वहि, अनन्ध्वम्, अनंसत. *Prec.* नम्यासम्. *Ātm.* नंसीय. *Cond.* अनंस्यम्. *Ātm.* अनंस्ये. *Pass., Pres.* नम्ये; *Impf.* अनम्ये; *Aor.* 3rd sing. अनमि or अनामि. *Caus.* नमयामि or नामयामि; *Aor.* अननमम् or अनोनमम्. *Des.* निनंसाभि. *Freq.* नन्नम्ये, नन्नमीमि or नन्नमि. *Part., Pres.* नमत; *Ātm.* नममान; *Pass.* नम्यमान; *Past Pass.* नत; *Past Indecl.* नत्वा, -नम्य or -नत; *Fut. Pass.* नन्तव्य, नमनीय, नाम्य or नम्य.

b. Root चल्. *Inf.* चलितुम् 'to move.' *Par.* *Pres.* चलामि. *Impf.* अचलम्. *Pot.* चलेयम्. *Impv.* चलानि, चल, &c. *Perf.* चचाल or चचल,

चेलिष, चचाल; चेलिव, चेलयुस्, चेलतुस्; चेलिम, चेल, चेलुस्. 1st Fut. चलितास्मि. 2nd Fut. चलिष्यामि. Aor. सचालिषम्, सचालीस्, सचालीत्; सचालिष्व, सचालिष्टम्, -ष्टम्; सचालिष्म, -लिष्ट, -लिषुस्. Prec. चत्प्यासम्. Cond. सचलिष्यम्. Pass., Pres. चत्ये. Caus., Pres. चलयामि or चालयामि. Des. चिचलिषामि. Freq. चाचत्ये, चाचत्स्मि. Part., Pres. चलत्; Past Pass. चलित; Past Indecl. चलित्वा, -चत्य; Fut. Pass. चलितव्य, चलनीय, चाल्य.

603. Root जीव्. Inf. जीवितुम् 'to live.' Par. Pres. जीवामि. Impf. अजीवम्. Pot. जीवेयम्. Impv. जीवनि, जीव, &c. Perf. जिजीव, जिजीविष, जिजीव; जिजीविव, जिजीवयुस्, जिजीवतुस्; जिजीविम, जिजीव, जिजीवुस्. 1st Fut. जीवितास्मि. 2nd Fut. जीविष्यामि. Aor. अजीविषम्, अजीवीस्, अजीवीत्; अजीविष्व, अजीविष्टम्, अजीविष्टम्; अजीविष्म, अजीविष्ट, अजीवियुस्. Prec. जीव्यासम्. Cond. अजीविष्यम्. Pass., Pres. जीव्ये; Aor. 3rd sing. अजीवि. Caus., Pres. जीवयामि; Aor. अजिजीवम् or अजीजिवम्. Des. जिजीवियामि. Freq. जेजीव्ये. Part., Pres. जीवत्; Past Pass. जीवित; Past Indecl. जीवित्वा, -जीव्य; Fut. Pass. जीवितव्य, जीवनीय, जीव्य.

a. Root धाव्. Inf. धावितुम् 'to run,' 'to wash.' Par. and Åtm. Pres. धावामि. Åtm. धावे. Impf. अधावम्. Åtm. अधावे. Pot. धावेयम्. Åtm. धावेय. Impv. धावनि. Åtm. धावै. Perf. दधाव, दधाविष, दधाव; दधाविव, दधावयुस्, -वतुस्; दधाविम, दधाव, दधावुस्. 1st Fut. धावितास्मि. Åtm. धाविताहे. 2nd Fut. धाविष्यामि. Åtm. धाविष्ये. Aor. अधाविषम्, अधावीस्, अधावीत्; अधाविष्व, -विष्टम्, -विष्टम्; अधाविष्म, -विष्ट, -विषुस्. Åtm. अधाविषि, -विष्टम्, -विष्ट; अधाविष्वहि, &c. Prec. धाव्यासम्. Åtm. धाविषीय. Cond. अधाविष्यम्. Åtm. अधाविष्ये. Pass., Pres. धाव्ये. Caus., Pres. धावयामि; Aor. अदीधवम्. Des. दिधाविषामि, -ये. Freq. दाधाव्ये. Part., Pres. धावत्, धावमान; Past Pass. धावित, धौत ('washed'); Past Indecl. धावित्वा or धौत्वा; Fut. Pass. धावितव्य, धावनीय, धाव्य.

604. Root दृश् (special stem पश्य, 270). Inf. दृष्टुम् 'to see.' Par. Pres. पश्यामि, पश्यसि, पश्यति; पश्यावस्, पश्ययस्, पश्यतस्; पश्यामस्, पश्यथ, पश्यन्ति. Impf. अपश्यम्, अपश्यस्, अपश्यत्; अपश्याव, &c. Pot. पश्येयम्, पश्येस्, पश्येत्; पश्येथ, &c. Impv. पश्यानि, पश्य, पश्यतु; पश्याव, &c. Perf. ददृशे, ददृशीय or दद्रुष्ट (370.f), ददृशे; ददृशिव, ददृशयुस्, ददृशतुस्; ददृशिम, ददृश, ददृशुस्. 1st Fut. दृष्टास्मि. 2nd Fut. दृष्ट्यामि. Aor. (437.c) अदृशेम्, अदृशीस्, अदृशीत्; अदृशीव, अदृशीतम्, अदृशीताम्; अदृशाम, अदृशीन्, अदृशीन्. Or अद्राक्षम् (420, 390.f), अद्राक्षीस्, अद्राक्षीत्; अद्राक्ष, अद्राक्षम्, अद्राक्षम्; अद्राक्ष, अद्राक्ष, अद्राक्षुस्. Prec. दृश्यासम्. Cond. अद्रुक्ष्यम्. Pass., Pres. दृश्ये; Aor. 3rd sing. अदृशि. Caus., Pres. दृशयामि; Aor. अदीदृशम् or अददृशम्; see 703. Des. दिदृक्षे. Freq. दरीदृश्ये, दर्दृशिम्.

Part., *Pres.* पश्यत्; *Past Pass.* दृष्ट; *Past Indecl.* दृष्टा, -दृश्य; *Fut. Pass.* द्रष्टव्य, दर्शनीय, दृश्य.

605. Root ईक्ष्. *Inf.* ईक्षितुम् 'to see.' *Ātm. Pres.* ईक्षे. *Impf.* ऐक्षे (251). *Pot.* ईक्षेय. *Impv.* ईक्षे. *Perf.* ईक्षाचक्षे, &c. (385, and compare रप् at 600). *1st Fut.* ईक्षिताहे. *2nd Fut.* ईक्षिये. *Aor.* ऐक्षिषि (251), ऐक्षिषास्, ऐक्षिष्ट; ऐक्षिष्वहि, ऐक्षिषायाम्, ऐक्षिषाताम्; ऐक्षिष्वहि, ऐक्षिष्वम्, ऐक्षिषत्. *Prec.* ईक्षिषीय, &c. *Cond.* ऐक्षिये. *Pass.* ईक्ष्ये; *Aor. 3rd sing.* ऐक्षि. *Caus., Pres.* ईक्षयामि; *Aor.* ऐचिष्यम् (494). *Des.* ईचिष्ये (500. b). *Part., Pres.* ईक्षमाण; *Past Pass.* ईक्षित; *Past Indecl.* ईक्षित्वा, -ईक्ष्य; *Fut. Pass.* ईक्षितव्य, ईक्षणीय, ईक्ष्य.

606. Root कृष्* (special stem कर्षे). *Inf.* कर्षुम् or कृष्टुम् 'to draw,' 'to drag.' *Par. and Ātm. Pres.* कर्षामि. *Ātm.* कर्षे. *Impf.* अकर्षम्. *Ātm.* अकर्षे. *Pot.* कर्षेयम्. *Ātm.* कर्षेय. *Impv.* कर्षाणि. *Ātm.* कर्षे. *Perf.* अकर्षे, अकर्षिष, अकर्षे; अकृषिव, अकृषपुस्, अकृषतुस्; अकृषिम, अकृष, अकृषुस्. *Ātm.* अकृषे, अकृषिषे, अकृषे; अकृषिवहे, अकृषापे, अकृषाते; अकृषिमहे, अकृषिष्वे, अकृषिरे. *1st Fut.* कर्षास्मि. *Ātm.* कर्षाहे or कृष्टाहे. *2nd Fut.* कर्ष्यामि or कृष्ट्यामि. *Ātm.* कर्ष्ये or कृष्ट्ये. *Aor.* अकृषाम्, अकृषीस्, अकृषीत्; अकृष्वे, अकृष्टम्, अकृष्टाम्; अकृष्वे, अकृष्टे, अकृष्टुस्. Or अकृषाम्, अकृषीस्, &c. Or अकृष्यम्, अकृष्यस्, अकृष्यत्; अकृष्याव, अकृष्यात्, अकृष्याताम्; अकृष्याम्, अकृष्यात्, अकृष्यन्. *Ātm.* अकृषि, अकृष्यास् or अकृष्यास्, अकृष्यात् or अकृष्ट; अकृष्यावहि or अकृष्वहि, अकृष्यायाम्, अकृष्याताम्; अकृष्यामहि or अकृष्वहि, अकृष्यम् or अकृष्टम्, अकृष्यन् or अकृष्यात्. *Prec.* कृष्याम. *Ātm.* कृष्यीय. *Cond.* अकृष्ये or अकृष्यम्. *Ātm.* अकृष्ये or अकृष्ये. *Pass., Pres.* कृष्ये; *Aor. 3rd sing.* अकर्षि. *Caus., Pres.* कर्षयामि; *Aor.* अचकर्षम् or अचौकृषम्. *Des.* अचकृष्यामि, -क्षे. *Freq.* चरौकृष्ये, चरौकृषि or चरौकृषिम्. *Part., Pres.* कर्षत्; *Past Pass.* कृष्ट; *Past Indecl.* कृष्टा, -कृष्य; *Fut. Pass.* कर्षव्य or कृष्टव्य, कर्षणीय, कृष्य.

a. Root भाष्. *Inf.* भाषितुम् 'to speak.' *Ātm. Pres.* भाषे. *Impf.* अभामे. *Pot.* भाषेय. *Impv.* भाषे. *Perf.* बभाषे, बभाषिषे, बभाषे; बभाषिवहे, -भाषे, -भाते; बभाषिमहे, -विष्वे, -विरे. *1st Fut.* भाषिताहे. *2nd Fut.* भाषिये. *Aor.* अभामिषि, -मिषास्, -मिष्ट; अभामिष्वहि, -मिषायाम्, -मिषाताम्; अभामिष्वहि, -विष्वम्, -मिषत्. *Prec.* भाषिषीय. *Cond.* अभामिष्ये. *Pass., Pres.* भाष्ये; *Aor. 3rd sing.* अभामि. *Caus.* भाषयामि; *Aor.* अबभाषम् and अबभामम्. *Des.* बिभाषिये. *Freq.* बाभाष्ये, बाभाषि (3rd sing. बाभाषि). *Part., Pres.* भाषमाण; *Past Pass.* भाषित; *Past Indecl.* भाषित्वा, -भाष्य; *Fut. Pass.* भाषितव्य, भाषणीय, भाष्य.

* This root is also conjugated in cl. 6: *Pres.* कृषामि, &c.; *Pot.* कृषेयम्, &c.

b. Root रक्ष्. *Inf.* रक्षितुम् 'to preserve,' 'to defend.' Par. *Pres.* रक्षामि. *Impf.* अरक्षन्. *Pot.* रक्षेयम्. *Impv.* रक्षाणि (58), रक्ष, &c. *Perf.* ररक्ष, ररक्षिष्य, ररक्ष; ररक्षिव, ररक्षयुस्, ररक्षतुस्; ररक्षिन्, ररक्ष, ररक्षुस्. 1st *Fut.* रक्षितास्मि. 2nd *Fut.* रक्षिष्यामि. *Aor.* अरक्षिषम्, अरक्षीस्, अरक्षीत्; अरक्षिष्व, अरक्षिष्टम्, अरक्षिष्टाम्; अरक्षिष्य, अरक्षिष्ट, अरक्षिषुस्. *Prec.* रक्ष्यासम्. *Cond.* अरक्षिष्यम्. *Pass., Pres.* रक्ष्ये. *Caus., Pres.* रक्षयामि, &c.; *Aor.* अररक्षन्. *Des.* रिरक्षयामि, &c. *Freq.* रारक्ष्ये, रारक्षि. *Part., Pres.* रक्षत; *Past Pass.* रक्षित; *Past Indecl.* रक्षित्वा, -रक्ष्य; *Fut. Pass.* रक्षितव्य, रक्षणीय, रक्ष्य.

607. Root वस्. *Inf.* वस्तुम् 'to dwell.' Par. *Pres.* वसामि. *Impf.* अवसन्. *Pot.* वसेयम्. *Impv.* वसानि, वस, &c. *Perf.* उवास (368), उवमिष्य or उवस्य, उवास; ऊपिव, ऊपयुस्, ऊपतुस्; ऊपिम, ऊप, ऊपुस्. 1st *Fut.* वस्तास्मि. 2nd *Fut.* वस्यामि (304. a). *Aor.* अवस्ताम् (304. a, 426. a), अवस्तासीस्, अवस्तासीत्; अवस्तास्, अवस्तान्, अवस्तान्; अवस्तास्, अवस्त, अवस्तानुस्. *Prec.* उव्यासम्. *Cond.* अवस्यम् (304. a). *Pass., Pres.* उष्ये (471); *Aor.* 3rd sing. अवसि. *Caus., Pres.* वासयामि, -ये; *Aor.* अवीवसम्. *Des.* विवस्तामि (304. a). *Freq.* वावस्ये, वावसि or वावसीमि. *Part., Pres.* वसत; *Past Pass.* उपित (with वि, उष्ट); *Past Indecl.* उपित्वा, -उष्य (565); *Fut. Pass.* वस्तव्य, वसनीय, वास्य.

608. Root अर्ह्. *Inf.* अर्हितुम् 'to deserve.' Par. *Pres.* अर्हामि. *Impf.* आर्हम्. *Pot.* अर्हेयम्. *Impv.* अर्हाणि (58). *Perf.* (367. b) आनर्ह, आनर्हिष, आनर्ह; आनर्हिव, आनर्हयुस्, आनर्हतुस्; आनर्हिम्, आनर्ह, आनर्हुस्. 1st *Fut.* अर्हितास्मि. 2nd *Fut.* अर्हिष्यामि. *Aor.* आर्हयिषम्, आर्हीस्, आर्हीत्; आर्हिष्व, आर्हिष्टम्, आर्हिष्टाम्; आर्हिष्य, आर्हिष्ट, आर्हिषुस्. *Prec.* अर्ह्यासम्. *Cond.* अर्हिष्यम्. *Pass., Pres.* अर्ह्ये; *Aor.* 3rd sing. अर्हि. *Caus., Pres.* अर्हयामि, -ये; *Aor.* अर्जिहम् (494). *Des.* अर्जिहयामि, &c. (500. d). *Part., Pres.* अर्हेत्; *Past Pass.* अर्हित; *Past Indecl.* अर्हित्वा, -अर्ह्ये; *Fut. Pass.* अर्हितव्य, अर्हणीय, अर्ह्य.

609. Root गुह् (special stem गूह, 270. b). *Inf.* गूहितुम् or गोदुम् 'to hide.' Par. and *Åtm.* *Pres.* गूहामि. *Åtm.* गूहे. *Impf.* अगूहम्. *Åtm.* अगूहे. *Pot.* गूहेयम्. *Åtm.* गूहेय. *Impv.* गूहानि. *Åtm.* गूहे. *Perf.* जुगूह (384. a), जुगूहिष or जुगोढ (305. a), जुगूह; जुगूहिष or जुगूह (371), जुगूहयुस्, जुगूहतुस्; जुगूहिम् or जुगूह, जुगूह, जुगूहुस्. *Åtm.* जुगूहे, जुगूहिष or जुगूहे, &c. 1st *Fut.* (415. m) गूहितास्मि or गोदास्मि (305. a). *Åtm.* गूहिताहे or गोदाहे. 2nd *Fut.* गूहिष्यामि or घोष्यामि. *Åtm.* गूहिष्ये or घोष्ये. *Aor.* अगूहिषम्, अगूहीस्, अगूहीत्; अगूहिष्व, अगूहिष्टम्, अगूहिष्टाम्; अगूहिष्य, अगूहिष्ट, अगूहिषुस्. Or अघुष्यम् (306. a), अघुष्यस्, अघुष्यत्; अघुष्याव, अघुष्यतम्, अघुष्यताम्; अघुष्याम, अघुष्यत, अघुष्यन्. *Åtm.* अगूहिषि, अगूहिष्टास्,

अगृह्ण, &c. Or अघुक्षि (439. b), अघुक्षयास् or अगृदास्, अघुक्षत or अगृह्; अघुक्षवाहि or अगृह्णि, अघुक्षायाम्, अघुक्षानाम्; अघुक्षामहि, अघुक्षध्वम् or अघुक्षुम्, अघुक्षन्त. *Prec.* गुह्यासम्. *Atom.* गृहिणीय or घुक्षीय (306. a). *Cond.* अगृह्णिष्यम् or अघोक्ष्यम्. *Atom.* अगृह्णिष्ये or अघोक्ष्ये. *Pass., Pres.* गुह्ये; *Aor.* 3rd sing. अगृह्णि. *Caus., Pres.* गृह्यामि; *Aor.* अगृह्णामि. *Des.* जुघुक्षामि, -क्षे. *Freq.* जोगुक्षे, जोगोक्षि (3rd sing. जोगोदि) or जोगुहीमि. *Part., Pres.* गृहन्; *Past Pass.* गृह् (305. a); *Past Indecl.* गृहित्वा or गृदा or गृहित्वा, -गुक्ष; *Fut. Pass.* गृहितव्य or गोदव्य, गृहनीय, गुक्ष or गोक्ष (573. a).

610. Root दह्. *Inf.* दग्धुम् 'to burn.' *Par.* *Pres.* दहामि. *Impf.* अदहम्. *Pot.* दहेयम्, &c. *Impv.* दहानि, दह, &c. *Perf.* ददाह, देहिष्य (375. a) or ददग्ध (305), ददाह; देहिष्व, देहयुस्, देहतुस्; देहिम, देह, देह्युस्. *1st Fut.* दग्धास्मि. *2nd Fut.* धक्ष्यामि (306. a). *Aor.* अधाक्षम् (422), अधाक्षीम्, अधाक्षीत्; अधाक्ष, अदाग्धम्, अदाग्धाम्; अधाक्ष, अदाग्ध, अधाक्षुस्. *Prec.* दद्यासम्. *Cond.* अधक्ष्यम्. *Pass., Pres.* दक्षे; *Aor.* 3rd sing. अदाहि. *Caus., Pres.* दाहयामि, -ये; *Aor.* अदीदहम्. *Des.* दिधक्ष्यामि (502. a). *Freq.* दन्दक्षे, दन्दक्षि or दन्दहीमि (3rd sing. दन्दग्धि or दन्दहीमि). *Part., Pres.* दहन्; *Past Pass.* दग्ध; *Past Indecl.* दग्ध्वा, -दक्ष; *Fut. Pass.* दग्धव्य, दहनीय, दाक्ष.

611. Root वह्. *Inf.* वोढुम् 'to carry.' *Par.* and *Atom.* *Pres.* वहामि. *Atom.* वहे. *Impf.* अवहम्. *Atom.* अवहे. *Pot.* वहेयम्. *Atom.* वहेय. *Impv.* वहानि, वह, &c. *Atom.* वहे. *Perf.* (375. c) उवाह (368), उवाहिय or उवोढ, उवाह; ऊहिष्व, ऊहयुस्, ऊहतुस्; ऊहिम, ऊह, ऊह्युस्. *Atom.* ऊहे, ऊहिष्ये, ऊहे; ऊहियहे, ऊहाप्ये, ऊहाते; ऊहिमहे, ऊहिष्ये or ऊहिद्वे, ऊहिरे. *1st Fut.* वोढास्मि. *Atom.* वोढाहे. *2nd Fut.* वक्ष्यामि. *Atom.* वक्ष्ये. *Aor.* (425) अवाक्षम्, अवाक्षीम्, अवाक्षीत्; अवाक्ष, अवोढम्, अवोढाम्; अवाक्ष, अवोढ, अवाक्षुस्. *Atom.* अवक्षि, अवोढास्, अवोढ; अवक्ष्वाहि, अवक्षायाम्, अवक्षानाम्; अवक्ष्वाहि, अवोढुम्, अवक्षन्त. *Prec.* उव्यासम्. *Atom.* वक्षीय. *Cond.* अवक्ष्यम्. *Atom.* अवक्ष्ये. *Pass., Pres.* (471) उक्षे; *Impf.* औक्षे (251. a); *Aor.* 3rd sing. अवक्षि. *Caus., Pres.* वाहयामि, -ये; *Aor.* अवीवहम्. *Des.* विवक्ष्यामि, -क्षे. *Freq.* वावक्षे, वावक्षि (3rd sing. वावोदि; cf. 425). *Part., Pres.* वहन्; *Atom.* वहमान; *Pass.* उक्षमान; *Past Pass.* ऊढ; *Past Indecl.* ऊढ्वा, -उक्ष (565); *Fut. Pass.* वोढव्य, वहनीय, वाक्ष.

a. सह्, *Inf.* सोढुम् or सहितुम् 'to bear,' is *Atom.* only, and, like *vah*, makes सोढाहे &c. in *1st Fut.*: but in this tense optionally, and in the other General tenses necessarily inserts *i*; thus, *1st Fut.* सहिताहे; *2nd Fut.* सहिये; *Aor.* असहिषि; *Prec.* सहिणीय; *Cond.* असहिष्ये. The *Perf.* is सेहे (375. a), सेहिष्ये, &c. *Part., Fut. Pass.* सोढव्य or सहितव्य, सहनीय, सक्ष (573). The other tenses are like the *Atom.* of *vah*; thus, *Pres.* सहे, &c.

EXAMPLES OF PRIMITIVE VERBS OF THE FOURTH CLASS,
EXPLAINED AT 272.

612. Root मुह् *muh*. Infin. मोहितुम् *mohitum*, 'to be troubled.'

PARASMAI-PADA. *Present Tense*, 'I am troubled.'

मुह्यामि <i>muhyāmi</i>	मुह्यावस् <i>muhyāvas</i>	मुह्यामस् <i>muhyāmas</i>
मुह्यासि <i>muhyasi</i>	मुह्यथस् <i>muhyathas</i>	मुह्यथ <i>muhyatha</i>
मुह्यति <i>muhyati</i>	मुह्यतस् <i>muhyatas</i>	मुह्यन्ति <i>muhyanti</i>

Imperfect, 'I was troubled.'

अमुह्याम् <i>amuhyam</i>	अमुह्याव <i>amuhyāva</i>	अमुह्याम् <i>amuhyāma</i>
अमुह्यस् <i>amuhyas</i>	अमुह्यतम् <i>amuhyatam</i>	अमुह्यत <i>amuhyata</i>
अमुह्यात् <i>amuhyat</i>	अमुह्यताम् <i>amuhyatām</i>	अमुह्यन् <i>amuhyan</i>

Potential, 'I may be troubled.'

मुह्येयम् <i>muhyeyam</i>	मुह्येव <i>muhyeva</i>	मुह्येम <i>muhyema</i>
मुह्येस् <i>muhyes</i>	मुह्येतम् <i>muhyetam</i>	मुह्येत <i>muhyeta</i>
मुह्येत <i>muhyet</i>	मुह्येताम् <i>muhyetām</i>	मुह्येयुस् <i>muhyeyus</i>

Imperative, 'Let me be troubled.'

मुह्यानि <i>muhyāni</i>	मुह्याव <i>muhyāva</i>	मुह्याम् <i>muhyāma</i>
मुह्य <i>muhya</i>	मुह्यतम् <i>muhyatam</i>	मुह्यत <i>muhyata</i>
मुह्यतु <i>muhyatu</i>	मुह्यताम् <i>muhyatām</i>	मुह्यन्तु <i>muhyantu</i>

Perfect, 'I have been troubled.'

मुमोह <i>mumoha</i>	मुमुहिष <i>mumuhiva</i>	मुमुहिम <i>mumuhima</i>
मुमोहिष <i>mumohitha</i> *	मुमुहयुस् <i>mumuhathus</i>	मुमुह <i>mumuha</i>
मुमोह <i>mumoha</i>	मुमुहतुस् <i>mumuhatus</i>	मुमुहुस् <i>mumuhus</i>

First Future †, 'I shall or will be troubled.'

मोहितास्मि <i>mohitāsmi</i>	मोहितास्वस् <i>mohitāsvas</i>	मोहितास्मस् <i>mohitāsmas</i>
मोहितासि <i>mohitāsi</i>	मोहितास्यस् <i>mohitāsthas</i>	मोहितास्य <i>mohitāstha</i>
मोहिता <i>mohitā</i>	मोहितारौ <i>mohitārau</i>	मोहितारस् <i>mohitāras</i>

Second Future †, 'I shall or will be troubled.'

मोहिष्यामि <i>mohishyāmi</i>	मोहिष्यावस् <i>mohishyāvas</i>	मोहिष्यामस् <i>mohishyāmas</i>
मोहिष्यासि <i>mohishyasi</i>	मोहिष्यथस् <i>mohishyathas</i>	मोहिष्यथ <i>mohishyatha</i>
मोहिष्यति <i>mohishyati</i>	मोहिष्यतस् <i>mohishyatas</i>	मोहिष्यन्ति <i>mohishyanti</i>

* Or मुमोह (305. a) or मुमोग्ध (305).

† The 1st and 2nd Futures may optionally reject the inserted i; see 415. m.

Aorist (435), 'I became troubled.'

अमुहम् <i>amuham</i>	अमुहाव <i>amuhāva</i>	अमुहाम् <i>amuhāma</i>
अमुहस् <i>amuhas</i>	अमुहतम् <i>amuhatam</i>	अमुहत <i>amuhata</i>
अमुहत् <i>amuhat</i>	अमुहताम् <i>amuhatām</i>	अमुहन् <i>amuhan</i>

Precative or Benedictive, 'May I be troubled.'

मुद्यासम् <i>muhyāsam</i>	मुद्यास्व <i>muhyāsva</i>	मुद्यास्म <i>muhyāsma</i>
मुद्यास् <i>muhyās</i>	मुद्यास्तम् <i>muhyāstam</i>	मुद्यास्त <i>muhyāsta</i>
मुद्यात् <i>muhyāt</i>	मुद्यास्ताम् <i>muhyāstām</i>	मुद्यासुस् <i>muhyāsus</i>

Conditional, 'I should be troubled.'

अमोहिष्यम् <i>amohishyam</i>	अमोहिष्याव <i>amohishyāva</i>	अमोहिष्याम् <i>amohishyāma</i>
अमोहिष्यस् <i>amohishyas</i>	अमोहिष्यतम् <i>amohishyatam</i>	अमोहिष्यत <i>amohishyata</i>
अमोहिष्यत् <i>amohishyat</i>	अमोहिष्यताम् <i>amohishyatām</i>	अमोहिष्यन् <i>amohishyan</i>

Pass., *Pres.* मुद्ये; *Aor. 3rd sing.* अमोहि. *Caus., Pres.* मोहयामि; *Aor.* अमूमुहम्. *Des.* मुमोहिष्यामि or मुमुहिष्यामि or मुमुद्यामि. *Freq.* मोमुद्ये, मोमोधि (3rd sing. मोमोधि or मोमोगिध, 305). *Part., Pres.* मुद्यत्; *Past Pass.* मूढ (305. a) or मुग्ध; *Past Indecl.* मोहित्वा or मुहित्वा or मुग्ध्वा or मूढा, -मुद्य; *Fut. Pass.* मोहितव्य or मोग्धव्य, मोहनीय, मोद्य.

OTHER EXAMPLES OF CL. 4 IN THE ORDER OF THEIR FINAL LETTERS.

613. Root सो (special stem स्य, 276. a). *Inf.* सातुम् 'to finish' (with prepositions *vi* and *ava*, 'to determine,' 'to strive'). *Par. Pres.* स्यामि. *Impf.* अस्यम्. *Pot.* स्येयम्. *Impv.* स्यानि. *Perf.* (373. d) ससौ, ससिष्य or ससाय, ससौ; ससिव, ससयुस्, ससतुस्; ससिम, सस, ससुस्. *1st Fut.* सातास्मि. *2nd Fut.* सास्यामि. *Aor.* (438. c) असाम्, असास्, असात्; असाव, असातम्, असाताम्; असाम, असात, असुस्. Or असासिष्यम् (433), असासीस्, असासीत्; असासिष्व, असासिष्टम्, असासिष्टाम्; असासिष्म, असासिष्ट, असासिषुस्. *Prec.* सेयासम्. *Cond.* असास्यम्. *Pass., Pres.* सीये; *Aor. 3rd sing.* असायि. *Caus., Pres.* साययामि; *Aor.* असीययम्. *Des.* सिपा-सामि. *Freq.* सेपीये, सासेमि, सासामि. *Part., Pres.* स्यत्; *Past Pass.* सित; *Past Indecl.* सित्वा, -साय; *Fut. Pass.* सातव्य, सानीय, सेय.

614. Root बुष् (special stem बुध्य). *Inf.* बोडुम् 'to perceive *.' *Átm. Pres.* बुध्ये. *Impf.* अबुध्ये. *Pot.* बुध्येय. *Impv.* बुध्यै. *Perf.* बुबुधे; see the tables at 583. *1st Fut.* बोद्धाहे. *2nd Fut.* भोत्ये (299. a). *Aor.* (420, 299. a) अभुत्सि, अबुद्धास्, अबुद्ध or अबोधि (424. a); अभुत्सहि, अभुत्सायाम्, अभुत्साताम्; अभुत्सहि, अभुद्धम् (299. b), अभुत्सत. *Prec.* भुत्सीय. *Cond.* अभोत्ये. For the other forms, see बुष् at 583.

* बुष् is also conjugated in the 1st class. See the tables at 583.

615. Root व्य् (special stem विध्य, 277). *Inf.* व्य्ङुम् 'to pierce.' *Par. Pres.* विध्यामि. *Impf.* अविध्यम्. *Pot.* विध्येयम्. *Impv.* विध्यानि. *Perf.* (383) विव्याथ, विव्यधिष or विव्यद्ध, विव्याथ; विविधिव, विविधयुस्, विविधतुस्; विविधिम, विविध, विविधुस्. *1st Fut.* व्य्ङास्मि (298). *2nd Fut.* व्य्ङ्यामि (299). *Aor.* (420) अव्यात्सम्, अव्यात्सीस्, अव्यात्सीत्; अव्यात्स, अव्याद्धम् (419, 298), अव्याद्धाम्; अव्यात्स, अव्याद्ध, अव्यात्सुस्. *Prec.* विध्यासम्. *Cond.* अव्यात्सम्. *Pass., Pres.* विध्ये; *Aor.* 3rd sing. अव्याधि. *Caus., Pres.* व्याधयामि; *Aor.* अविव्यधम्. *Des.* विव्यात्सामि. *Freq.* वेविध्ये, वाव्याधिम. *Part., Pres.* विध्यत्; *Past Pass.* विद्ध; *Past Indecl.* विद्धा, -विध्य; *Fut. Pass.* व्य्ङ्य, व्यधनीय, वेध or व्याध.

616. Root सिध् (special stem सिध्य, 273). *Inf.* सेङ्गुम् 'to succeed.' *Par. Pres.* सिध्यामि. *Impf.* असिध्यम्. *Pot.* सिध्येयम्. *Impv.* सिध्यानि. *Perf.* सिधेथ, सिधेथिष or सिधेद्ध, सिधेथ; सिधिधिव, सिधिधयुस्, सिधिधतुस्; सिधिधिम, सिधिध, सिधिधुस्. *1st Fut.* सेङ्गास्मि (298)*. *2nd Fut.* सेङ्ग्यामि (299)*. *Aor.* असिधम्*, असिधस्, असिधत्; असिधाव, असिधतम्, असिधताम्; असिधाम, असिधत, असिधन्. *Prec.* सिध्यासम्. *Cond.* असेत्स्यम्. *Pass., Pres.* सिध्ये; *Aor.* 3rd sing. असेधि. *Caus., Pres.* सेधयामि or साधयामि; *Aor.* असीधिषम्. *Des.* सिधित्सामि. *Freq.* सेधिध्ये, सेधेधिम. *Part., Pres.* सिध्यत्; *Past Pass.* सिद्ध; *Past Indecl.* सिद्धा or सेधित्वा or सिधित्वा, -सिध्य; *Fut. Pass.* सेङ्ग्य, सेधनीय, सेध्य.

617. Root मन्† (special stem मन्य). *Inf.* मन्तुम् 'to think,' 'to imagine.' *Atm. Pres.* मन्ये. *Impf.* अमन्ये. *Pot.* मन्येय. *Impv.* मन्ये. *Perf.* मेने (375. a), मेनिष, मेने; मेनिवहे, मेनाथे, मेनाते; मेनिमहे, मेनिध्वे, मेनिरे. *1st Fut.* मन्ताहे. *2nd Fut.* मंस्ये. *Aor.* (424. b) अमंसि†, अमंस्यास्, अमंस्त; अमंस्वहि, अमंसायाम्, अमंसाताम्; अमंस्वहि, अमन्ध्वम्, अमंसत. *Prec.* मंसीय. *Cond.* अमंस्ये. *Pass., Pres.* मन्ये; *Aor.* 3rd sing. अमानि. *Caus., Pres.* मानयामि; *Aor.* अमीमनम्. *Des.* मिमंसे or मीमंसे or मिमनिषे. *Freq.* मन्मन्ये, मन्मन्मि. *Part., Pres.* मन्यमान; *Past Pass.* मत; *Past Indecl.* मत्वा, -मत्; *Fut. Pass.* मन्तव्य, मननीय, मान्य.

a. जन्, *Inf.* जनितुम् 'to be born,' makes *Pres.* जाये; *Impf.* अजाये, &c.; *Pot.* जायेय; *Impv.* जायै. But these may be regarded as coming from Passive of jan, cl. 3. See 667.

618. Root तृप्‡ (special stem तृप्प). *Inf.* तर्पुम् or त्रमुम् or तर्पितुम्

* When सिध् belongs to cl. 1, it optionally inserts इ i; सेङ्गास्मि or सेधितास्मि, सेङ्ग्यामि or सेधिष्यामि, असेधिषम् or असैत्सम्.

† The root मन् is rarely conjugated in cl. 8, Atmane (see 684), when the Aorist is अमनिषि, अमनिषास् or अमयास्, अमनिष्ठ or अमत, &c. See 424. b.

‡ Also conjugated in cl. 5, Par. तृप्नोति, &c.

‘to be satisfied.’ Par. *Pres.* तृष्यामि. *Impf.* अतृष्यम्. *Pot.* तृष्येयम्. *Impv.* तृष्याणि. *Perf.* ततर्षे, ततर्षिष or ततर्ष्ये or तत्तृष्य, ततर्षे; ततृषिष or ततृष्य, ततृष्युष, ततृष्यतुस्; ततृषिम or ततृष्य, ततृष, ततृषुस्. *1st Fut.* (390. f) तर्ष्यामि or तर्ष्यामि or तर्षिष्यामि, &c. *2nd Fut.* तर्ष्यामि or तर्ष्यामि or तर्षिष्यामि, &c. *Aor.* (420) अतर्ष्यम्, अतर्ष्यस्, अतर्ष्यन्ति; अतर्ष्ये, अतर्ष्ये, अतर्ष्यामि; अतर्ष्ये, अतर्ष्युस्. Or अतर्ष्यामि, अतर्ष्यामि, अतर्ष्यामि, &c. Or अतर्षिषम्, अतर्षिषस्, अतर्षिषन्ति; अतर्षिषे, अतर्षिषे, अतर्षिष्यामि; अतर्षिष्ये, अतर्षिष्युस्, &c. Or अतृष्यम्, अतृष्यस्, अतृष्यन्ति; अतृष्ये, अतृष्ये, अतृष्यामि; अतृष्ये, अतृष्युस्, &c. *Prec.* तृष्यासम्. *Cond.* अतर्ष्यम् or अतर्ष्यम् or अतर्षिषम्. *Pass., Pres.* तृष्ये; *Aor. 3rd sing.* अतर्षिषे. *Caus., Pres.* तर्ष्यामि; *Aor.* अतर्ष्यामि or अतर्ष्यामि. *Des.* तितृष्यामि or तितृष्यामि or तितर्षिष्यामि. *Freq.* तर्षीतृष्ये, तर्षीतृष्ये or तर्षीतृष्यि. *Part., Pres.* तृष्यत्; *Past Pass.* तृष; *Past Indecl.* तृषा, -तृष्य; *Fut. Pass.* तर्ष्य, तर्षणीय, तृष्य.

619. Root शम् (special stem शाम्य, 275). *Inf.* शमितुम् ‘to be appeased.’ Par. *Pres.* शाम्यामि. *Impf.* अशाम्यम्. *Pot.* शाम्येयम्. *Impv.* शाम्यानि. *Perf.* शशाम (368), शेमिष (375. a), शशाम; शेमिव, शेम्युस्, शेमतुस्; शेमिम, शेम, शेमुस्. *1st Fut.* शमित्यामि. *2nd Fut.* शमित्यामि. *Aor.* अशामम्, अशामस्, अशामन्ति; अशामाव, अशामतम्, अशामताम्; अशामान, अशामत, अशामन्. Or अशामिषम्, अशामीष, अशामीत्; अशामिष्व, &c. *Prec.* शाम्यासम्. *Cond.* अशाम्यम्. *Pass., Pres.* शाम्ये; *Aor. 3rd sing.* अशामि or अशामि. *Caus., Pres.* शाम्यामि; *Aor.* अशाम्यामि. *Des.* शशाम्यामि. *Freq.* शशाम्ये, शशाम्यि (3rd sing. शशाम्यि). *Part., Pres.* शाम्यत्; *Past Pass.* शाम; *Past Indecl.* शाम्ना or शाम्ना, -शाम्य; *Fut. Pass.* शामित्य, शामनीय, शाम्य.

620. Root नश् (special stem नश्य). *Inf.* नशितुम् or नष्टुम् ‘to perish.’ Par. *Pres.* नश्यामि. *Impf.* अनश्यम्. *Pot.* नश्येयम्. *Impv.* नश्यानि. *Perf.* (375. a) ननाश or ननश, नेशिष or ननष्ट (375. a), ननाश; नेशिष or नेष्व, नेशुष, नेशतुस्; नेशिम or नेशम्, नेश, नेशुस्. *1st Fut.* नशित्यामि or नष्ट्यामि. *2nd Fut.* नशित्यामि or नष्ट्यामि. *Aor.* (437) अनशम्, अनशस्, अनशन्ति; अनशाव, अनशतम्, अनशताम्; अनशाम, अनशत, अनशन्. Or अनेशम्, &c. (437, 441). *Prec.* नश्यासम्. *Cond.* अनशियम् &c. or अनष्ट्यम्. *Pass., Pres.* नश्ये; *Aor. 3rd sing.* अनशिष. *Caus., Pres.* नाश्यामि; *Aor.* अननीशम्. *Des.* निनश्यामि, निनष्ट्यामि. *Freq.* नानश्ये, नानश्यि (3rd sing. नानश्यि or नानष्टि). *Part., Pres.* नश्यत्; *Past Pass.* नष्ट; *Past Indecl.* नष्टा or नष्टा, -नश्य; *Fut. Pass.* नशित्य, नशनीय, नाश्य.

621. Root पुष्* (special stem पुष्य). *Inf.* पोष्टुम् ‘to be nourished,’ ‘to grow fat.’ Par. *Pres.* पुष्यामि. *Impf.* अपुष्यम्. *Pot.* पुष्येयम्. *Impv.* पुष्याणि. *Perf.* पुपोष, पुपोषिष, पुपोष; पुपुषिव, पुपुष्युष, पुपुष्यतुस्; पुपुषिम, पुपुष, पुपुषुस्. *1st Fut.* पोष्ट्यामि. *2nd Fut.* पोष्ट्यामि. *Aor.* (436)

* This root is also conjugated in the 9th class. See 698.

अपुषम्, अपुषस्, अपुषत्; अपुषाव, अपुषतम्, अपुषताम्; अपुषाम, अपुषत, अपुषन्.
Prec. पुष्यासम्. *Cond.* अपोष्यम्. *Pass., Pres.* पुष्ये; *Aor. 3rd sing.* अपोषि.
Caus., Pres. पोषयामि; *Aor.* अपूपुषम्. *Des.* पुपोषिषामि or पुपुषिषामि or
 पुपुषामि. *Freq.* पोपुष्ये, पोपोषि. *Part., Pres.* पुष्यत्; *Past Pass.* पुष्ट;
Past Indecl. पुष्टा, -पुष्य; *Fut. Pass.* पोष्य, पोषणीय, पोष्य.

622. Root अस् (special stem अस्य). *Inf.* असितुम् 'to throw.' *Par.*
Pres. अस्यामि, &c. *Impf.* आस्यम्. *Pot.* अस्येयम्. *Impv.* अस्यानि. *Perf.*
 आस, आसिथ, आस; आसिव, आसयुस्, आसतुस्; आसिम, आस, आसुस्. *1st Fut.*
 असितास्मि. *2nd Fut.* असिष्यामि. *Aor.* (441) आस्यम्, आस्यस्, आस्यत्; आस्याव,
 आस्यतम्, आस्यताम्; आस्याम, आस्यत, आस्यन्. *Prec.* अस्यासम्. *Cond.* आसिष्यम्.
Pass., Pres. अस्ये; *Aor. 3rd sing.* आसि. *Caus., Pres.* आसयामि; *Aor.*
 आसिसम्. *Des.* असिसिष्यामि. *Part., Pres.* अस्यत्; *Past Pass.* अस्त; *Past*
Indecl. असित्वा or अस्ता, -अस्य; *Fut. Pass.* असितव्य, असनीय, आस्य.

623. Root दुह् (special stem दुह्य). *Inf.* द्रोघुम् or द्रोहितुम् 'to injure,'
 'to bear malice.' *Par.* *Pres.* दुस्यामि. *Impf.* अदुस्यम्. *Pot.* दुस्येयम्.
Impv. दुस्याणि. *Perf.* दुद्रोह, दुद्रोहिथ or दुद्रोग्ध or दुद्रोढ, दुद्रोह; दुद्रुहिव,
 दुद्रुहयुस्, दुद्रुहतुस्; दुद्रुहिम, दुद्रुह, दुद्रुहस्. *1st Fut.* (415. m) द्रोघास्मि or
 द्रोढास्मि or द्रोहितास्मि, &c. *2nd Fut.* भ्रोष्यामि (306. a) or द्रोहिष्यामि.
Aor. अद्रुहम्, अद्रुहस्, अद्रुहत्; अद्रुहाव, अद्रुहतम्, अद्रुहताम्; अद्रुहाम, अद्रुहत,
 अद्रुहन्. *Prec.* दुसासम्, &c. *Cond.* अद्रोष्यम् (306. a) or अद्रोहिष्यम्. *Pass.,*
Pres. दुस्ये; *Aor. 3rd sing.* अद्रोहि. *Caus., Pres.* द्रोहयामि; *Aor.* अद्रुहम्.
Des. दुद्रोहिष्यामि or दुद्रुहिष्यामि or दुभुष्यामि (306. a). *Freq.* दोद्रुसे, दोद्रोषि
 (3rd sing. दोद्रोषिथ or दोद्रोढि, 514. d). *Part., Pres.* दुस्यत्; *Past Pass.*
 द्रुग्ध; *Past Indecl.* द्रुग्धा or द्रुहित्वा or द्रोहित्वा, -द्रुह्य; *Fut. Pass.* द्रोघव्य,
 द्रोहणीय, द्रोष.

624. Root नह् (special stem नह्य). *Inf.* नडुम् 'to tie,' 'to bind,' 'to
 fasten.' *Par. and Atm.* *Pres.* नस्यामि. *Atm.* नस्ये. *Impf.* अनस्यम्.
Atm. अनस्ये. *Pot.* नस्येयम्. *Atm.* नस्येय. *Impv.* नस्यानि. *Atm.* नस्ये.
Perf. ननाह or ननह, नेहिथ or ननड, ननाह; नेहिथ, नेहयुस्, नेहतुस्; नेहिम,
 नेह, नेहुस्. *Atm.* नेहे, नेहिषे, नेहे; नेहिषहे, नेहाषे, नेहाते; नेहिमहे, नेहिषे
 or -दे, नेहिरे. *1st Fut.* नडास्मि. *Atm.* नडाहे. *2nd Fut.* (306. b) नस्यामि.
Atm. नस्ये. *Aor.* (426) अनात्सम्, अनात्सीस्, अनात्सीत्; अनात्स्व, अनाडम्,
 अनाडाम्; अनात्स्व, अनाड, अनात्सुस्. *Atm.* अनत्सि, अनडास्, अनड; अनत्सहि,
 अनत्सायाम्, अनत्साताम्; अनत्सहि, अनडुम्, अनत्सत. *Prec.* नसासम्. *Atm.*
 नत्सीय. *Cond.* अनत्स्यम्. *Atm.* अनत्स्ये. *Pass., Pres.* नस्ये; *Aor. 3rd sing.*
 अनाहि. *Caus., Pres.* नाहयामि; *Aor.* अननीनहम्. *Des.* निनत्सामि, -स्ये.
Freq. नानस्ये, नानसि (3rd sing. नानडि). *Part., Pres.* नस्यत्; *Past Pass.*
 नड; *Past Indecl.* नडा, -नस्य; *Fut. Pass.* नडव्य, नहनीय, नास्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SIXTH CLASS,
EXPLAINED AT 278.

625. Root **सृज्** *srij*. Infin. **स्रष्टुम्** *sraštum*, 'to create,' 'to let go.'

PARASMAI-PADA only.

Present Tense, 'I create.'

सृजामि <i>srijāmi</i>	सृजावस् <i>srijāvas</i>	सृजामस् <i>srijāmas</i>
सृजसि <i>srijasi</i>	सृजथस् <i>srijathas</i>	सृजथ <i>srijatha</i>
सृजति <i>srijati</i>	सृजतस् <i>srijatas</i>	सृजन्ति <i>srijanti</i>

Imperfect, 'I was creating,' or 'I created.'

असृजम् <i>asrijam</i>	असृजाव <i>asrijāva</i>	असृजाम <i>asrijāma</i>
असृजस् <i>asrijas</i>	असृजतम् <i>asrijatam</i>	असृजत <i>asrijata</i>
असृजत् <i>asrijat</i>	असृजताम् <i>asrijatām</i>	असृजन् <i>asrijan</i>

Potential, 'I may create.'

सृजेयम् <i>srijeyam</i>	सृजेव <i>srijeva</i>	सृजेम <i>srijema</i>
सृजेस् <i>srijes</i>	सृजेतम् <i>srijetam</i>	सृजेत <i>srijeta</i>
सृजेत् <i>srijet</i>	सृजेताम् <i>srijetām</i>	सृजेयुस् <i>srijeyus</i>

Imperative, 'Let me create.'

सृजानि <i>srijāni</i>	सृजाव <i>srijāva</i>	सृजाम <i>srijāma</i>
सृज <i>srija</i>	सृजतम् <i>srijatam</i>	सृजत <i>srijata</i>
सृजतु <i>srijatu</i>	सृजताम् <i>srijatām</i>	सृजन्तु <i>srijantu</i>

Perfect, 'I created,' or 'I have created.'

ससर्ज <i>sasarja</i>	ससृजिव <i>sasrijiva</i>	ससृजिम <i>sasrijima</i>
ससर्जिथ <i>sasarjitha</i> or सस्रष्ट *	ससृजथुस् <i>sasrijathus</i>	ससृज <i>sasrija</i>
ससर्ज <i>sasarja</i>	ससृजतुस् <i>sasrijatus</i>	ससृजुस् <i>sasrijus</i>

First Future, 'I shall or will create.'

स्रष्टासि <i>sraštāsmi</i> (399. i)	स्रष्टावस् <i>sraštāvas</i>	स्रष्टावस् <i>sraštāvas</i>
स्रष्टसि <i>sraštasi</i>	स्रष्टथस् <i>sraštathas</i>	स्रष्टथ <i>sraštatha</i>
स्रष्टा <i>sraštā</i>	स्रष्टातु <i>sraštātau</i>	स्रष्टातु <i>sraštātau</i>

Second Future, 'I shall or will create.'

स्रक्ष्यामि <i>sraکشyāmi</i>	स्रक्ष्यावस् <i>sraکشyāvas</i>	स्रक्ष्यामस् <i>sraکشyāmas</i>
स्रक्ष्यसि <i>sraکشyasi</i>	स्रक्ष्यथस् <i>sraکشyathas</i>	स्रक्ष्यथ <i>sraکشyatha</i>
स्रक्ष्यति <i>sraکشyati</i>	स्रक्ष्यतस् <i>sraکشyatas</i>	स्रक्ष्यन्ति <i>sraکشyanti</i>

* As to *sasraštāha*, see 37c. f.

Aorist, 'I created.'

असाक्षम् <i>asráksham</i>	असाक्ष्वा <i>asrákshva</i>	असाक्ष्म <i>asrákshma</i>
असाक्षीम् <i>asrákshís</i>	असाक्षम् <i>asráshám</i>	असाक्ष्वा <i>asráshva</i>
असाक्षीत् <i>asrákshít</i>	असाक्षाम् <i>asráshám</i>	असाक्षुस् <i>asrákshus</i>

Precative or Benedictive, 'May I create.'

सृज्यासम् <i>srijyásam</i>	सृज्यास्व <i>srijyásva</i>	सृज्यास्म <i>srijyásma</i>
सृज्यास् <i>srijyás</i>	सृज्यास्तम् <i>srijyástam</i>	सृज्यास्त <i>srijyástá</i>
सृज्यात् <i>srijyát</i>	सृज्यास्ताम् <i>srijyástám</i>	सृज्यासुस् <i>srijyásus</i>

Conditional, 'I should create.'

अस्रक्ष्यम् <i>asrakshyam</i>	अस्रक्ष्याव <i>asrakshyáva</i>	अस्रक्ष्याम <i>asrakshyáma</i>
अस्रक्ष्यस् <i>asrakshyas</i>	अस्रक्ष्यतम् <i>asrakshyatam</i>	अस्रक्ष्यत <i>asrakshyata</i>
अस्रक्ष्यात् <i>asrakshyat</i>	अस्रक्ष्यताम् <i>asrakshyatám</i>	अस्रक्ष्यन् <i>asrakshyan</i>

Pass., *Pres.* सृज्ये; *Aor.* 3rd sing. असर्जि. Caus., *Pres.* सर्जयामि; *Aor.* अससर्जम् or असोसृजम्. Des. सिमृक्षामि, -क्षे. Freq. सरोसृज्ये. Part., *Pres.* सृजन्त; *Past Pass.* सृष्ट; *Past Indecl.* सृष्ट्वा, -सृज्य; *Fut. Pass.* स्रष्टव्य, सर्जनीय, सृज्य.

OTHER EXAMPLES OF CL. 6 IN THE ORDER OF THEIR FINAL LETTERS.

626. Root मृ (special stem म्रिय, 280). *Inf.* मर्तुम् 'to die.' Átm. in Special tenses, also in *Aor.* and *Prec.*; Par. in others. *Pres.* म्रिये. *Impf.* अम्रिये. *Pot.* म्रियेय. *Impv.* म्रियै. *Perf.* ममार, ममरै, ममार; ममिव, ममयुस्, ममयुस्; ममिम, मम, मयुस्. Átm. ममे, मम्रिये, ममे; ममिवहे, ममाये, ममाते; ममिमहे, ममिध्वे or -द्दे, ममिरे. 1st *Fut.* मर्तासि. 2nd *Fut.* मरिष्यामि. *Aor.* अमृषि, अमृषास्, अमृष; अमृष्वहि, अमृषायाम्, अमृषाताम्; अमृष्वहि, अमृष्टम्, अमृषत. *Prec.* मृषीय. *Cond.* अमरिष्यम्. Pass., *Pres.* म्रिये; *Aor.* 3rd sing. अमारि. Caus., *Pres.* मारयामि; *Aor.* अमीमरम्. Des. मुमूर्षामि (502). Freq. मेमृषीये, मरि- or मरी- or मर्मर्षि. Part., *Pres.* म्रियमाण; *Past Pass.* मृत; *Past Indecl.* मृत्वा, -मृत्य; *Fut. Pass.* मर्तव्य, मरणीय, मार्ये.

627. Root कृ (special stem किर, 280). *Inf.* करितुम् or करोतुम् 'to scatter.' Par. *Pres.* किरामि. *Impf.* अकिरम्. *Pot.* क्तिरेयम्. *Impv.* किराणि. *Perf.* (374. k) चकार, चकरिष, चकार; चकरिव, चकरयुस्, चकरतुस्; चकरिम, चकर, चकरुस्. 1st *Fut.* (393) कर्तासि or करोतासि. 2nd *Fut.* (393) करिष्यामि or करीष्यामि, &c. *Aor.* अकारिषम्, अकारीस्, अकारोत्; अकारिष्व, अकारिष्टम्, अकारिष्टम्; अकारिष्म, अकारिष्ट, अकारिषुस्. *Prec.* कीर्षासम्. *Cond.* अकरिष्यम् or अकरोष्यम्. Pass., *Pres.* कीर्ये; *Aor.* 3rd sing. अकारि. Caus., *Pres.* कारयामि; *Aor.* अकीकरम्. Des. चिकरिष्यामि*. Freq. चेकीर्ये,

* With regard to 393, 501, कृ and गृ are not allowed the option of ísha.

चाकर्मि. Part., Pres. किरत्; Past Pass. कीर्ण (530. a); Past Indecl. कीर्त्वा, -कीर्ये; Fut. Pass. करितव्य or करोतव्य, करणीय, कार्य.

628. Root मुच् (special stem मुच्च, 281). Inf. मोक्तुम् 'to loose,' 'to let go.' Par. and Åtm. Pres. मुञ्चामि. Åtm. मुञ्चे. Impf. अमुञ्चम्. Åtm. अमुञ्चे. Pot. मुञ्चेयम्. Åtm. मुञ्चेय. Impv. मुञ्चानि. Åtm. मुञ्चै. Perf. मुमोच, मुमोचिष, मुमोच; मुमुचिष, मुमुचपुस्, मुमुचतुस्; मुमुचिम, मुमुच, मुमुचुस्. Åtm. मुमुचे, मुमुचिषे, मुमुचे; मुमुचिषह, मुमुचापे, मुमुचाते; मुमुचिमह, मुमुचिध्वे, मुमुचिरे. 1st Fut. मोक्तास्मि. Åtm. मोक्ताहे. 2nd Fut. मोक्ष्यामि. Åtm. मोक्ष्ये. Aor. (436) अमुचम्, अमुचस्, अमुचत्; अमुचाव, अमुचतम्, अमुचताम्; अमुचाम, अमुचत, अमुचन्. Åtm. अमुक्षि, अमुकथास्, अमुक्त; अमुक्षहि, अमुक्षायाम्, अमुक्षाताम्; अमुक्षहि, अमुग्धम्, अमुक्षत. Prec. मुच्यासम्. Åtm. मुक्षीय (452). Cond. अमोक्ष्यम्. Åtm. अमोक्ष्ये. Pass., Pres. मुञ्चे; Aor. 3rd sing. अमोचि. Caus., Pres. मोचयामि; Aor. अमूचम्. Des. मुमुक्षामि, -क्षे, मोक्षे (503). Freq. मोमुञ्चे, मोमोच्य (3rd sing. मोमोक्ति). Part., Pres. मुञ्चत्; Past Pass. मुक्त; Past Indecl. मुक्ता, -मुच्य; Fut. Pass. मोक्तव्य, मोचनीय, मोच्य.

629. Root व्यच् (special stem विच, 282). Inf. व्यचितुम् 'to deceive.' Par. Pres. विचामि. Impf. अविचम्. Pot. विचेयम्. Impv. विचानि. Perf. (383) विव्याच, विव्याचिष, विव्याच; विविचिष, विविचपुस्, विविचतुस्; विविचिम, विविच, विविचुस्. 1st Fut. व्यचितास्मि. 2nd Fut. व्यचिष्यामि. Aor. (428) अव्यचिषम्, अव्यचिस्, &c., or अव्याचिषम्, &c. Prec. विव्यासम्. Cond. अव्यचिष्यम्. Pass., Pres. विच्ये; Aor. 3rd sing. अव्याचि. Caus., Pres. व्याचयामि; Aor. अव्यच्यम्. Des. विव्यचिष्यामि. Freq. वेविच्ये, वाव्यच्यि or वाव्यचीमि. Part., Pres. विचत्; Past Pass. विचित; Past Indecl. विचित्वा, -विच्य; Fut. Pass. व्यचितव्य, विचनीय, व्याच्य.

630. Root व्रश्च (special stem वृश्च, 282). Inf. व्रश्चितुम् 'to cut.' Par. Pres. वृश्चामि. Impf. अवृश्चम्. Pot. वृश्चेयम्. Impv. वृश्चानि. Perf. वव्रश्च, वव्रश्चिष or वव्रश्च, वव्रश्च; वव्रश्चिष or वव्रश्च (371), वव्रश्चपुस्, वव्रश्चतुस्; वव्रश्चिम or वव्रश्च, वव्रश्च, वव्रश्चुस्. 1st Fut. (415) व्रश्चितास्मि or व्रश्चितास्मि. 2nd Fut. व्रश्चिष्यामि or व्रश्चिष्यामि. Aor. अव्रश्चिषम्, अव्रश्चीस्, अव्रश्चोत्; अव्रश्चिष्व, &c., see 427. Or अव्राश्चम् (423), अव्राश्चीस्, अव्राश्चीत्; अव्राश्च, अव्राष्टम् (297), अव्राष्टाम्; अव्राश्च, अव्राष्ट, अव्राष्टुस्. Prec. वृश्चासम्. Cond. अव्रश्चिष्यम् or अव्रश्च्यम्. Pass., Pres. वृश्च्ये (472); Aor. 3rd sing. अव्रश्चि (475. b). Caus., Pres. व्रश्चयामि; Aor. अविव्रश्चम्. Des. वव्रश्चिष्यामि or वव्रश्चिष्यामि. Freq. वरीवृश्च्ये, वरीवृश्चीमि. Part., Pres. वृश्चत्; Past Pass. वृक्ण (544, 58); Past Indecl. व्रश्चित्वा, -वृश्च्य (565); Fut. Pass. व्रश्चितव्य or व्रष्टव्य, व्रश्चनीय, व्रश्च्य.

a. Root सिच् (special stem सिच्च, 281). Inf. सेक्तुम् 'to sprinkle.' Par. and Åtm. Pres. सिञ्चामि. Åtm. सिञ्चे. Impf. असिञ्चम्. Åtm. असिञ्चे.

Pot. सिञ्चेयम्. *Atm.* सिञ्चेय. *Impv.* सिञ्चानि. *Atm.* सिञ्चै. *Perf.* सिपेच, सिपेचिष्य, सिपेच; सिपिचिव, सिपिचयुस्, -चतुस्; सिपिचिम, सिपिच, सिपिचुस्. *Atm.* सिपिचे, सिपिचिषे, सिपिचे; सिपिचिवहे, &c. *1st Fut.* सेक्तामि, सेक्तासि, &c. *Atm.* सेक्ताहे. *2nd Fut.* सेक्ष्यामि. *Atm.* सेक्ष्ये. *Aor.* असिचम्, -चस्, -चत्; असिचाव, -चतम्, -चताम्; असिचाम, -चत्, -चत्. *Atm.* असिचे, -चयास्, -चत्; असिचावहि, -चेयाम्, -चेताम्; असिचामहि, -चध्वम्, चन्त, or असिचि, असिक्थास्, असिक्त; असिक्त्वहि, -द्यायाम्, -द्याताम्; असिक्त्वहि, असिग्ध्वम्, असिद्यत. *Prec.* सिञ्चासम्. *Atm.* सिञ्चीय. *Cond.* असेक्ष्यम्. *Atm.* असेक्ष्ये. *Pass., Pres.* सिञ्चे. *Caus., Pres.* सेचयामि; *Aor.* असोषिचम्. *Des.* सिसिञ्चामि, -क्षे. *Freq.* सेसिञ्चे, सेसेष्मि. *Part., Pres.* सिञ्चत्, सिञ्चमान; *Past Pass.* सिक्त; *Past Indecl.* सिक्ता, -सिच्य; *Fut. Pass.* सेक्थ्य, सेचनीय, सेच्य.

631. Root प्रच्छ् (special stem पृच्छ, 282). *Inf.* प्रष्टुम् 'to ask.' *Par.* *Pres.* पृच्छामि (51). *Impf.* अपृच्छम्. *Pot.* पृच्छेयम्. *Impv.* पृच्छानि. *Perf.* (381) पप्रच्छ, पप्रच्छिष्य or पप्रष्ट, पप्रच्छ; पप्रच्छिव, पप्रच्छयुस्, पप्रच्छतुस्; पप्रच्छिम, पप्रच्छ, पप्रच्छुस्. *1st Fut.* प्रष्टासि. *2nd Fut.* प्रक्ष्यामि. *Aor.* अप्राक्षम्, अप्राक्षीस्, अप्राक्षीत्; अप्राक्ष, अप्राष्टम्, अप्राष्टाम्; अप्राक्ष, अप्राष्ट, अप्राक्षुस्. *Prec.* पृच्छासम्. *Cond.* अप्रक्ष्यम्. *Pass., Pres.* पृच्छे (472); *Aor.* 3rd sing. अप्राच्छि. *Caus., Pres.* प्रक्षयामि; *Aor.* अप्रप्रच्छम्. *Des.* पिपृच्छामि. *Freq.* परीपृच्छे, पाप्रश्मि. *Part., Pres.* पृच्छत्; *Past Pass.* पृष्ट; *Past Indecl.* पृष्टा, -पृच्छ (565); *Fut. Pass.* प्रक्ष्य, प्रक्षनीय, प्रक्ष्य.

632. Root भ्रज् or भ्रञ् (special stem भृज्). *Inf.* भ्रष्टुम् or भृष्टुम् 'to fry.' *Par. and Atm.* *Pres.* भृज्जामि. *Atm.* भृज्जे. *Impf.* अभृज्जम्. *Atm.* अभृज्जे. *Pot.* भृज्जेयम्. *Atm.* भृज्जेय. *Impv.* भृज्जानि. *Atm.* भृज्जे. *Perf.* (381) बभ्रज्ज, बभ्रज्जिष्य or बभ्रष्ट, बभ्रज्ज; बभ्रज्जिव, बभ्रज्जयुस्, बभ्रज्जतुस्; बभ्रज्जिम, बभ्रज्ज, बभ्रज्जुस्. Or बभ्रज्जे, बभ्रज्जेय or बभ्रष्टे, बभ्रज्जे; बभ्रज्जिव, &c. *Atm.* बभ्रज्जे, बभ्रज्जिषे, &c. Or बभ्रज्जे, बभ्रज्जेय, &c. *1st Fut.* भ्रष्टासि or भृष्टासि. *Atm.* भ्रष्टाहे or भृष्टाहे. *2nd Fut.* भ्रक्ष्यामि or भृक्ष्यामि. *Atm.* भ्रक्ष्ये or भृक्ष्ये. *Aor.* अभ्राक्षम्, अभ्राक्षीस्, अभ्राक्षीत्; अभ्राक्ष, अभ्राष्टम्, अभ्राष्टाम्; अभ्राक्ष, अभ्राष्ट, अभ्राक्षुस्. Or अभ्राक्षम्. *Atm.* अभ्रक्षि, अभ्रष्टास्, अभ्रष्ट; अभ्रक्ष्वहि, अभ्रक्ष्यायाम्, अभ्रक्ष्याताम्; अभ्रक्ष्वहि, अभ्रष्टुम्, अभ्रक्षत. Or अभ्रक्षि, अभ्रष्टास्, अभ्रष्टे; अभ्रक्ष्वहि, अभ्रक्ष्यायाम्, अभ्रक्ष्याताम्; अभ्रक्ष्वहि, अभ्रष्टुम्, अभ्रक्षत. *Prec.* भृज्ज्यासम्. *Atm.* भ्रक्षीय or भृक्षीय. *Cond.* अभ्रक्ष्यम् or अभ्रक्ष्यम्. *Atm.* अभ्रक्ष्ये or अभ्रक्ष्ये. *Pass., Pres.* भृज्जे (472). *Caus., Pres.* भ्रज्जयामि; *Aor.* अब्रभ्रज्जम् or अब्रभ्रज्जम्. *Des.* विभ्रज्जामि, -क्षे, or विभ्रक्ष्यामि, -क्षे; or विभ्रज्ज्यामि, -ये, or विभ्रज्ज्यामि, -ये, &c. *Freq.* बरीभृज्जे, बाभ्रज्जि (3rd sing. बाभ्रष्टि). *Part., Pres.* भृज्जत्; *Past Pass.* भृष्ट; *Past Indecl.* भृष्टा, -भृज्ज्य; *Fut. Pass.* भ्रक्ष्य or भृक्ष्य, भ्रज्जनीय or भ्रज्जनीय, भ्रज्ज्य or भ्रज्ज्य.

633. Root मञ्ज् or मञ्ज् (special stem मञ्ज्). *Inf.* मंजुम् 'to be

immersed,' 'to sink.' Par. Pres. मज्जामि. Impf. अमज्जम्. Pot. मज्जेयम्. Impv. मज्जानि. Perf. ममज्ज, ममज्जिथ or ममंजथ, ममज्ज; ममज्जिव, ममज्जथुस्, ममज्जतुस्; ममज्जिम, ममज्ज, ममज्जुस्. 1st Fut. मंज्जास्मि. 2nd Fut. मंज्ज्यामि. Aor. (424) अमांक्षम्, अमांक्षीस्, अमांक्षीत्; अमांक्ष, अमांक्षम्, अमांक्षाम्; अमांक्षन्, अमांक्षन्, अमांक्षुस्. Prec. मज्ज्यासम्. Cond. अमंज्यम्. Pass., Pres. मज्ज्ये. Caus., Pres. मज्जयामि; Aor. अममज्जम्. Des. मिमंज्यामि. Freq. मामज्ज्ये, मामज्जिम (3rd sing. मामंज्जि). Part., Pres. मज्जतु; Past Pass. मग्न; Past Indecl. मंज्जा, मज्जा, -मज्ज्य; Fut. Pass. मंज्ज्य, मज्जनीय, मज्ज्य.

634. Root तुद्. Inf. तोक्षुम् 'to strike,' 'to hurt.' Par. and Åtm. Pres. तुदामि. Åtm. तुदे. Impf. अतुदम्. Åtm. अतुदे. Pot. तुदेयम्. Åtm. तुदेय. Impv. तुदानि. Åtm. तुदै. Perf. तुतोद, तुतोदिथ, तुतोद; तुतुदिव, तुतुदथुस्, तुतुदतुस्; तुतुदिम, तुतुद, तुतुदुस्. Åtm. तुतुदे, तुतुदिथे, तुतुदे; तुतुदिथहे, तुतुदाथे, तुतुदाते; तुतुदिमहे, तुतुदिथे, तुतुदिरे. 1st Fut. तोक्षास्मि. Åtm. तोक्षाहे. 2nd Fut. तोक्ष्यामि. Åtm. तोक्ष्ये. Aor. अतौत्सम्, अतौत्सीस्, अतौत्सीत्; अतौत्स, अतौत्सम्, अतौत्साम्; अतौत्सन्, अतौत्स, अतौत्सुस्. Åtm. अतुत्सि, अतुत्स्याम्, अतुत्स; अतुत्सहि, अतुत्साथाम्, अतुत्साताम्; अतुत्सहि, अतुत्सुम्, अतुत्सत. Prec. तुद्यासम्. Åtm. तुत्सीय (452). Cond. अतोत्स्यम्. Åtm. अतोत्स्ये. Pass., Pres. तुद्ये; Aor. 3rd sing. अतोदि. Caus., Pres. तोदयामि; Aor. अतुतुदम्. Des. तुतुत्सामि, -त्से. Freq. तोतुद्ये, तोतोत्सि (3rd sing. तोतोत्सि). Part., Pres. तुदतु; Past Pass. तुक्ष; Past Indecl. तुत्सा, -तुद्य; Fut. Pass. तोत्स्य, तोदनीय, तोद्य.

635. Root क्षिप्. Inf. क्षेपुम् 'to throw.' Par. and Åtm. Pres. क्षिपामि. Åtm. क्षिपे. Impf. अक्षिपम्. Åtm. अक्षिपे. Pot. क्षिपेयम्. Åtm. क्षिपेय. Impv. क्षिपाणि. Åtm. क्षिपै. Perf. चिक्षेप, चिक्षेपिथ, चिक्षेप; चिक्षिपिव, चिक्षिपथुस्, चिक्षिपतुस्; चिक्षिपिम, चिक्षिप, चिक्षिपुस्. Åtm. चिक्षिपे, चिक्षिपिथे, चिक्षिपे; चिक्षिपिवहे, चिक्षिपाथे, चिक्षिपाते; चिक्षिपिमहे, चिक्षिपिथे, चिक्षिपिरे. 1st Fut. क्षेप्तास्मि. Åtm. क्षेप्ताहे. 2nd Fut. क्षेप्स्यामि. Åtm. क्षेप्स्ये. Aor. अक्षेपम्, अक्षेप्सीस्, अक्षेप्सीत्; अक्षेप्स, अक्षेपम्, अक्षेप्ताम्; अक्षेप्सन्, अक्षेप्सुस्. Åtm. अक्षिप्सि, अक्षिप्स्याम्, अक्षिप्स; अक्षिप्सहि, अक्षिप्सथाम्, अक्षिप्साताम्; अक्षिप्सहि, अक्षिप्सुम्, अक्षिप्सत. Prec. क्षिप्यासम्, &c. Åtm. क्षिप्सीय. Cond. अक्षेप्यम्. Åtm. अक्षेप्ये. Pass., Pres. क्षिप्ये; Aor. 3rd sing. अक्षेपि. Caus., Pres. क्षेपयामि; Aor. अचिक्षिपम्. Des. चिक्षिप्सामि, -त्से. Freq. चेक्षिप्ये, चेक्षेप्सि (710, 43. e). Part., Pres. क्षिपत; Past Pass. क्षिप्स; Past Indecl. क्षिप्ता, -क्षिप्य; Fut. Pass. क्षेप्स्य, क्षेपणीय, क्षेप्य.

a. Root विश्. Inf. वेष्टुम् 'to enter.' Par. Pres. विशामि, विशामि, &c. Impf. अविशम्, अविशाम्, &c. Pot. विशेयम्, विशेस्, &c. Impv. विशानि, विश, &c. Perf. विवेश, विवेशिथ, विवेश; विविशिव, विविशथुस्, विविशतुस्; विविशिम, विविश, विविशुस्. 1st Fut. वेष्टास्मि. 2nd Fut. वेष्ट्यामि. Aor. अविशम्, -क्षस्, -क्षतु; अविशाम्, -क्षतम्, -क्षताम्; अविशाम्, -क्षत, -क्षन्. Prec.

विश्यासम्. *Cond.* सवेक्ष्यम्. *Pass.*, *Pres.* विश्ये; *Aor.* 3rd sing. सवेशि. *Caus.*, *Pres.* वेश्यामि; *Aor.* सवीविशम्. *Des.* विविक्षामि. *Freq.* वेविश्ये, वेवेक्षि (3rd sing. वेवेष्टि). *Part.*, *Pres.* विशन्; *Past Pass.* विष्ट; *Past Indecl.* विष्टा, -विश्य; *Fut. Pass.* वेष्ट्य, वेशनीय, वेश्य.

636. Root स्पृश. *Inf.* स्पृष्टुम् or स्प्रष्टुम् 'to touch.' *Par.* *Pres.* स्पृशामि. *Impf.* अस्पृशम्. *Pot.* स्पृशेयम्. *Impv.* स्पृशानि. *Perf.* पस्पृशे, पस्पृशिष, पस्पृशे; पस्पृशिव, पस्पृशयुस्, पस्पृशतुस्; पस्पृशिम, पस्पृश, पस्पृशुस्. 1st *Fut.* स्पृशेत्सि or स्पृशेत्सि. 2nd *Fut.* स्पृशेत्सि or स्पृशेत्सि. *Aor.* अस्पाक्षीम्, अस्पाक्षीस्, अस्पाक्षीत्; अस्पाक्षे, अस्पाक्षे, अस्पाक्षे; अस्पाक्षे, अस्पाक्षे, अस्पाक्षे. Or अस्पाक्षम्, अस्पाक्षीस्, &c. Or अस्पृशम्, अस्पृशस्, अस्पृशन्; अस्पृशिव, अस्पृशतम्, अस्पृशताम्; अस्पृशाम, अस्पृशत, अस्पृशन्. *Prec.* स्पृश्यासम्. *Cond.* अस्पृश्यम् or अस्पृश्यम्. *Pass.*, *Pres.* स्पृश्ये; *Aor.* 3rd sing. अस्पृशि. *Caus.*, *Pres.* स्पृश्यामि; *Aor.* अस्पृश्याम् or अस्पृश्याम्. *Des.* पिस्पृशामि. *Freq.* परोस्पृश्ये, परोस्पृशे or परोस्पृशिम. *Part.*, *Pres.* स्पृशन्; *Past Pass.* स्पृष्ट; *Past Indecl.* स्पृष्टा, -स्पृश्य; *Fut. Pass.* स्पृश्य or स्पृश्य, स्पृशनीय, स्पृश्य.

637. Root इप् (special stem इच्छ, 282). *Inf.* इषितुम् or इष्टुम् 'to wish.' *Par.* *Pres.* इच्छामि. *Impf.* ऐच्छम्. *Pot.* इच्छेयम्. *Impv.* इच्छानि. *Perf.* (367) इषेय, इषेयिष, इषेय; इषिव, इषियुस्, इषितुस्; इषिम, इषि, इषिस्. 1st *Fut.* इषिताम् or इषिताम्. 2nd *Fut.* इषियाम्. *Aor.* इषिषम्, इषीस्, इषीत्; इषिष्व, इषिष्व, इषिष्व; इषिष्व, इषिष्व, इषिष्व. *Prec.* इष्यासम्. *Cond.* इषिष्यम्. *Pass.*, *Pres.* इष्ये; *Aor.* 3rd sing. इषि. *Caus.*, *Pres.* इष्यामि; *Aor.* इषिषम्. *Des.* इषिष्यामि. *Part.*, *Pres.* इच्छन्; *Past Pass.* इष्ट; *Past Indecl.* इष्टा or इषित्वा, -इष्य; *Fut. Pass.* इष्ट्य or इषित्य, इषणीय, इष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE TENTH CLASS,
EXPLAINED AT 283.

638. Root चुर *cur*. *Infin.* चोरयितुम् *corayitum*, 'to steal.'

PARASMAI-PADA.

ĀTMA-NE-PADA.

Present Tense, 'I steal.'

चोरयामि	चोरयावस्	चोरयामस्	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथस्	चोरयथ	चोरयसे	चोरयेथे	चोरयध्वे
चोरयति	चोरयतस्	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

Imperfect, 'I was stealing,' or 'I stole.'

अचोरयम्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयस्	अचोरयतम्	अचोरयत	अचोरयथास्	अचोरयेथाम्	अचोरयध्वम्
अचोरयन्त	अचोरयताम्	अचोरयन्त	अचोरयत	अचोरयेताम्	अचोरयन्त

Potential, 'I may steal.'

चोरयेयम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
चोरयेस्	चोरयेतम्	चोरयेत	चोरयेयास्	चोरयेयाथाम्	चोरयेध्वम्
चोरयेत्	चोरयेताम्	चोरयेयुस्	चोरयेत	चोरयेयाताम्	चोरयेरम्

Imperative, 'Let me steal.'

चोरयाणि	चोरयाव	चोरयाम	चोरयै	चोरयावहै	चोरयामहै
चोरय	चोरयतम्	चोरयत	चोरयस्व	चोरयेथां	चोरयेध्वम्
चोरयतु	चोरयताम्	चोरयन्तु	चोरयताम्	चोरयेताम्	चोरयन्ताम्

Perfect, 'I stole,' or 'I have stolen.'

चोरयामास	चोरयामासिव	चोरयामासिम	चोरयाञ्चक्रे	-चकृवहे	-चकृमहे
चोरयामासिष	चोरयामासधुस्	चोरयामास	चोरयाञ्चकृषे	-चक्राषे	-चकृद्वे
चोरयामास	चोरयामासतुस्	चोरयामासुस्	चोरयाञ्चक्रे	-चक्राते	-चक्रिरे

First Future, 'I shall or will steal.'

चोरयितास्मि	चोरयितास्वस्	चोरयितास्मस्	चोरयिताहे	चोरयितास्वहे	चोरयितास्महे
चोरयितासि	चोरयितास्यस्	चोरयितास्य	चोरयितासे	चोरयितासाथे	चोरयिताध्वे
चोरयिता	चोरयितारौ	चोरयितारस्	चोरयिता	चोरयितारौ	चोरयितारस्

Second Future, 'I shall or will steal.'

चोरयिष्यामि	चोरयिष्यावस्	चोरयिष्यामस्	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यसि	चोरयिष्यथस्	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
चोरयिष्यति	चोरयिष्यतस्	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Aorist, 'I stole.'

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरस्	अचूचुरतम्	अचूचुरत	अचूचुरेयास्	अचूचुरेयाथाम्	अचूचुरेध्वम्
अचूचुरत्	अचूचुरताम्	अचूचुरन्	अचूचुरत	अचूचुरेताम्	अचूचुरन्त

Precative or Benedictive, 'May I steal.'

चोर्यासम्	चोर्यास्व	चोर्यास्म	चोरयिषीय	-यिषीयहि	-यिषीमहि
चोर्यास्	चोर्यास्तम्	चोर्यास्त	चोरयिषीयास्	-यिषीयास्याम्	-यिषीध्वम्
चोर्यात्	चोर्यास्ताम्	चोर्यासुस्	चोरयिषीष्ट	-यिषीयास्ताम्	-यिषीरन्

Conditional, 'I should steal.'

अचोरयिष्यम्	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	-यिष्यावहि	-यिष्यामहि
अचोरयिष्यस्	अचोरयिष्यथम्	अचोरयिष्यथ	अचोरयिष्यथास्	-यिष्येथाम्	-यिष्यध्वम्
अचोरयिष्यत्	अचोरयिष्यताम्	अचोरयिष्यन्	अचोरयिष्यत	-यिष्येताम्	-यिष्यन्त

639. Pass., *Pres.* चोर्ये; *Aor. 3rd sing.* अचोरि. Caus. same as the Primitive verb. Des. चुचोरयिषामि. Part., *Pres.* चोरयत्; *Past Pass.* चुरित or चोरित; *Past Indecl.* चोरयित्वा; *Fut. Pass.* चोरयितव्य, चोरणीय, चोर्ये.

OTHER EXAMPLES OF CL. 10 IN THE ORDER OF THEIR FINAL LETTERS.

640. Root पृ or पूर (stem पूरय). *Inf.* पूरयितुम् 'to fill *.' Par. *Pres.* पूरयामि. *Impf.* अपूरयम्. *Pot.* पूरयेयम्. *Impv.* पूरयाणि. *Perf.* पूरयामास. *1st Fut.* पूरयितास्मि. *2nd Fut.* पूरयिष्यामि. *Aor.* अपूपुरम्. *Prec.* पूरासम्. *Cond.* अपूरयिष्यम्. Pass., *Pres.* पूर्ये; *Aor. 3rd sing.* अपूरि or अपूरिष्ट. Caus. like the Primitive. Des. पुपूरयिषामि. Part., *Pres.* पूरयत्; *Past Pass.* पूर्ये or पूरित or पूते; *Past Indecl.* पूरयित्वा or पूत्वा, -पूर्ये; *Fut. Pass.* पूरयितव्य, पूरणीय, पूर्ये.

641. Root चिन् (stem चिन्तय). *Inf.* चिन्तयितुम् 'to think.' Par. *Pres.* चिन्तयामि. *Impf.* अचिन्तयम्. *Pot.* चिन्तयेयम्. *Impv.* चिन्तयानि. *Perf.* चिन्तयामास. *1st Fut.* चिन्तयितास्मि. *2nd Fut.* चिन्तयिष्यामि. *Aor.* अचिचिन्तम्. *Prec.* चिन्तासम्. *Cond.* अचिन्तयिष्यम्. Pass., *Pres.* चिन्ते. Caus. like the Primitive. Des. चिचिन्तयिषामि. Part., *Pres.* चिन्तयत्; *Átm.* चिन्तयान (527); *Past Pass.* चिन्तित; *Past Indecl.* चिन्तयित्वा, -चिन्तय; *Fut. Pass.* चिन्तयितव्य, चिन्तनीय, चिन्त्य.

642. Root अर्ष (stem अर्षय). *Inf.* अर्षयितुम् (with prep. प्र, प्रार्थ, प्रार्थयितुम्) 'to ask,' 'to seek.' *Átm.* *Pres.* अर्षये. *Impf.* आर्षये. *Pot.* अर्षयेय. *Impv.* अर्षये. *Perf.* अर्षयास्त्रे. *1st Fut.* अर्षयिताहे. *2nd Fut.* अर्षयिष्ये. *Aor.* आर्तिषे, आर्तिष्यास्, &c. *Prec.* अर्षयिषोय. *Cond.* आर्षयिष्ये. Pass., *Pres.* अर्ष्ये. Caus. like the Primitive. Des. अर्तिषयिषामि, -ये. Part., *Pres.* अर्षयान (527); *Past Pass.* अर्षित; *Past Indecl.* अर्षयित्वा, -अर्ष्ये; *Fut. Pass.* अर्षयितव्य, अर्षनीय, अर्ष्ये.

643. Root कथ (stem कथय). *Inf.* कथयितुम् 'to say,' 'to tell.' Par. *Pres.* कथयामि. *Impf.* अकथयम्. *Pot.* कथयेयम्. *Impv.* कथयानि. *Perf.* कथयामास. *1st Fut.* कथयितास्मि. *2nd Fut.* कथयिष्यामि. *Aor.* अकथयम् or अचो कथम्. *Prec.* कथ्यासम्. *Cond.* अकथयिष्यम्. Pass. कथ्ये, &c. Caus. like the Primitive. Des. चिकथयिषामि. Part., *Pres.* कथयत्; *Past Pass.* कथित; *Past Indecl.* कथयित्वा, -कथ्य (566. a); *Fut. Pass.* कथयितव्य, कथनीय, कथ्य.

a. Root घुम् (stem घोषय). *Inf.* घोषयितुम् 'to proclaim.' Par. *Pres.* घोषयामि. *Impf.* अघोषयम्. *Pot.* घोषयेयम्. *Impv.* घोषयाणि (58). *Perf.*

* This root forms its stem पारय *pāraya* from पृ, and पूरय *pūraya* from पूर; but the meaning of पारयामि is rather 'to fulfil,' 'to accomplish,' 'to get through.' The Caus. of पृ *pri*, cl. 3, is also पारयामि 'to carry over,' 'to accomplish.'

घोषयाञ्चकार. 1st Fut. घोषयितास्मि. 2nd Fut. घोषयिष्यामि. Aor. अतूषुषम्. Prec. घोष्यासम्. Cond. अघोषयिष्यम्. Pass., Pres. घोष्ये; Aor. 3rd sing. अघोषि. Caus. like the Primitive. Des. जुघोषयिष्यामि. Part., Pres. घोषयन्; Past Pass. घोषित; Past Indecl. घोषयित्वा, -घोष्य; Fut. Pass. घोषयितव्य, घोषणीय, घोष्य.

b. Root भक्ष (stem भक्षय). Inf. भक्षयितुम् 'to eat,' 'to devour.' Par. Pres. भक्षयामि. Impf. अभक्षयम्. Pot. भक्षयेयम्. Impv. भक्षयाणि. Perf. भक्षयामास. 1st Fut. भक्षयितास्मि. 2nd Fut. भक्षयिष्यामि. Aor. अबभक्षम्. Prec. भक्ष्यासम्. Cond. अभक्षयिष्यम्. Pass., Pres. भक्ष्ये. Des. विभक्षयिष्यामि. Part., Pres. भक्षयन्; Past Pass. भक्षित; Past Indecl. भक्षयित्वा, -भक्ष्य; Fut. Pass. भक्षयितव्य, भक्षणीय, भक्ष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SECOND CLASS,
EXPLAINED AT 307.

644. Root या yá. Infin. यातुम् yátum, 'to go.'

PARASMAI-PADA only.

Present, 'I go.'

यामि yámi	यावस् yávas	यामस् yámas
यासि yási	याथस् yáthas	याथ yátha
यान्ति yánti	यातस् yátas	यान्ति yánti

Imperfect, 'I was going,' or 'I went.'

अयाम् ayám	अयाव ayáva	अयाम ayáma
अयास् ayás	अयातम् ayátam	अयात ayáta
अयात् ayát	अयाताम् ayátám	अयान् ayán *

Potential, 'I may go.'

यायाम yáyám	यायाव yáyáva	यायाम yáyáma
यायास् yáyás	यायातम् yáyátam	यायात yáyáta
यायात् yáyát	यायाताम् yáyátám	यायुस् yáyus

Imperative, 'Let me go.'

यानि yáni	याव yáva	याम yáma
याहि yáhi	यातम् yátam	यात yáta
यातु yátu	याताम् yátám	यान्तु yántu

645. Root इ i (310). Infin. एतुम् etum, 'to go.'

For इ with adhi, á, &c., see 311.

Present, 'I go.'

एमि emi †	इवस् ivas	इमस् imas
एषि eshi	इथस् ithas	इथ itha
एति eti	इतस् itas	यन्ति yanti (34)

Imperfect, 'I was going,' or 'I went.'

आयम् áyam (37)	ऐव aiva (251.a)	ऐम aima
ऐस् ais (33)	ऐतम् aítam	ऐत aita
ऐत् ait	ऐताम् aítám	आयन् áyan ‡

Potential, 'I may go.'

इयाम iyám	इयाव iyáva	इयाम iyáma
इयास् iyás	इयातम् iyátam	इयात iyáta
इयात् iyát	इयाताम् iyátám	इयुस् iyus

Imperative, 'Let me go.'

अयानि ayáni	अयाव ayáva	अयाम ayáma
इहि ihi	इतम् itam	इत ita
एतु etu	इताम् itám	यन्तु yantu

* Or अयुस् ayus (see 310. Obs.)

† This root is also of the 1st class, making अयामि, अयसि, &c., in Pres. tense.

‡ Foster gives अयन्. See Pāṇini (vi. 4. 81), and compare Laghu-kaun. 608.

Perf. ययौ (373), ययाच or ययिच, ययौ; ययिच, ययचुस्; ययतुस्; ययिम, यय, ययुस्; *1st Fut.* यातास्मि, यातासि, याता, &c. *2nd Fut.* यास्यामि, यास्यसि, यास्यति; यास्यावस्, &c. *Aor.* अयासिषम् (433), अयासीत्, अयासीत्; अयासिष्व, अयासिष्टम्, अयासिष्टाम्; अयासिष्म, अयासिष्ट, अयासिषुस्. *Prec.* यायासम्, यायास्, यायात्; यायास्व, &c. *Cond.* अयास्यम्, अयास्यस्, अयास्यत्, &c. *Pass., Pres.* याये, &c.; *Aor.* 3rd sing. अयायि. *Caus., Pres.* यापयामि, &c.; *Aor.* अयोयपम्, &c. *Des.* यियासांमि. *Freq.* यायाये, यायामि or यायेमि (3rd sing. यायाति or यायेति). *Part., Pres.* यात् (Nom. case यान्); *Past Pass.* यात; *Past Indecl.* यात्वा, -याय; *Fut. Pass.* यातव्य, यानीय, येय.

Perf. इयाय (367. a), इययिच or इयेच, इयाय; इयिच, इयचुस्, इयतुस्; इयिम, इय, इयुस्. *1st Fut.* एतास्मि, &c. *2nd Fut.* एष्यामि, &c. *Aor.* (438. e) अगाम्, अगात्, अगाव, अगातम्, अगाताम्; अगाम, अगात, अगुस्. *Prec.* ईयासम्, &c. (see 447. a). *Cond.* ऐष्यम्. *Pass., Pres.* ईये; *1st Fut.* एताहे or आपिताहे (474); *2nd Fut.* एष्ये or आपिष्ये; *Aor.* 3rd sing. अगायि or अगासत or आपिपत. *Caus., Pres.* गमयामि (from गम् at 602) or आययामि or आपयामि; *Aor.* अजीगमम् or आयियम् or आपियम् (with adhi prefixed, अध्वजोगपम् 493. e). *Des.* जिगमिषामि (from गम् at 602) or ईपियामि, -ये. *Part., Pres.* यत् (Nom. यन्); *Past Pass.* इत; *Past Indecl.* इत्वा, -इत्; *Fut. Pass.* एतव्य, अयनीय, इत् or एय.

a. Like या may be conjugated भा 'to shine:' *Pres.* भामि; *Perf.* बभौ; *1st Fut.* भातास्मि; *Aor.* अभसिषम्, &c.

OTHER EXAMPLES OF CL. 2 IN THE ORDER OF THEIR FINAL LETTERS.

646. Root शी (special stem शे, 315). *Inf.* शयितुम् 'to lie down,' 'to sleep.' *Atm. Pres.* शये, शेषे, शेते (κεῖται); शेवहे, शयाचे, शयाते; शेमहे (κείμεθα), शेध्वे, शेरेते. *Impf.* अशयि, अशयास्, अशेत; अशेवहि, अशयाचाम्, अशयाताम्; अशेमहि, अशेध्वम्, अशेरत. *Pot.* शयीय, शयीचाम्, शयीत; शयीवहि, शयीयाचाम्, शयीयाताम्; शयीमहि, शयीध्वम्, शयीरन्. *Impv.* शयै, शेध्व, शेताम्; शयावहे, शयाचाम्, शयाताम्; शयामहे, शेध्वम्, शेरेताम्. *Perf.* शिश्ये, शिशिये, शिश्ये; शिशिवहे, शिशयाचे, शिशयाते; शिशिमहे, शिशियध्वे or -शियद्दे, शिशियरे. *1st Fut.* शयिताहे. *2nd Fut.* शयिष्ये. *Aor.* अशयिषि, अशयिषास्, अशयिषि; अशयिष्वहि, अशयिषाचाम्, अशयिषाताम्; अशयिष्वहि, अशयिष्वम् or -यिदम्, अशयिपत. *Prec.* शयिषीय. *Cond.* अशयिष्ये. *Pass., Pres.* शय्ये; *Aor.* 3rd sing. अशायि. *Caus., Pres.* शाययामि; *Aor.* अशीशयम्. *Des.* शिशयिषे. *Freq.* शशय्ये, शेशेमि or शेशयीमि. *Part., Pres.* शयान (526. a); *Past Pass.* शयित; *Past Indecl.* शयित्वा, -शय्य; *Fut. Pass.* शयितव्य, शयनीय, शेय.

647. Root सू or सु (special stems सू and सुव्, see 312). *Inf.* सोतुम् or सवितुम् 'to bring forth.' *Atm. Pres.* सुवे, सूषे, सूते; सूवहे, सुवाचे, सुवाते; सूमहे, सूध्वे, सुवते. *Impf.* असुवि, असूचास्, असूत; असूवहि, असुवाचाम्,

असुवाताम्; असूमहि, असूध्वम्, असुवत. *Pot.* सुवीय. *Impv.* सुवै (Pāṇ. VII. 3, 88), सूध्व, सूताम्; सुवावहै, सुवायाम्, सुवाताम्; सुवामहै, सूध्वम्, सुवाताम्. *Perf.* सुषुवे, सुषुविषे, सुषुवे; सुषुविवहे, सुषुवाये, सुषुवाते; सुषुविमहे, सुषुविध्वे or -विद्वे, सुषुविरे. *1st Fut.* सोताहे or सविताहे. *2nd Fut.* सोष्ये or सविष्ये. *Aor.* असविषि, असवि-
ष्टास्, असविष्ट; असविष्वहि, असविषायाम्, असविषाताम्; असविष्महि, असविध्वम् or
-द्वम्, असविषत. Or असोषि, असोष्टास्, असोष्ट; असोष्वहि, असोषायाम्, असोषाताम्;
असोष्महि, असोद्वम्, असोषत. *Prec.* सोषीय or सविषीय. *Cond.* असोष्ये or अस-
विष्ये. *Pass., Pres.* सूये; *Aor. 3rd sing.* असावि. *Caus., Pres.* सावयामि;
Aor. असुपयम्. *Des.* सुसूयामि, -ये. *Freq.* सोषूये, सोषोमि or सोषवीमि.
Part., Pres. सुवान्; *Past Pass.* सुत or सूत or सून; *Past Indecl.* सूत्वा or
सुत्वा, -सूय; *Fut. Pass.* सोतय्य or सवितय्य, सवनीय, साय or सय्य.

648. Root स्तु (special stems स्तौ or स्तवी, स्तु and स्तुष्, see 313). *Inf.*
स्तोतुम् 'to praise.' *Par. and Atm. Pres.* स्तौमि or स्तवीमि, स्तौमि or स्तवीमि,
स्तौति or स्तवीति; स्तुयस् or स्तुवीयस्*, स्तुयस् or स्तुवीयस्*, स्तुतस् or स्तुवीतस्*;
स्तुमस् or स्तुवीमस्*, स्तुय or स्तुवीय*, स्तुवनि. *Atm.* स्तुवे, स्तुपे or स्तुवीपे*, स्तुते
or स्तुवीते*; स्तुवहे or स्तुवीवहे*, स्तुवाये, स्तुवाते; स्तुमहे or स्तुवीमहे*, स्तुध्वे or
स्तुवीध्वे*, स्तुवते. *Impf.* अस्तुवम् or अस्तवम्, अस्तौस् or अस्तवीस्, अस्तौत् or अस्त-
वीत्; अस्तुव or अस्तुवीव*, अस्तुतम् or अस्तुवीतम्, अस्तुताम् or अस्तुवीताम्; अस्तुम
or अस्तुवीम*, अस्तुत or अस्तुवीत, अस्तुवन्. *Atm.* अस्तुवि, अस्तुयास् or अस्तुवीयास्,
अस्तुत or अस्तुवीत; अस्तुवहि or अस्तुवीवहि*, अस्तुवायाम्, अस्तुवाताम्; अस्तुमहि or
अस्तुवीमहि*, अस्तुध्वम् or अस्तुवीध्वम्*, अस्तुवत. *Pot.* स्तुयाम् or स्तुवीयाम्*.
Atm. स्तुवीय. *Impv.* स्तुवामि or स्तवानि, स्तुहि or स्तुवीहि*, स्तौतु or स्तवीतु;
स्तवाय, स्तुतम् or स्तुवीतम्, स्तुताम् or स्तुवीताम्; स्तयाम, स्तुत or स्तुवीत, स्तुवन्तु.
Atm. स्तवै, स्तुध्व or स्तुवीध्व*, स्तुताम् or स्तुवीताम्; स्तवायहै, स्तुवायाम्, स्तुवाताम्;
स्तवामहै, स्तुध्वम् or स्तुवीध्वम्*, स्तुवताम्. *Perf.* (369) तुष्टाव, तुष्टोष, तुष्टाव; तुष्टुय,
तुष्टुययुस्, तुष्टुवतुस्; तुष्टुम, तुष्टुय, तुष्टुवुस्. *Atm.* तुष्टुवे, तुष्टुपे, तुष्टुवे; तुष्टुवहे, तुष्टुवाये,
तुष्टुवाते; तुष्टुमहे, तुष्टुद्वे (372), तुष्टुविरे. *1st Fut.* स्तोतास्मि. *Atm.* स्तोताहे.
2nd Fut. स्तोष्यामि. *Atm.* स्तोष्ये. *Aor.* (427. a) अस्ताविषम्, अस्तावीस्,
अस्तावीत्; अस्ताविष्व, अस्ताविष्टम्, अस्ताविष्टाम्; अस्ताविष्म, अस्ताविष्ट, अस्ताविषुस्.
Atm. अस्तोषि, अस्तोष्टास्, अस्तोष्ट; अस्तोष्वहि, अस्तोषायाम्, अस्तोषाताम्; अस्तो-
ष्महि, अस्तोद्वम्, अस्तोषत. *Prec.* स्तूयासम्. *Atm.* स्तोषीय. *Cond.* अस्तोष्यम्.
Atm. अस्तोष्ये. *Pass., Pres.* स्तूये; *Aor. 3rd sing.* अस्तावि. *Caus., Pres.*
स्तावयामि; *Aor.* अतुष्टवम्. *Des.* तुष्टूयामि, -ये. *Freq.* तोष्टूये, तोष्टोमि. *Part.,*
Pres. स्तुवत्; *Past Pass.* स्तुत; *Past Indecl.* स्तुत्वा, -स्तुय; *Fut. Pass.*
स्तोतय्य, स्तवनीय, स्तुय or स्ताय्य or सय्य.

649. Root ब्रू (special stems ब्रवी, ब्रू, ब्रुष्, see 314). *Inf.* वक्तुम्

* Some authorities reject these forms.

(borrowed from वच् at 650) 'to say,' 'to speak.' Par. and *Átm.* *Pres.* ब्रवीमि, ब्रवीषि*, ब्रवीति*; ब्रूयस्, ब्रूयस्*, ब्रूतस्*; ब्रूमस्, ब्रूय, ब्रुवन्ति*. *Átm.* ब्रुवे, ब्रुवे, ब्रूते; ब्रूयहे, ब्रुवाये, ब्रुवाते; ब्रूमहे, ब्रूध्वे, ब्रुवते. *Impf.* अब्रुवम् or अब्रुवम् (314. a), अब्रवीस्, अब्रवीत्; अब्रूय, अब्रूतम्, अब्रूताम्; अब्रूम, अब्रूत, अब्रुवन्. *Átm.* अब्रुवि, अब्रूयास्, अब्रूत; अब्रूवहि, अब्रूवायाम्, अब्रूवाताम्; अब्रूमहि, अब्रूध्वम्, अब्रुवत. *Pot.* ब्रूयाम्, ब्रूयास्, &c. *Átm.* ब्रुवीय, ब्रुवीयास्, &c. *Impv.* ब्रूयाणि (58), ब्रूहि, ब्रवीतु; ब्रूवाय, ब्रूतम्, ब्रूताम्; ब्रूवाम, ब्रूत, ब्रुवन्तु. *Átm.* ब्रूवै, ब्रूय, ब्रूताम्; ब्रूवावहे, ब्रूवायाम्, ब्रूवाताम्; ब्रूवामहे, ब्रूध्वम्, ब्रूवताम्. The other tenses and forms are borrowed from वच्; as, *Perf.* उवाच, &c.; 1st *Fut.* वक्तास्मि, &c.; see वच् at 650. But the *Pres.* participles are ब्रुवत् and ब्रुवाण.

650. Root वच् (320). *Inf.* वक्तुम् 'to say,' 'to speak.' Par. In the General tenses *Átm.* also. *Pres.* वचिम्, वचि, वक्ति; वचस्व, वच्यस्, वक्तस्; वच्यम्, वच्य, ब्रुवन्ति (borrowed from ब्रू at 649). *Impf.* अवचम्, अवक् (294), अवक् (294); अवच्य, अवक्तम्, अवक्ताम्; अवच्यम्, अवक्त, अवचन्†. *Pot.* वच्याम्, वच्यास्, वच्यात्, &c. *Impv.* वचानि, वरिष, वक्तु; वचाय, वक्तम्, वक्तम्; वचाम, वक्त, ब्रुवन्तु (borrowed from ब्रू). *Perf.* (375. c) उवाच, उवाचि or उवच्य, उवाच; उचिष, उच्युस्, उच्युस्; उचिम, उच, उचुस्. *Átm.* उचे, उचिये, उचे; उचिवहे, उचाये, उचाते; उचिमहे, उचिध्वे, उचिरे. 1st *Fut.* वक्तास्मि. *Átm.* वक्ताहे. 2nd *Fut.* वक्ष्यामि. *Átm.* वक्ष्ये. *Aor.* (441) अवोचम्, अवोचस्, अवोचत्; अवोचाय, अवोचतम्, अवोचताम्; अवोचाम, अवोचत, अवोचन्. *Átm.* अवोचे, अवोचयास्, अवोचत; अवोचावहि, अवोचेयाम्, अवोचेताम्; अवोचामहि, अवोचध्वम्, अवोचत. *Prec.* उच्यासम्. *Átm.* वक्षीय. *Cond.* अवक्ष्यम्. *Átm.* अवक्ष्ये. *Pass., Pres.* उच्ये (471); *Aor.* 3rd sing. अवचि. *Caus., Pres.* वाचयामि; *Aor.* अवोचयम्. *Des.* विवक्षामि, -क्षे. *Freq.* वाच्ये, वाचयि. *Part., Pres.* ब्रुवत्; *Átm.* ब्रुवाण (borrowed from ब्रू at 649); *Past Pass.* उक्त; *Past Indecl.* उक्ता, -उच्य; *Fut. Pass.* वक्तव्य, वचनीय, वाच्य or वाक्य.

651. Root मृज् (special stems मार्ज् and मृज्, 321). *Inf.* मार्जुम् or मार्जितुम् 'to wipe,' 'to rub,' 'to clean.' Par. *Pres.* मार्जि, मार्जि (296), मार्जि (297); मृज्स्, मृजस्, मृजस्; मृज्स्, मृज, मार्जन्ति or मृजन्ति. *Impf.* अमार्जम्, अमार्जि (294), अमार्जि; अमृज्, अमृजम्, अमृजाम्; अमृज, अमृज, अमार्जन् or अमृजन्. *Pot.* मृज्याम्, मृज्यास्, &c. *Impv.* मार्जानि, मृज्ति (303), मार्जु; मार्जव, मृजम्, मृजाम्; मार्जाम, मृज, मार्जन्तु or मृजन्तु. *Perf.* ममार्ज, ममार्जि or ममार्जि (370. e), ममार्जि; ममृजि or ममार्जि, ममृज्युस् or ममार्ज्युस्, ममृज्युस् or ममार्ज्युस्; ममृजि or

* For these forms are sometimes substituted 2nd sing. व्रात्य, 3rd sing. व्राह; 2nd du. व्राह्युस्, 3rd du. व्राह्युस्; 3rd pl. व्राहुस्; all from the Perfect of a defective root व्रह्, with a Present signification.

† According to some, the 3rd pl. of the Imperfect is also wanting.

ममार्जिन्, ममृज् or ममान्, ममृजुस् or ममार्जुस्. 1st Fut. मार्जिषि or मार्जितासि (415. a). 2nd Fut. मार्ज्यामि or मार्जिष्यामि. Aor. समार्जम्, समार्जिस्, समार्जित्; समार्ज्, समार्जम्, समार्जम्; समार्ज्, समार्ज्, समार्जुस्. Or समार्जिषम्, समार्जिस्, समार्जित्; समार्जिष्व, &c. Prec. मृज्यासम्. Cond. समार्ज्यम् or समार्जिष्यम्. Pass., Pres. मृज्ये; Aor. 3rd sing. समार्जि. Caus., Pres. मार्जयामि; Aor. सममार्जम् or समीमृजम्. Des. मिमार्ज्यामि or मिमृज्यामि or मिमार्जिष्यामि. Freq. मरीमृज्ये, मरी- or मरि- or मर्मार्जिन् (3rd sing. -मार्जि). Part., Pres. मार्जत; Past Pass. मृष्ट; Past Indecl. मृष्टा or मार्जित्वा, -मृज्य; Fut. Pass. मार्ज्य or मार्जितव्य, मार्जनीय, मार्ग्य or मृज्य.

652. Root अद् (317). Inf. अद्नुम् 'to eat.' Par. Pres. अस्मि, अस्ति, अस्ति; अद्स्, अत्यस्, अद्स्; अस्स्, अत्य, अदन्ति. Impf. आदम्, आदस् (317. b), आदत् (317. b); आद, आदम्, आदाम्; आस्, आस्, आदन्. Pot. अद्याम्. Impv. अदन्ति, अडि, अन्; अदाय, अन्नम्, अन्नाम्; अदाम, अन्न, अदन्तु. Perf. आद, आदिष्य, आद; आदिव, आदयुस्, आदतुस्; आदिम, आद, आदुस्. 1st Fut. अस्तासि. 2nd Fut. अस्यामि. Aor. अघसम् (borrowed from root घस्), अघसस्, अघसत्; अघ-साव, अघसतम्, अघसताम्; अघसाम, अघसत, अघसन्. Prec. अद्यासम्. Cond. आत्यम्. Pass., Pres. अघे; Aor. 3rd sing. आदि. Caus., Pres. आदयामि; Aor. आदिदम्. Des. जिघत्सामि (borrowed from घस्). Part., Pres. अदत्; Past Pass. जग्ध; Past Indecl. जग्धा; Fut. Pass. अन्नव्य, अदनीय, आद्य.

653. Root रुद् (special stems रोद्, रोदि, रुदि, रुद्, see 322). Inf. रोदितुम् 'to weep.' Par. Pres. रोदिमि, रोदिषि, रोदिन्ति; रुदिवस्, रुदिषस्, रुदितस्; रुदिमस्, रुदिष, रुदन्ति. Impf. अरोदम्, अरोदस् or अरोदीस्, अरोदत् or अरोदीत् (Pāṇ. vii. 3, 98, 99); अरुदिव, अरुदितम्, अरुदिताम्; अरुदिम, अरु-दित, अरुदन्. Pot. रुद्याम्. Impv. रोदन्ति, रुदिहि, रोदितु; रोदाव, रुदितम्, रुदिताम्; रोदाम, रुदित, रुदन्तु. Perf. अरोद, अरोदिष्य, अरोद; अरुदिव, अरुदयुस्, अरुदतुस्; अरुदिम, अरुद, अरुदुस्. 1st Fut. रोदितासि. 2nd Fut. रोदिष्यामि. Aor. अरुदम्, अरुदस्, अरुदत्; अरुदाव, अरुदतम्, अरुदताम्; अरुदाम, अरुदत, अरुदन्. Or अरोदिष्यम्, अरोदीस्, अरोदीत्; अरोदिष्व, अरोदिष्यम्, अरोदिष्यम्; अरोदिष्य, अरोदिष्य, अरोदिष्युस्. Prec. रुद्यासम्. Cond. अरोदिष्यम्. Pass., Pres. रुद्ये; Aor. 3rd sing. अरोदि. Caus., Pres. रोदयामि; Aor. अरुदम्. Des. अरुदिष्यामि. Freq. अरुद्ये, अरोदि (3rd sing. अरोदि) or अरुदीमि. Part., Pres. रुदत्; Past Pass. रुदित; Past Indecl. रुदिता, -रुद्य; Fut. Pass. रोदितव्य, रोदनीय, रोद्य.

654. Root हन्* (special stems हन्, ह, म्र, and ज, see 323). Inf. हन्तुम् 'to strike,' 'to kill.' Par. Pres. हन्मि, हंसि, हन्ति*; हन्वस्, हप्स्, हन्तस्;

* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*. When the prep. *आ* *a* is prefixed, this root may take the *Ātmane*, in which case the 3rd sing. Pres. will be *आहते*.

हन्मस्, हय, भन्ति. *Impf.* अहनम्, अहन, अहन् (294); अहन्व, अहतम्, अहताम्; अहन्म, अहत, अहन्. *Pot.* हन्याम्, &c. *Impv.* हनानि, जहि, हनु*; हनाव, हतम्, हताम्; हनाम, हत, भन्तु. *Perf.* जघान (376), जघनिष or जघन्ष, जघान; जघिव, जघयुस्, जघतुस्; जघिम, जघ, जघुस्. *1st Fut.* हन्तास्मि. *2nd Fut.* हनिष्यामि. *Aor.* (432. b) अघधियम्, अघधीस्, अघधीत्; अघधिष्य, अघधिहम्, अघधिष्टाम्; अघधिष्य, अघधिष्ट, अघधिषुस्. *Prec.* बध्यासम्. *Cond.* अहनिष्यम्. *Pass., Pres.* हन्ये; *Perf.* जग्ने (473); *Aor.* 3rd sing. अघानि (or अघधि, borrowed from बध्); *1st Fut.* हन्ताहे or घानिताहे; *2nd Fut.* हनिष्ये or घानिष्ये. *Caus., Pres.* घातयामि; *Aor.* अजीघतम्. *Des.* जिघांसांमि. *Freq.* जेघीये or जङ्घन्ये, जङ्घन्मि or जंहन्मि or जङ्घनीमि; see 708. *Part., Pres.* घत; *Past Pass.* हत; *Past Indecl.* हत्वा, -हत्वा; *Fut. Pass.* हन्तव्य, हननीय, घात.

655. Root स्वप् (special stems स्वप् and स्वपि, 322. a). *Inf.* स्वप्नुम् 'to sleep.' *Par. Pres.* स्वपिमि, स्वपिषि, स्वपिति; स्वपिषस्, स्वपिषस्, स्वपितस्; स्वपिमस्, स्वपिष, स्वपन्ति. *Impf.* अस्वपम्, अस्वपस् or अस्वपीस्, अस्वपत् or अस्वपीत्; अस्वपिष, &c. (see रुद् at 653). *Pot.* स्वप्याम्. *Impv.* स्वपानि, स्वपिहि, स्वपितु; स्वपाव, स्वपितम्, स्वपिताम्; स्वपाम, स्वपित, स्वपन्तु. *Perf.* (382) सुष्याप, सुष्यपिष or सुष्यप्य, सुष्याप; सुषुपिष, सुषुपयुस्, सुषुपतुस्; सुषुपिम, सुषुप, सुषुपुस्. *1st Fut.* स्वप्तास्मि. *2nd Fut.* स्वप्स्यामि. *Aor.* अस्वाप्तम्, अस्वाप्तीस्, अस्वाप्तीत्; अस्वाप्त्, अस्वाम्, अस्वामात्; अस्वाप्तम्, अस्वाम, अस्वाप्तुस्. *Prec.* सुष्यासम्. *Cond.* अस्वप्स्यम्. *Pass., Pres.* सुष्ये (471); *Aor.* 3rd sing. अस्वापि. *Caus., Pres.* स्वापयामि; *Aor.* असृषुपम्, &c. *Des.* सुषुप्तामि. *Freq.* सोषुष्ये, सास्वपिष or सास्वपीमि. *Part., Pres.* स्वपत्; *Past Pass.* सुप्त; *Past Indecl.* सुप्ता, -सुप्त; *Fut. Pass.* स्वप्स्य, स्वपनीय, स्वप.

656. Root वञ् (special stems वञ् and उञ्, 324). *Inf.* वञ्जितुम् 'to wish.' *Par. Pres.* वञ्मि, वञ्मि (302), वञ्मि (300); उञ्मस्, उञ्मस्, उञ्मस्; उञ्मस्, उञ्म, उञ्मन्ति. *Impf.* अवञ्मम्, अवद् (294), अवद्; औञ्म (251. a), औञ्म, औञ्म; औञ्म, औञ्म, औञ्मन्. *Pot.* उञ्म्याम्, उञ्म्यास्, &c. *Impv.* वञ्मानि, उञ्मि (303), वहु; वञ्माव, उञ्म, उञ्मात्; वञ्माम, उञ्म, उञ्मन्तु. *Perf.* (375. c) उवाञ्म, उवाञ्मि, उवाञ्मि; उञ्मिष, उञ्मयुस्, उञ्मतुस्; उञ्मिम, उञ्म, उञ्मस्. *1st Fut.* वञ्जितास्मि. *2nd Fut.* वञ्जिष्यामि. *Aor.* अवञ्मिषम्, अवञ्मिषीस्, अवञ्मिषीत्, &c.; or अवञ्मिषम्, -ञ्मिष, -ञ्मिषीत्, &c.; see 427. *Prec.* उञ्म्यासम्. *Cond.* अवञ्मिष्यम्. *Pass., Pres.* उञ्म्ये (471); *Aor.* 3rd sing. अवञ्मिष or अवञ्मिष. *Caus., Pres.* वाञ्मयामि; *Aor.* अवञ्मिषम्. *Des.* विवञ्मिषामि. *Freq.* वावञ्म्ये, वावञ्मिष or वावञ्मिषीमि. *Part., Pres.* उञ्मत्; *Past Pass.* उञ्मिष; *Past Indecl.* वञ्जित्वा, -उञ्म्य; *Fut. Pass.* वञ्जितव्य, वञ्जनीय, वाञ्म.

* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*.

657. Root **हृष्** (special stems **हृष्** and **ह्रेष्**, 309). *Inf.* **ह्रेष्टुम्** 'to hate.' *Par. and Átm. Pres.* **ह्रेप्मि, ह्रेषि** (302), **ह्रेष्टि** (301); **हृष्मस्, हृष्टस्, हृष्टस्**; **हृष्मस्, हृष्ट, हृष्टमि**. *Átm.* **हृषे, हृषे, हृष्टे**; **हृष्वहे, हृषाये, हृषाते**; **हृष्महे, हृष्टहे, हृषते**. *Impf.* **अह्रेषम्, अह्रेद्** (294), **अहृष्य, अहृष्टम्, अहृष्टाम्**; **अहृष्म, अहृष्ट, अहृषन्** or **अहृष्युस्**. *Átm.* **अहृषि, अहृष्टास्, अहृष्ट; अहृष्वहि, अहृषायाम्, अहृषाताम्**; **अहृष्महि, अहृष्टदुम्, अहृषत**. *Pot.* **हृष्याम्**. *Átm.* **हृषीय**. *Impv.* **ह्रेषाणि, हृष्टि, ह्रेष्टु; ह्रेषाव, हृष्टम्, हृष्टाम्**; **ह्रेषाम, हृष्ट, हृषन्तु**. *Átm.* **ह्रेषे, हृष्टस्, हृष्टाम्**; **ह्रेषावहे, हृषायाम्, हृषाताम्**; **ह्रेषामहे, हृष्टदुम्, हृषताम्**. *Perf.* **दिह्रेष, दिह्रेषिष, दिह्रेष; दिहृषिष, दिहृषिषुस्, दिहृषतुस्**; **दिहृषिम, दिहृषि, दिहृषुस्**. *Átm.* **दिहृषे, दिहृषिषे, दिहृषे; दिहृषिषवहे, दिहृषाये, दिहृषाते**; **दिहृषिमहे, दिहृषिष्वहे, दिहृषिरे**. *1st Fut.* **ह्रेषास्मि**. *Átm.* **ह्रेषाहे**. *2nd Fut.* **ह्रेष्यामि**. *Átm.* **ह्रेष्ये**. *Aor.* (439) **अहृष्वम्, -ष्वत्, -ष्वत; -ष्वाम, -ष्वताम्, -ष्वाम, -ष्वत, -ष्वन्**. *Átm.* (439. a) **अहृष्वि, -ष्वाम, -ष्वत; -ष्वामहि, -ष्वायाम्, -ष्वाताम्; -ष्वामहि, -ष्वाम्वम्, -ष्वान**. *Prec.* **हृष्यासम्**. *Átm.* **हृषीय**. *Cond.* **अह्रेष्यम्**. *Átm.* **अह्रेष्ये**. *Pass., Pres.* **हृष्ये, &c.**; *Aor.* *3rd sing.* **अह्रेषि**. *Caus., Pres.* **ह्रेषयामि**; *Aor.* **अदिहृषम्**. *Des.* **दिहृष्यामि, -ष्ये**. *Freq.* **देहृष्ये, देहृषिष्वे, दिहृषीमि**. *Part., Pres.* **हृषत; Past Pass. **हृष्ट; Past Indecl. **हृष्टा, -हृष्ट्य; Fut. Pass. **ह्रेष्य, ह्रेषणीय, ह्रेष्य**.******

a. Root **वस्**. *Inf.* **वसितुम्** 'to wear,' 'to put on (as clothes, &c.)' *Átm. Pres.* **वसे, वस्ते** (62. b), **वस्ते; वस्वहे, वसाये, वसाते; वस्महे, वस्वु** or **वध्वे** (304), **वसते**. *Impf.* **अवसि, अवस्यास्, अवस्त; अवस्महि, अवसायाम्, अवसाताम्; अवस्महि, अवद्धम्** or **अवध्वम्, अवसत**. *Pot.* **वसीय**. *Impv.* **वसै**. *Perf.* **ववसे, ववसिषे, &c.** *1st Fut.* **वसिताहे**. *2nd Fut.* **वसिष्ये**. *Aor.* **अवसिषि, अवसिष्याम्, अवसिष्ट; अवसिष्वहि, अवसिषायाम्, अवसिषाताम्, &c.** *Prec.* **वसिषीय**. *Cond.* **अवसिष्ये**. *Pass., Pres.* **वस्ये**. *Caus., Pres.* **वासयामि** or **-ये**. *Des.* **विंवसिषे**. *Freq.* **वावस्ये, वावस्मि**. *Part., Pres.* **वसान; Past Pass. **वसित; Past Indecl. **वसित्वा, -वस्य; Fut. Pass. **वसितव्य, वसनीय, वास्य**.******

658. Root **शास्** (special stems **शास्** and **श्रिष्**, see 328). *Inf.* **शासितुम्** 'to rule,' 'to punish.' *Par.* (With **ञा** 'to bless,' *Átm.*) *Pres.* **शास्मि, शास्ति, शास्ति**; **श्रिष्वस्, श्रिष्टस्, श्रिष्टस्**; **श्रिष्वस्, श्रिष्ट, शास्ति** (310. Obs.) *Átm.* **शासे, शास्ते** (62. b), **शास्ते; शास्वहे, शासाये, शासाते; शास्महे, शाद्धे** or **शाध्वे** (304), **शासते**. *Impf.* **अशासम्, अशात्** or **अशास्** (294, 304. a), **अशात्** (304); **अश्रिष्व, अश्रिष्टम्, अश्रिष्टाम्; अश्रिष्म, अश्रिष्ट, अश्रासुम्**. *Átm.* **अशासि, &c.** *Pot.* **श्रिष्याम्**. *Átm.* **शासीय**. *Impv.* **शासानि, शाधि** (304), **शास्तु; शासाव, श्रिष्टम्, श्रिष्टाम्; शासाम, श्रिष्ट, शास्तु**. *Átm.* **शासै**. *Perf.* **शशास, शशासिष्य, शशास; शशासिष, शशास्युस्, शशासतुस्; शशासिम, शशाम, शश्रासुम्**. *Átm.* **शशासे, शशासिषे, &c.** *1st Fut.* **शासितास्मि**. *Átm.* **शासिताहे**. *2nd Fut.* **शासिष्यामि**. *Átm.* **शासिष्ये**. *Aor.* (441) **अश्रिष्यम्, अश्रिष्यस्, अश्रिष्यत; अश्रिषाय,**

अशिशतम्, अशिशताम्; अशिशाम, अशिशत, अशिशन्. *Ātm.* अशिशसि, अशिशसास्, अशिशसिष्ठ; अशिशसिष्वहि, अशिशसिषायास्, अशिशसिषाताम्; अशिशसिष्वहि, अशिशसिष्वम्, अशिशसिषत. *Prec.* शिश्यासम्. *Ātm.* शिशिषीय. *Cond.* अशिशिष्यम्. *Ātm.* अशिशिष्ये. *Pass., Pres.* शिष्ये (472. c); *Aor.* 3rd sing. अशिशसि. *Caus., Pres.* शशायामि; *Aor.* अशश्यासम्. *Des.* शिशशसिष्यामि. *Freq.* शिशिष्ये, शशाशसि or शशाशसीमि. *Part., Pres.* शशात् (141. a); *Past Pass.* शिश; *Past Indecl.* शशात्वा or शिश्वा, -शिष्य; *Fut. Pass.* शशासितव्य, शासनीय, शिष्य.

659. Root दिह् (special stems दिह् and देह्). *Inf.* देग्धुम् 'to anoint,' 'to smear.' *Par. and Ātm.* *Pres.* देह्मि, धेह्मि (306. a), देग्धि (305); दिह्मस्, दिग्धस्, दिग्धस्; दिह्मस्, दिग्धस्, दिहन्ति. *Ātm.* दिहे, धिषे, दिग्धे; दिह्महे, दिहाये, दिहाते; दिह्महे, धिग्धे (306. d), दिहन्ते. *Impf.* अदेहम्, अधेक् (294), अधेक्; अदिह्, अदिग्धम्, अदिग्धाम्; अदिह्म, अदिग्ध, अदिहन्. *Ātm.* अदिहि, अदिग्धास्, अदिग्ध; अदिह्महि, अदिहायास्, अदिहाताम्; अदिह्महि, अधिग्ध्वम्, अदिहन्. *Pot.* दिह्याम्, दिह्यास्, &c. *Ātm.* दिहीय. *Impv.* देहानि, दिग्धि, देग्धु; देहाव, दिग्धम्, दिग्धाम्; देहाम, दिग्ध, दिहन्तु. *Ātm.* देहै, धिष्व, दिग्धाम्; देहावहै, दिहायास्, दिहाताम्; देहामहै, धिग्ध्वम्, दिहताम्. *Perf.* दिदेह, दिदेहिष, दिदेह; दिदिहिष, दिदिह्युस्, दिदिह्युस्; दिदिहिम, दिदिह, दिदिह्युस्. *Ātm.* दिदिहे, दिदिहिषे, दिदिहे; दिदिहिषहे, दिदिहाये, दिदिहाते; दिदिहिमहे, दिदिहिषे or -द्वे, दिदिहिरे. *1st Fut.* देग्धासि. *Ātm.* देग्धाहे. *2nd Fut.* धेह्यामि. *Ātm.* धेह्ये. *Aor.* (439) अधिष्यम्, अधिष्यस्, अधिष्यत्; अधिष्याव, अधिष्यतम्, अधिष्यताम्; अधिष्याम, अधिष्यत, अधिष्यन्. *Ātm.* (439. b) अधिषि, अधिष्ययास् or अदिग्धास्, अधिष्यत or अदिग्ध; अधिष्यावहि or अदिह्महि, अधिष्यायास्, अधिष्यताम्; अधिष्यामहि, अधिष्यध्वम् or अधिग्ध्वम्, अधिष्यन्. *Prec.* दिह्यासम्. *Ātm.* धिषीय. *Cond.* अधेह्यम्. *Ātm.* अधेह्ये. *Pass., Pres.* दिष्ये; *Aor.* 3rd sing. अदेहि. *Caus., Pres.* देह्यामि; *Aor.* अदीदिहम्. *Des.* दिधिष्यामि, -ष्ये. *Freq.* देदिष्ये, देदेहि (3rd sing. देदेहि). *Part., Pres.* दिहन्; *Ātm.* दिहान; *Past Pass.* दिग्ध; *Past Indecl.* दिग्ध्वा, -दिह; *Fut. Pass.* देग्धव्य, देहनीय, देह.

660. Root दुह् (special stems दुह् and दोह्). *Inf.* दोग्धुम् 'to milk.' *Par. and Ātm.* *Pres.* दोग्धि, धोग्धि (306. a), दोग्धि (305); दुह्मस्, दुग्धस्, दुग्धस्; दुह्मस्, दुग्धस्, दुहन्ति. *Ātm.* दुहे, धुषे, दुग्धे; दुह्महे, दुहाये, दुहाते; दुह्महे, धुग्धे (306. d), दुहन्ते. *Impf.* अदोहम्, अधोक् (294), अधोक्; अदुह्, अदुग्धम्, अदुग्धाम्; अदुह्म, अदुग्ध, अदुहन्. *Ātm.* अदुहि, अदुग्धास्, अदुग्ध; अदुह्महि, अदुहायास्, अदुहाताम्; अदुह्महि, अधुग्ध्वम्, अदुहन्. *Pot.* दुह्याम्, दुह्यास्, &c. *Ātm.* दुहीय. *Impv.* दोहानि, दुग्धि (306. c), दोग्धु; दोहाव, दुग्धम्, दुग्धाम्; दोहाम, दुग्ध, दुहन्तु. *Ātm.* दोहै, धुष्व, दुग्धाम्; दोहावहै, दुहायास्, दुहाताम्; दोहामहै, धुग्ध्वम् (306. d), दुहताम्. *Perf.* दुदोह, दुदोहिष, दुदोह; दुदुहिष, दुदुह्युस्, दुदुह्युस्; दुदुहिम, दुदुह, दुदुह्युस्. *Ātm.* दुदुहे, दुदुहिषे, दुदुहे; दुदुहिषहे,

दुदुहापे, दुदुहाते; दुदुहिमहे, दुदुहिध्वे or -दे, दुदुहिरे. 1st Fut. दोग्धास्मि. Åtm. दोग्धाहे. 2nd Fut. धोष्यामि. Åtm. धोष्ये. Aor. (439) अघुष्यम्, अघुष्यत्, अघुष्याव, अघुष्यतम्, अघुष्यताम्; अघुष्याम, अघुष्यत, अघुष्यन्. Åtm. (439. b) अघुषि, अघुषयास् or अदुग्धास्, अघुष्यत or अदुग्ध; अघुष्यावहि or अदुग्दहि, अघुष्यायाम्, अघुष्यताम्; अघुष्यामहि, अघुष्यध्वम् or अघुग्धम्, अघुष्यन्. Prec. दुग्धासम्. Åtm. धुषीय. Cond. अघोष्यम्. Åtm. अघोष्ये. Pass., Pres. दुष्ये; Aor. 3rd sing. अदोहि. Caus., Pres. दोहयामि; Aor. अदूदुहम्. Des. दुधुष्यामि, -ष्ये. Freq. दोदुष्ये, दोदोषि (3rd sing. दोदोग्धि). Part., Pres. दुहन्, दुहान; Past Pass. दुग्ध; Past Indecl. दुग्धा, -दुग्ध; Fut. Pass. दोग्धय्य, दोहनीय, दोष्य or दुष्य (573. a).

661. Root लिह् (special stems लिह् and लेह्). Inf. लेदुम् 'to lick.' Par. and Åtm. Pres. (329) लेषि, लेषि (306), लेढि (305. a); लिह्यस्, लीढस् (305. a), लीढस्; लिष्यस्, लीढ, लिहन्ति. Åtm. लिहे, लिष्ये, लीढे; लिह्यहे, लिहापे, लिहाते; लिष्यहे, लीदे, लिहते. Impf. अलेहम्, अलेद् (294), अलेद्; अलिह्य, अलीढम्, अलीढाम्; अलिष्य, अलीढ, अलिहन्. Åtm. अलिहि, अलीढास्, अलीढ; अलिह्यहि, अलिहायाम्, अलिहाताम्; अलिष्यहि, अलीढम्, अलिहत. Pot. लिष्याम्, लिष्यास्, &c. Åtm. लिहीय. Impv. लेहानि, लीढि (306. c), लेदु; लेहाव, लीढम्, लीढाम्; लेहाम, लीढ, लिहन्तु. Åtm. लेहै, लिष्य, लीढाम्; लेहावहै, लिहायाम्, लिहाताम्; लेहामहै, लीढम् (306. c), लिहताम्. Perf. लिलेह, लिलेहिष, लिलेह; लिलिहिव, लिलिहयुस्, लिलिहतुस्; लिलिहिम, लिलिह, लिलिहुस्. Åtm. लिलिहे, लिलिहिषे, &c. 1st Fut. लेदास्मि. Åtm. लेदाहे. 2nd Fut. लेष्यामि. Åtm. लेष्ये. Aor. (439) अलिष्यम्, -ष्यस्, -ष्यत्; -ष्याव, -ष्यतम्, -ष्यताम्; -ष्याम, -ष्यत, -ष्यन्. Åtm. (439. b) अलिषि, अलिषयास् or अलीढास्, अलिष्यत or अलीढ; अलिष्यावहि or अलिह्यहि, -ष्यायाम्, -ष्यताम्; अलिष्यामहि, अलिष्यध्वम् or अलीढम्, अलिष्यन्. Prec. लिष्यासम्. Åtm. लिषीय, &c. Cond. अलेष्यम्. Åtm. अलेष्ये, &c. Pass., Pres. लिष्ये; Aor. 3rd sing. अलेहि. Caus., Pres. लेहयामि; Aor. अलीलिहम्. Des. लिलिष्यामि, -ष्ये. Freq. लेलिष्ये, लेलेषि (3rd sing. लेलेढि). Part., Pres. लिहन्; Åtm. लिहान; Past Pass. लीढ; Past Indecl. लीढा, -लिष्य; Fut. Pass. लेदय्य, लेहनीय, लेष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE THIRD CLASS,
EXPLAINED AT 331.

662. Root हु hu (333). Infin. होतुम् hotum, 'to sacrifice.'

PARASMAI-PADA. Present Tense, 'I sacrifice.'

जुहोमि juhomi	जुहुवस् juhuvas or जुह्यस्	जुहुमस् juhumas or जुष्यस्
जुहोषि juhoshi	जुहुष्यस् juhuthas	जुहुष juhutha
जुहोति juhoti	जुहुतस् juhutas	जुह्वति juhvati

Imperfect, 'I was sacrificing.'

अनुहवम् <i>ajuhavam</i>	अनुहुव <i>ajuhuva</i>	अनुहुम <i>ajuhuma</i>
अनुहोस् <i>ajuhos</i>	अनुहुतम् <i>ajuhutam</i>	अनुहुत <i>ajuhuta</i>
अनुहोत् <i>ajukot</i>	अनुहुताम् <i>ajuhutām</i>	अनुहुवुस् <i>ajuhavus</i> (331. Obs.)

Potential, 'I may sacrifice.'

नुहुयाम् <i>juhuyām</i>	नुहुयाव <i>juhuyāva</i>	नुहुयाम् <i>juhuyāma</i>
नुहुयास् <i>juhuyās</i>	नुहुयातम् <i>juhuyātām</i>	नुहुयात <i>juhuyāta</i>
नुहुयात् <i>juhuyāt</i>	नुहुयाताम् <i>juhuyātām</i>	नुहुयुस् <i>juhuyus</i>

Imperative, 'Let me sacrifice.'

नुह्वानि <i>juhavāni</i>	नुहवाव <i>juhavāva</i>	नुहवाम् <i>juhavāma</i>
नुहुधि <i>juhudhi</i> (293)	नुहुतम् <i>juhutam</i>	नुहुत <i>juhuta</i>
नुहोतु <i>juhotu</i>	नुहुताम् <i>juhutām</i>	नुह्वतु <i>juhvatu</i>

Perf. (374. 9) नुहाव, नुहविष or नुहोष, नुहाव; नुहुविष, नुहुवपुस्, नुहुवतुस्; नुहुविम, नुहुव, नुहुवुस्. Or नुहवाचकार, &c.; see 385. e. 1st *Fut.* होतास्मि. 2nd *Fut.* होष्यामि. *Aor.* अहोयम्, अहोयीस्, अहोयीत; अहोष्व, अहोष्वम्, अहोष्वाम्; अहोष, अहोष, अहोषुस्. *Prec.* हूयासम्. *Cond.* अहोष्यम्. *Pass., Pres.* हूये; *Aor. 3rd sing.* अहावि. *Caus., Pres.* हावयामि; *Aor.* अजूरवम्. *Des.* नुहूषामि. *Freq.* जोहूये, जोहोमि or जोहवीमि. *Part., Pres.* नुह्वन्; *Past Pass.* हुत; *Past Indecl.* हुत्वा, -हुम्; *Fut. Pass.* होतव्य, हवनीय, हव्य or हाव्य.

OTHER EXAMPLES OF CL. 3 IN THE ORDER OF THEIR FINAL LETTERS.

663. Root दा (special stems ददा, दद्, see 335). *Inf.* दातुम् 'to give.' *Par. and Átm. Pres.* ददामि, ददासि, ददाति; दद्वस्, दद्वस्, दद्वस्; दद्वस्, दद्वस्, दद्वस्. *Átm.* ददे, दद्वे, दद्वे; दद्वहे, ददाधे, ददाते; दद्वहे, दद्वे, दद्वे. *Impf.* अददाम्, अददास्, अददात्; अदद्व, अदद्वम्, अदद्वाम्; अदद्व, अदद्व, अदद्वुस् (331. Obs.) *Átm.* अददि, अददास्, अददात्; अदद्वहि, अददाधाम्, अददाताम्; अदद्वहि, अदद्वम्, अदद्वत्. *Pot.* दद्याम्. *Átm.* ददोय. *Impv.* ददानि, देहि, ददातु; ददाव, दद्वम्, दद्वाम्; ददाम, दद्व, दद्वतु. *Átm.* ददै, दद्वस्, दद्वाम्; ददावहे, ददाधाम्, ददाताम्; ददामहे, दद्वम्, दद्वताम्. *Perf.* (373) ददौ, ददिव or ददाधे, ददौ; ददिव, ददपुस्, ददतुस्; ददिम, दद, ददुस्. *Átm.* ददे, ददिधे, ददे; ददिवहे, ददाधे, ददाते; ददिमहे, ददिध्वे, ददिरे. 1st *Fut.* दातास्मि. *Átm.* दाताहे. 2nd *Fut.* दास्यामि. *Átm.* दास्ये. *Aor.* (438) अदाम्, अदास्, अदात्; अदाव, अदातम्, अदाताम्; अदाम, अदात, अदुस्. *Átm.* (438. d) अदिधि, अदिधास्, अदिधत्; अदिध्वहि, अदिधाधाम्, अदिधाताम्; अदिध्वहि, अदिध्वम्, अदिधत्. *Prec.* देयासम्. *Átm.* दासीय. *Cond.* अदास्यम्. *Átm.* अदास्ये. *Pass., Pres.* दीये; *Aor. 3rd sing.* अदायि, see 700. *Caus., Pres.* दापयामि (483); *Aor.*

अदीदपम्. Des. (503) दित्तामि, दित्से. Freq. देदीये, दादामि or दादेमि. Part., Pres. ददत् (141. a); Åtm. ददान; Past Pass. दत्त; Past Indecl. दत्त्वा, -दाय; Fut. Pass. दातव्य, दानीय, देय.

664. Root धा (special stems दधा, दध्, see 336). Inf. धातुम् 'to place.' Par. and Åtm. Pres. दधामि, दधासि, दधाति; दध्वस्, धत्स् (299. a), धत्तस् (299. a); दध्मस्, धत्थि, दधति. Åtm. दधे, धत्से, धत्ते; दध्वहे, दधाथे, दधाते; दध्महे, धद्वे (299. b), दधते. Impf. अदधाम्, अदधास्, अदधात्; अदध्व, अधत्तम्, अधत्ताम्; अदध्म, अधत्त, अदधुस्. Åtm. अदधि, अधत्थास्, अधत्त; अदध्वहि, अदधाथाम्, अदधाताम्; अदध्वहि, अधद्वम् (299. b), अदधत. Pot. दध्याम्. Åtm. दधीय. Impv. दधानि, धेहि, दधातु; दधाव, धत्तम्, धत्ताम्; दधान, धत्त, दधतु. Åtm. दधै, धत्स्, धत्ताम्; दधावहे, दधाथाम्, दधाताम्; दधामहे, धद्वम्, दधताम्. Perf. (373) दधौ, दधिष्य or दधाष्य, दधौ; दधिव, दधयुस्, दधतुस्; दधिम, दध, दधुस्. Åtm. दधे, दधिषे, &c. 1st Fut. धातास्मि. Åtm. धाताहे, &c. 2nd Fut. धास्यामि. Åtm. धास्ये. Aor. (438) अदधाम्, अदधास्, अदधात्; अधाव, अधातम्, अधाताम्; अधाम, अधात, अधुस्. Åtm. (438. d) अधिषि, अधिषास्, अधिषत; अधिष्वहि, अधिषाथाम्, अधिषाताम्; अधिष्वहि, अधिद्वम्, अधिषत. Prec. धेयासम्. Åtm. धासीय. Cond. अधास्यम्. Åtm. अधास्ये. Pass., Pres. धीये; 1st Fut. धायिताहे or धाताहे; Aor. 3rd sing. अधायि. Caus., Pres. धापयामि; Aor. अदीधपम्. Des. धित्तामि (503). Freq. देधीये, दाधामि or दाधेमि. Part., Pres. दधत् (141. a); Åtm. दधान; Past Pass. हित; Past Indecl. हित्वा, -धाय; Fut. Pass. धातव्य, धानीय, धेय.

a. Root मा (special stems मीमी, मिम्, see 338). Inf. मातुम् 'to measure.' Åtm. Pres. मिमे, मीमीषे, मीमीते; मीमीवहे, मिमाषे, मिमाते; मीमीमहे, मीमीध्वे, मिमते. Impf. अमिमि, अमिमोथास्, अमिमोत; अमिमोवहि, अमिमाथाम्, अमिमाताम्; अमिमोमहि, अमिमोध्वम्, अमिमत. Pot. मीमीय, मीमीथास्, मीमीत, &c. Impv. मिमै, मीमीध्व, मीमीताम्; मिमावहे, मिमाथाम्, मिमाताम्; मिमामहे, मीमीध्वम्, मिमताम्. Perf. ममे, ममिषे, ममे; ममिवहे, ममाषे, ममाते; ममिमहे, ममिध्वे, ममिरे. 1st Fut. माताहे. 2nd Fut. मास्ये. Aor. (434) अमासि, अमास्यास्, अमास्त; अमास्वहि, अमासाथाम्, अमासाताम्; अमास्महि, अमाध्वम्, अमासत. Prec. मासीय. Cond. अमास्ये. Pass., Pres. मीये; Aor. 3rd sing. अमायि. Caus., Pres. मापयामि; Aor. अमीमपम्. Des. मित्तामि, -त्से (503). Freq. मेमीये, मामामि or मामेमि. Part., Pres. मिमान; Past Pass. मित; Past Indecl. मित्वा, -माय; Fut. Pass. मातव्य, मानीय, मेय.

665. Root हा (special stems जहा, जही, जह्, see 337). Inf. हातुम् 'to quit.' Par. Pres. जहामि, जहासि, जहाति; जहीवस् (or जहिवस्, see Pân. VI. 4, 116), जहीषस् (or जहिवस्), जहीतस् (or जहितस्); जहीमस् (or जहिवस्), जहीष (or जहिवस्), जहित. Impf. अजहाम्, अजहास्, अजहात्; अजहीव (or अजहिव), अजहीतम् (or अजहितम्), अजहीताम् (or अजहितम्); अजहीम (or अज-

हिम्), अजहीत (or अजहित), अजहुस्. *Pot.* जह्याम्, जहास्, &c. *Impv.* जहानि, जहीहि (or जहिहि) or जहाहि, जहातु; जहाव, जहीतम् (or जहितम्), जहीताम् (or जहिताम्); जहाम, जहीत (or जहित), जहतु. *Perf.* जहौ, जहिष or जहाष, जहौ; जहिष, जहयुस्, जहतुस्; जहिम्, जह, जहुस्. *1st Fut.* हातास्मि. *2nd Fut.* हास्यामि. *Aor.* (433) अहासिषम्, अहासीष्, अहासीत्; अहासिष्य, अहासिष्टम्, अहासिष्टाम्; अहासिष्य, अहासिष्ट, अहासिषुस्. *Prec.* हेयासम्. *Cond.* अहास्यम्. *Pass., Pres.* होये; *Aor. 3rd sing.* अहायि. *Caus., Pres.* हापयामि; *Aor.* अजीहयम्. *Des.* जिहासामि. *Freq.* जेहीये, जाहामि or जाहेमि. *Part., Pres.* जहत् (141. a); *Past Pass.* हीन; *Past Indec.* हित्वा, -हाय; *Fut. Pass.* हातव्य, हानीय, हेय.

666. Root भी (special stems बिभे, बिभी, बिभि, see 333). *Inf.* भेतुम् 'to fear.' *Par. Pres.* बिभेमि, बिभेपि, बिभेति; बिभोवस् or बिभिवस्, बिभीयस् or बिभिष्यस्, बिभीतस् or बिभितस्; बिभीमस् or बिभिमस्, बिभीष or बिभिष, बिभ्यति (34). *Impf.* अविभयम्, अविभेस्, अविभेत्; अविभोव or अविभिव, अविभ्यति (34). *Impf.* अविभयम्, अविभेस्, अविभेत्; अविभोव or अविभिव, अविभीतम् or अविभितम्, अविभीताम् or अविभिताम्; अविभीम or अविभिम, अविभीत or अविभित, अविभयुस् (331. Obs.) *Pot.* बिभीयाम् or बिभियाम्, &c. *Impv.* बिभयानि, बिभीहि or बिभिहि, बिभेतु; बिभयाव, बिभीतम् or बिभितम्, बिभीताम् or बिभिताम्; बिभयाम, बिभीत or बिभित, बिभ्यतु (34). *Perf.* (374) बिभाय, बिभियष or बिभेय, बिभाय; बिभिव, बिभ्युस्, बिभ्यतुस्; बिभियम्, बिभ्य, बिभ्युस्. Or बिभयाञ्कार (385. e). *1st Fut.* भेतास्मि. *2nd Fut.* भेष्यामि. *Aor.* अभैषम्, अभैषीष्, अभैषीत्; अभैष्य, अभैष्टम्, अभैष्टाम्; अभैष्य, अभैष्ट, अभैष्युस्. *Prec.* भीयासम्. *Cond.* अभैष्यम्. *Pass., Pres.* भीये; *Aor. 3rd sing.* अभायि. *Caus., Pres.* भाययामि or -ये, or भापये or भीपये; *Aor.* अषोभयम् or अषोभयम् or अषोभयम्. *Des.* बिभीषामि. *Freq.* वेभीये or वेभेमि or वेभयीमि. *Part., Pres.* बिभ्यत् (141. a); *Past Pass.* भीत; *Past Indec.* भीत्वा, -भीय; *Fut. Pass.* भेतव्य, भयनीय, भेय.

a. Root ही (special stems जिहे, जिही, जिह्य, see 333. a). *Inf.* हेतुम् 'to be ashamed.' *Par. Pres.* जिहेमि, जिहेपि, जिहेति; जिहीवस् जिहीयस्, जिहीतस्; जिहीमस्, जिहीष, जिहिषति (123. a). *Impf.* अजिहयम् अजिह्रेस्, अजिहेत्; अजिहीव, अजिहीतम्, अजिहीताम्; अजिहीम, अजिहीत, अजिह्युस् (331. Obs.) *Pot.* जिहीयाम्. *Impv.* जिह्याणि, जिहीहि, जिहेतु; जिह्याव जिहीतम्, जिहीताम्; जिह्याम, जिहीत, जिह्यतु. *Perf.* जिहाय, जिह्यिष or जिहेष, जिहाय; जिह्यिव (374. e), जिह्ययुस्, जिह्यतुस्; जिह्यिष जिह्यिष, जिह्युस्. *1st Fut.* हेतास्मि. *2nd Fut.* हेष्यामि. *Aor.* अहैषम्, अहैषीष्, अहैषीत्; अहैष्य, -ष्टम्, -ष्टाम्; अहैष्य, -ष्ट, -युस्. *Prec.* हीयासम्. *Cond.* अहैष्यम्. *Pass., Pres.* हीये; *Aor. 3rd sing.* अहायि. *Caus., Pres.* हेषयामि; *Aor.* अजिहयम्. *Des.* जिहीषामि. *Freq.* जेहीये, जेहेमि or जेह्यीमि. *Part., Pres.* जिह्यत् (141. a); *Past*

Pass. ह्रीण or ह्रीत; *Past Indecl.* ह्रीत्वा; *Fut. Pass.* हेतव्य, ह्य-
णीय, हेय.

b. Root जन् (special stems जजन्, जजा, जज्ञ, see 339). *Inf.* जनितुम् 'to produce.' *Par. Pres.* जजन्मि, जजंसि, जजन्ति; जजन्यस्, जजायस्, जजातस्; जजन्मस्, जजाय, जज्ञति. *Impf.* अजजनम्, अजजन् (294), अजजन्; अजजन्य, अजजातम्, अजजाताम्; अजजन्य, अजजात, अजज्ञुस्. *Pot.* जजन्याम् or जजायाम्. *Impv.* जजनानि, जजाहि, जजन्तु; जजनाय, जजातम्, जजाताम्; जजनाय, जजात, जज्ञतु. *Perf.* जजान or जजन, जजनिय, जजान; जज्ञिव, जज्ञयुस्, जज्ञतुस्; जज्ञिम, जज्ञ, जज्ञुस्. *1st Fut.* जनितासि. *2nd Fut.* जनिष्यामि. *Aor.* अजानियम्, अजानीस्, अजानीत्; अजानिष्व, &c. Or अजनिषम्, &c.; see 418. B. *Prec.* जन्यासम् or जायासम्. *Cond.* अजनिष्यम्. *Pass., Pres.* जाये (cf. 617. a) or जन्ये; *Aor.* 3rd sing. अजनि. *Caus., Pres.* जनयामि; *Aor.* अजीयन्. *Des.* जिजनिने. *Freq.* जाजाये or जप्नये, जप्नन्मि. *Part., Pres.* जज्ञत् (141. a); *Past Pass.* जात, जनित; *Past Indecl.* जनित्वा, -जन्य, -जाय; *Fut. Pass.* जनितव्य, जननीय, जन्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SEVENTH CLASS,
EXPLAINED AT 342.

667. Root छिद् *chid*. *Infin.* छेत्तुम् *chettum*, 'to cut.'

PARASMAI-PADA. *Present Tense*, 'I cut.'

छिनमि <i>chinadmi</i>	छिन्दस् <i>chindeas</i>	छिन्मस् <i>chindmas</i>
छिनत्सि <i>chinatsi</i>	छिन्यस् <i>chinthas</i> (345)	छिन्य <i>chinthā</i> (345)
छिनन्ति <i>chinatti</i>	छिनस् <i>chintas</i> (345)	छिन्दन्ति <i>chindanti</i>

Imperfect, 'I was cutting,' or 'I cut.'

अछिनदम् <i>acchinadam</i> (51)	अछिन्द <i>acchindra</i>	अछिन्म <i>acchindma</i>
अछिनत् <i>acchinat</i> (294)	अछिनम् <i>acchintam</i> (345)	अछिन <i>acchinta</i> (345)
अछिनत् <i>acchinat</i> (294)	अछिन्ताम् <i>acchintām</i> (345)	अछिन्दन् <i>acchindan</i>

Potential, 'I may cut.'

छिन्द्याम् <i>chindyām</i>	छिन्द्याय <i>chindyāva</i>	छिन्द्याम् <i>chindyāma</i>
छिन्द्यास् <i>chindyās</i>	छिन्द्यातम् <i>chindyātām</i>	छिन्द्यात <i>chindyāta</i>
छिन्द्यात् <i>chindyāt</i>	छिन्द्याताम् <i>chindyātām</i>	छिन्द्युस् <i>chindyus</i>

Imperative, 'Let me cut.'

छिनदानि <i>chinadāni</i>	छिनदाय <i>chinadāva</i>	छिनदाम <i>chinadāma</i>
छिन्धि <i>chinddhi</i> (or <i>chindhi</i> , 345)	छिनम् <i>chintam</i> (345)	छिन्ति <i>chinta</i> (345)
छिनन्तु <i>chinattu</i>	छिन्ताम् <i>chintām</i> (345)	छिन्दन्तु <i>chindantu</i>

Perf. चिच्छेद (51), चिच्छेदिष, चिच्छेद; चिच्छिदिष, चिच्छिदयुस्, चिच्छिदतुस्; चिच्छिदिम, चिच्छिद, चिच्छिदुस्. *1st Fut.* छेत्तास्मि. *2nd Fut.* छेत्स्यामि. *Aor.* चिच्छिदम्, चिच्छिदस्, चिच्छिदत्; चिच्छिदाव, चिच्छिदतम्, चिच्छिदताम्; चिच्छिदाम, चिच्छिदत, चिच्छिदन्. Or अच्चेत्सम्, अच्चेत्सीस्, अच्चेत्सीत्; अच्चेत्स, अच्चेत्सम्, अच्चेत्ताम्; अच्चेत्स, अच्चेत्स, अच्चेत्सुस्. *Prec.* छिद्यासम्. *Cond.* अच्चेत्स्यम्.

ĀTMANE-PADA. *Present Tense*, 'I cut.'

छिन्दे <i>chinde</i>	छिन्द्वहे <i>chindvāhe</i>	छिन्महे <i>chindmahe</i>
छिन्से <i>chintse</i>	छिन्दाथे <i>chindāthe</i>	छिन्द्वे <i>chinddhve</i>
छिनो <i>chinte</i> (345)	छिन्दाते <i>chindāte</i>	छिन्दते <i>chindate</i>

Imperfect, 'I was cutting,' or 'I cut.'

अच्छिन्दि <i>acchindi</i> (51)	अच्छिन्द्वहि <i>acchindvahi</i>	अच्छिन्महि <i>acchindmahi</i>
अच्छिन्थास् <i>acchinthās</i> (345)	अच्छिन्दाथाम् <i>acchindāthām</i>	अच्छिन्ध्वम् <i>acchinddhvam</i>
अच्छिन्त <i>acchinta</i> (345)	अच्छिन्दाताम् <i>acchindātām</i>	अच्छिन्दत <i>acchindata</i>

Potential, 'I may cut.'

छिन्दीय <i>chindīya</i>	छिन्दीवहि <i>chindīvahi</i>	छिन्दीमहि <i>chindīmahi</i>
छिन्दीयास् <i>chindīthās</i>	छिन्दीयाथाम् <i>chindīyāthām</i>	छिन्दीध्वम् <i>chindīdhvam</i>
छिन्दीत <i>chindīta</i>	छिन्दीयाताम् <i>chindīyātām</i>	छिन्दीरन् <i>chindīran</i>

Imperative, 'Let me cut.'

छिनदै <i>chinadai</i>	छिनदावहै <i>chinadāvahai</i>	छिनदामहै <i>chinadāmahai</i>
छिन्स्व <i>chintsva</i>	छिन्दाथाम् <i>chindāthām</i>	छिन्ध्वम् <i>chinddhvam</i>
छिन्ताम् <i>chintām</i> (345)	छिन्दाताम् <i>chindātām</i>	छिन्दाताम् <i>chindatām</i>

Perf. चिच्छिदे, चिच्छिदिषे, चिच्छिदे; चिच्छिदिषहे, चिच्छिदाथे, चिच्छिदाते; चिच्छिदिमहे, चिच्छिदिध्वे, चिच्छिदिरे. *1st Fut.* छेत्ताहे. *2nd Fut.* छेत्से. *Aor.* अच्छित्ति, अच्छित्थास्, अच्छित्त; अच्छित्त्वहि, अच्छित्ताथाम्, अच्छित्ताताम्; अच्छित्त्वहि, अच्छित्त्वम्, अच्छित्तात. *Prec.* छित्तीय. *Cond.* अच्चेत्से. *Pass., Pres.* छिद्ये; *Aor. 3rd sing.* अच्चेदि. *Caus., Pres.* छेदयामि; *Aor.* अचिच्छिदम्. *Des.* चिच्छित्तामि, -त्से. *Freq.* चेच्छिद्ये, चेच्छिन्मि. *Part., Pres.* छिन्दत्; *Ātm.* छिन्दात; *Past Pass.* छित्त; *Past Indecl.* छित्त्वा, -छित्त; *Fut. Pass.* छेत्तव्य, छेदनीय, छेद्य.

OTHER EXAMPLES OF CL. 7 IN THE ORDER OF THEIR FINAL LETTERS.

668. Root अञ् (special stems अजन्, अञ्, see 347). *Inf.* संकुम् 'to anoint,' 'to make clear.' *Par. Pres.* अजन्मि, अजन्मि (296), अजन्मि; अञ्जस्, अञ्जयस्, अञ्जस्; अञ्जम्, अञ्जय, अञ्जन्ति. *Impf.* अजन्तम्, अजन्त (294), अजन्त; अञ्ज, अञ्जम्, अञ्जाम्; अञ्जम्, अञ्ज, अञ्जन्. *Pol.* संज्याम्. *Impf.*

अनजानि, अंगिध, अनकु; अनजाव, अंकम्, अंक्राम्; अनजाम, अंक्त, अन्नन्तु. *Perf.* आनन्न, आनन्निय or आनंक्थ, आनन्न; आनन्निव, आनन्नयुस्, आनन्नतुस्; आनन्निम, आनन्न, आनन्नस्. *1st Fut.* अंक्रासि or अन्नितासि. *2nd Fut.* अंक्ष्यामि or अन्नियामि. *Aor.* आन्नियम्, आन्नीस्, आन्नीत; आन्निय, &c., see 418.B. *Prec.* अज्यासम् (453). *Cond.* अंक्ष्यम् or आन्नियम्. *Pass., Pres.* अज्ये (469); *Aor. 3rd sing.* आन्न. *Caus., Pres.* अन्नयामि; *Aor.* आन्नजम्. *Des.* अन्न-जियामि. *Part., Pres.* अन्नत; *Past Pass.* अन्न; *Past Indecl.* अन्नित्वा or अंक्षा or अक्षा, -अज्य; *Fut. Pass.* अंक्त्य or अन्नित्य, अन्ननीय, अज्य or अंग्य.

a. Root भुज् (special stems भुनज्, भुज्, 346). *Inf.* भोक्तुम् 'to eat,' 'to enjoy.' *Par. and Átm.* *Pres.* भुनज्मि, भुनक्षि, भुनक्ति; भुञ्जस्, भुङ्क्षस्, भुङ्क्तस्; भुञ्जस्, भुङ्क्ष, भुञ्जति. *Átm.* भुञ्जे, भुङ्खे, भुङ्के; भुञ्जहे, भुञ्जाये, भुञ्जाते; भुञ्जहे, भुङ्खे, भुञ्जाते. *Impf.* अभुनजम्, अभुनक् (294), अभुनक्; अभुञ्ज, अभुङ्क्तम्, अभुङ्क्तम्; अभुञ्ज, अभुङ्क्त, अभुञ्जन्. *Átm.* अभुञ्जि, अभुङ्क्ष्यास्, अभुङ्क्त; अभुञ्जहि, अभुञ्जायाम्, अभुञ्जाताम्; अभुञ्जहि, अभुङ्क्ष्यम्, अभुञ्जत. *Pot.* भुञ्ज्याम्. *Átm.* भुञ्जीय. *Impv.* भुनजानि, भुङ्धि, भुनक्तु; भुनजाव, भुङ्क्तम्, भुङ्क्राम्; भुनजाम, भुङ्क्त, भुञ्जन्तु. *Átm.* भुनजै, भुङ्ख, भुङ्क्राम्; भुनजावहे, भुञ्जायाम्, भुञ्जाताम्; भुनजामहे, भुङ्क्ष्यम्, भुञ्जताम्. *Perf.* वुभोज, वुभोजिय, वुभोज; वुभुजिव, वुभुजयुस्, वुभुजतुस्; वुभुजिम, वुभुज, वुभुनुस्. *Átm.* वुभुजे, वुभुजिये, वुभुजे; -जिवहे, -जाये, -जाते; -जिमहे, -जिध्वे, -जिरे. *1st Fut.* भोक्तासि. *Átm.* भोक्ताहे. *2nd Fut.* भोक्ष्यामि. *Átm.* भोक्ष्ये. *Aor.* अभौक्षम्, -क्षीस्, -क्षीत्; अभौक्ष, अभौक्तम्, -क्राम्; अभौक्ष, अभौक्त, अभौक्षुस्. *Átm.* अभुक्षि, अभुङ्क्ष्यास्, अभुङ्क्त; अभुक्षहि, अभुङ्क्षायाम्, अभुङ्क्षताम्; अभुक्षहि, अभुङ्क्ष्यम्, अभुङ्क्षत. *Prec.* भुञ्ज्यासम्. *Átm.* भुङ्क्षीय. *Cond.* अभोक्ष्यम्. *Átm.* अभोक्ष्ये. *Pass., Pres.* भुज्ये; *Aor. 3rd sing.* अभोजि. *Caus., Pres.* भोजयामि, -ये; *Aor.* अबुभुजम्. *Des.* वुभुज्यामि, -खे. *Freq.* बोभुज्ये, बोभोजि. *Part., Pres.* भुञ्जत; *Átm.* भुञ्जान; *Past Pass.* भुङ्क्त; *Past Indecl.* भुङ्क्ता, -भुज्य; *Fut. Pass.* भोक्तव्य, भोजनीय, भोज्य or भोग्य (574).

669. Root भञ्ज् (special stems भनज्, भञ्ज्, 347). *Inf.* भंक्तुम् 'to break.' *Par. Pres.* भनज्मि, भनक्षि, भनक्ति; भंजस्, भंक्ष्यस्, भंक्तस्; भंजस्, भंक्ष, भञ्जति. *Impf.* अभनजम्, अभनक् (294), अभनक्; अभंज, अभंक्तम्, अभंक्राम्; अभंज, अभंक्त, अभञ्जन्. *Pot.* भंज्याम्. *Impv.* भनजानि, भंङ्धि, भनक्तु; भनजाव, भंक्तम्, भंक्राम्; भनजाम, भंक्त, भञ्जन्तु. *Perf.* वभञ्ज, वभञ्जिय or वभंक्थ, वभञ्ज; वभञ्जिव, वभञ्जयुस्, वभञ्जतुस्; वभञ्जिम, वभञ्ज, वभञ्जुस्. *1st Fut.* भंक्रासि. *2nd Fut.* भंक्ष्यामि. *Aor.* अभंक्ष्यम्, -क्षीस्, -क्षीत्; अभंक्ष, अभंक्राम्, -क्राम्; अभंक्ष, अभंक्त, अभंक्षुस्. *Prec.* भज्यासम् (453). *Cond.* अभंक्ष्यम्. *Pass., Pres.* भज्ये (469); *Aor. 3rd sing.* अभञ्जि. *Caus., Pres.* भञ्जयामि; *Aor.* अबभञ्जम्. *Des.* बिभंज्यामि. *Freq.* वंभज्ये, वंभजि. *Part., Pres.* भञ्जत; *Past Pass.* भग्न; *Past Indecl.* भंक्षा or भक्ता, -भज्य; *Fut. Pass.* भंक्तव्य, भञ्जनीय, भंज्य.

670. Root युज् (special stems युनज्, युज्, see 346). *Inf.* योक्तुम् 'to

join,' 'to unite.' Par. and *Ātm.* *Pres.* युनज्मि, युनक्षि, &c.; like भुज्, 668. a. *Ātm.* युञ्जे, युञ्क्षे, &c. *Impf.* अयुनजम्, अयुनक् (294), अयुनक्; अयुञ्ज, &c. *Ātm.* अयुञ्जि, अयुञ्क्षास्, &c. *Pot.* युञ्याम्. *Ātm.* युञ्जीय. *Impv.* युनजानि, युञ्धि, युनक्तु; युनजाव, &c. *Ātm.* युनजै, युञ्क्ष, युञ्क्षाम्, &c. *Perf.* युयोज, युयोजिष, युयोज; युयुजिव, &c.; like भुज्, 668. a. *Ātm.* युयुजे. *1st Fut.* योक्तास्मि. *Ātm.* योक्ताहे. *2nd Fut.* योक्ष्यामि. *Ātm.* योक्ष्ये. *Aor.* अयुजम्, -जस्, -जत्; -जाव, -जतम्, -जताम्; -जाम, -जत, -जन्. Or अयौक्षम्, -क्षीस्, -क्षीत्; अयौक्ष, &c. *Ātm.* अयुक्षि, अयुक्थास्, अयुक्त; अयुक्त्वहि, &c. *Prec.* युञ्यासम्. *Ātm.* युक्षीय. *Cond.* अयोक्ष्यम्. *Ātm.* अयोक्ष्ये. *Pass., Pres.* युज्ये; *Aor. 3rd sing.* अयोजि, see 702. *Caus., Pres.* योजयामि; *Aor.* अयुयुजम्. *Des.* युयुक्षामि, -क्षे. *Freq.* योयुज्ये, योयोज्मि. *Part., Pres.* युञ्जत्; *Ātm.* युञ्जान; *Past Pass.* युक्त; *Past Indecl.* युक्ता, -युज्य; *Fut. Pass.* योक्तव्य, योजनीय, योग्य or योज्य (574, 574. a).

671. Root रुष् (special stems रुणष्, रुन्ष्, 344). *Inf.* रोद्धुम् 'to hinder.' Par. and *Ātm.* *Pres.* रुणमि, रुणत्सि, रुणढि; रुन्धस्, रुन्धस्*, रुन्धस्*; रुन्धस्, रुन्ध*, रुन्धन्ति. *Ātm.* रुन्धे, रुन्धे, रुन्धे*; रुन्धहे, रुन्धाये, रुन्धाते; रुन्धहे, रुन्धे, रुन्धते. *Impf.* अरुणधम्, अरुणत् or अरुणस् (294), अरुणत् (294); अरुन्ध, अरुन्धम्*, अरुन्धाम्*; अरुन्ध, अरुन्ध*, अरुन्धन्. *Ātm.* अरुन्धि, अरुन्धाम्*, अरुन्ध*; अरुन्धहि, अरुन्धायाम्, अरुन्धाताम्; अरुन्धहि, अरुन्धम्, अरुन्धत. *Pot.* रुन्ध्याम्. *Ātm.* रुन्धीय. *Impv.* रुणधानि, रुन्धि, रुण्डु; रुणधाव, रुन्धम्*, रुन्धाम्*; रुणधाम, रुन्ध*, रुन्धन्तु. *Ātm.* रुणधै, रुन्धस्, रुन्धाम्*; रुणधावहे, रुन्धायाम्, रुन्धाताम्; रुणधामहे, रुन्धम्, रुन्धताम्. *Perf.* रुरोध, रुरोधिष, रुरोध; रुरुधिव, रुरुधयुस्, रुरुधतुस्; रुरुधिम, रुरुध, रुरुधुस्. *Ātm.* रुरुधे, रुरुधिषे, रुरुधे; रुरुधिवहे, रुरुधाये, रुरुधाते; रुरुधिमहे, रुरुधिधे, रुरुधिर. *1st Fut.* रोद्धास्मि. *Ātm.* रोद्धाहे. *2nd Fut.* रोत्स्यामि. *Ātm.* रोत्स्ये. *Aor.* अरुधम्, -धस्, -धत्; -धाव, -धतम्, -धताम्; -धाम, -धत, -धन्. Or अरौत्सम्, अरौत्सीस्, अरौत्सीत्; अरौत्स्व, अरौद्धम्, अरौद्धाम्; अरौत्स्व, अरौद्ध, अरौत्सुम्. *Ātm.* अरुत्सि, अरुद्धास्, अरुद्ध; अरुत्स्वहि, अरुत्सायाम्, अरुत्साताम्; अरुत्स्वहि, अरुद्धम्, अरुत्सत. *Prec.* रुध्यासम्. *Ātm.* रुत्सीय. *Cond.* अरौत्स्यम्. *Ātm.* अरौत्स्ये. *Part., Pres.* रुध्ये; *Aor. 3rd sing.* अरौधि. *Caus., Pres.* रोधयामि; *Aor.* अरुधम्. *Des.* रुरुत्सामि, -त्से. *Freq.* रुरुध्ये, रोरोधि. *Part., Pres.* रुन्धत्; *Ātm.* रुन्धान; *Past Pass.* रुद्ध; *Past Indecl.* रुद्धा, -रुध्य; *Fut. Pass.* रोद्धव्य, रोधनीय, रोध्य.

672. Root शिम् (special stems शिनष्, शिंष्). *Inf.* शेष्टुम् 'to distinguish,' 'to separate,' 'to leave remaining.' Par. *Pres.* शिनमि, शिनक्षि, शिनष्टि; शिंष्वस्, शिंष्वस्, शिंष्वस्; शिंष्वस्, शिंष्व, शिंष्वन्ति. *Impf.* अशिनयम्, अशिनद् (294),

* रुन्धस् may be written for रुन्धस्. Similarly, रुन्ध for रुन्ध, &c. See 298. a.

अशिनद्; अशिंध्य, अशिंध्यम्, अशिंष्टाम्; अशिंष्म, अशिंष्ट, अशिंषन्. *Pot.* शिंष्याम्. *Impv.* शिनषाणि, शिंङ्दि or शिखि (303, compare 345), शिनष्टु; शिनषाव, शिंष्टम्, शिंष्टाम्; शिनषाम, शिंष्ट, शिंषन्. *Perf.* शिशेष, शिशेषिष, शिशेष; शिशिषिष, शिशिषिषुस्, शिशिषितुस्; शिशिषिम, शिशिष, शिशिषुस्. *1st Fut.* शोष्टास्मि. *2nd Fut.* शोष्ट्यामि. *Aor.* अशिष्यम्, -यस्, -यत्; -षाव, -षतम्, -षताम्; -षाम, -षत, -षन्. *Prec.* शिष्यासम्. *Cond.* अशोष्यम्. *Pass., Pres.* शिष्ये; *Aor.* 3rd sing. अशेषि. *Caus., Pres.* शेषयामि; *Aor.* अशोशिष्यम्. *Des.* शिशिष्यामि. *Freq.* शोशिष्ये, शोशेष्मि. *Part., Pres.* शिषत्; *Past Pass.* शिष्ट; *Past Indecl.* शिष्टा, -शिष्य; *Fut. Pass.* शोष्य, शेषणीय, शेष.

673. Root हिन्स् (special stems हिनस्, हिंस्). *Inf.* हिंसितुम् 'to injure.' *Par. Pres.* हिनस्मि, हिनस्मि*, हिनस्ति; हिंस्वस्, हिंस्वस्, हिंस्वस्; हिंस्वस्, हिंसन्ति. *Impf.* अहिनसम्, अहिनत् or अहिनस् (294, 304. a), अहिनत्; अहिंस्व, अहिंस्वम्, अहिंस्वाम्; अहिंस्म, अहिंस्ति, अहिंसन्. *Pot.* हिंस्याम्. *Impv.* हिनसानि, हिन्द्वा or हिन्वा (304), हिनस्तु; हिनसाव, हिंस्वम्, हिंस्वाम्; हिनसाम, हिंस्व, हिंसन्तु. *Perf.* जिहिंस, जिहिंसिष, जिहिंस; जिहिंसिष, जिहिंसिषुस्, जिहिंसितुस्; जिहिंसिम, जिहिंस, जिहिंसुस्. *1st Fut.* हिंसितास्मि. *2nd Fut.* हिंसिष्यामि. *Aor.* अहिंसिष्यम्, अहिंसोस्, अहिंसोत्; अहिंसिष्य, अहिंसिष्यम्, अहिंसिष्याम्; अहिंसिष्य, अहिंसिष्य, अहिंसिष्युस्. *Prec.* हिंस्यासम्. *Cond.* अहिंसिष्यम्. *Pass., Pres.* हिंस्ये; *Aor.* 3rd sing. अहिंसि. *Caus., Pres.* हिंसयामि; *Aor.* अजिहिंसम्. *Des.* जिहिंसिष्यामि. *Freq.* जेहिंस्ये, जेहिंसि. *Part., Pres.* हिंसत्; *Past Pass.* हिंसित; *Past Indecl.* हिंसित्वा, -हिंस्य; *Fut. Pass.* हिंसितव्य, हिंसनीय, हिंस्य.

674. Root नृह् (special stems नृणह्, नृणह्, नृह्, see 348). *Inf.* तर्हिनुम् or तर्ह्नुम् 'to injure,' 'to kill.' *Par. Pres.* नृणेस्मि, नृणेस्मि (306), नृणेदि (305. a); नृह्स्, नृह्स्, नृह्स् (298. b); नृह्स्, नृह्स्, नृहन्ति. *Impf.* अनृणहम्, अनृणह् (294), अनृणह्; अनृह्, अनृहम्, अनृहाम्; अनृह, अनृह, अनृहन्. *Pot.* नृह्याम्. *Impv.* नृणहानि, नृणह (see 306. c), नृणेदु; नृणहाव, नृहम्, नृहाम्; नृणहाम, नृह, नृहन्तु. *Perf.* ततर्ह, ततर्हिष or ततर्ह, ततर्ह; ततर्हिष, ततर्हपुस्, ततर्हपुस्; ततर्हिष, ततर्ह, ततर्ह. *1st Fut.* तर्हितास्मि or तर्हितास्मि. *2nd Fut.* तर्हिष्यामि or तर्हिष्यामि. *Aor.* अतर्हिष्यम्, -होस्, -होत्; -हिंष्य, -हिंष्यम्, -हिंष्याम्; -हिंष्य, -हिंष्य, -हिंष्युस्. Or अनृह्यम्, -ह्यस्, -ह्यत्; -ह्याव, -ह्यतम्, -ह्यताम्; -ह्याम, -ह्यत, -ह्यन्. *Prec.* नृह्यासम्. *Cond.* अतर्हिष्यम् or अतर्हिष्यम्. *Pass., Pres.* नृहे; *Aor.* 3rd sing. अतर्हि. *Caus., Pres.* तर्हयामि; *Aor.* अतर्हम् or अतर्हम्. *Des.* ततर्हिष्यामि or ततर्हिष्यामि. *Freq.* तरोनृहे, तरोतर्हि (3rd sing. तरोतर्हि). *Part., Pres.* नृहत्; *Past Pass.* (305. a) नृह; *Past Indecl.* तर्हिन्वा or तर्हिन्वा, -नृह; *Fut. Pass.* तर्हितव्य or तर्हितव्य, तर्हिणीय, नृह.

* Final स् s preceded by a or ā remains unchanged before the terminations si and se; see 62. b.

EXAMPLES OF PRIMITIVE VERBS OF THE FIFTH CLASS,
EXPLAINED AT 349.

675. Root वृ *vrī*. Infin. वरितुम् *varitum* or वरीतुम् *varītum*, 'to cover,' 'to enclose,' 'to surround,' 'to choose *.'

Note, that the conjugational तु *nu* becomes णु *ṇu* after वृ *vrī* by 58.

PARASMAI-PADA. *Present Tense*, 'I cover.'

वृणोमि <i>vrīṇomi</i>	वृणुवस् <i>vrīṇuvas</i> †	वृणुमस् <i>vrīṇumas</i> ‡
वृणोषि <i>vrīṇoshi</i>	वृणुयस् <i>vrīṇuthas</i>	वृणुथ <i>vrīṇutha</i>
वृणोति <i>vrīṇoti</i>	वृणुतस् <i>vrīṇutas</i>	वृण्वन्ति <i>vrīṇvanti</i>

Imperfect, 'I was covering,' or 'I covered.'

अवृणवम् <i>avṛiṇavam</i>	अवृणुव <i>avṛiṇuva</i> §	अवृणुम <i>avṛiṇuma</i>
अवृणोस् <i>avṛiṇos</i>	अवृणुतम् <i>avṛiṇutam</i>	अवृणुत <i>avṛiṇuta</i>
अवृणोत् <i>avṛiṇot</i>	अवृणुताम् <i>avṛiṇutām</i>	अवृण्वन् <i>avṛiṇvan</i>

Potential, 'I may cover.'

वृणुयाम् <i>vrīṇuyām</i>	वृणुयाव <i>vrīṇuyāva</i>	वृणुयान् <i>vrīṇuyāna</i>
वृणुयास् <i>vrīṇuyās</i>	वृणुयातम् <i>vrīṇuyātām</i>	वृणुयात <i>vrīṇuyāta</i>
वृणुयात् <i>vrīṇuyāt</i>	वृणुयाताम् <i>vrīṇuyātām</i>	वृणुयुस् <i>vrīṇuyus</i>

Imperative, 'Let me cover.'

वृण्वानि <i>vrīṇvāni</i>	वृणुवाच <i>vrīṇuvāca</i>	वृण्वान् <i>vrīṇvāna</i>
वृणु <i>vrīṇu</i>	वृणुतम् <i>vrīṇutam</i>	वृणुत <i>vrīṇuta</i>
वृणोतु <i>vrīṇotu</i>	वृणुताम् <i>vrīṇutām</i>	वृण्वन्तु <i>vrīṇvantu</i>

Perf. (369) ववार, ववर्षे (Vedic) or ववरिष (see 370), ववार; ववृव, वव्रप्सुस्, वव्रतुस्; ववृम, वव्र, वव्रुस् or ववरुस् ¶. *1st Fut.* (392. d) वरितास्मि or वरीतास्मि (393). *2nd Fut.* वरिष्यामि or वरीष्यामि (393). *Aor.* अव्वारिषम्, अव्वारीस्, अव्वारीत्; अव्वारिष्व, अव्वारिष्टम्, अव्वारिष्टाम्; अव्वारिष्य, अव्वारिष्ट, अव्वारिष्युस्. *Prec.* त्रियासम् or वूर्यासम् (448. b). *Cond.* अव्वारिष्यम् or अव्वारीष्यम्.

ĀTMANE-PADA. *Present Tense*, 'I cover.'

वृण्वे <i>vrīṇve</i>	वृणुवहे <i>vrīṇuvahe</i> **	वृणुमहे <i>vrīṇumahe</i> ††
वृणुषे <i>vrīṇuṣhe</i>	वृणुवाथे <i>vrīṇuvāthe</i>	वृणुध्वे <i>vrīṇudhve</i>
वृणुते <i>vrīṇute</i>	वृणुवाते <i>vrīṇuvāte</i>	वृणुवते <i>vrīṇuvate</i>

* In the sense of 'to choose,' this root generally follows cl. 9; thus, Pres. वृणासि, वृणासि, वृणाति; वृणीवस्, &c. See 686.

† Or वृणवस् *vrīṇvas*.

‡ Or वृणमस् *vrīṇmas*.

§ Or अवृणव *avṛiṇva*.

|| Or अवृणम *avṛiṇma*.

¶ वृ *vrī* is sometimes written with long *rī*, in which case 374. k may be applied.

** Or वृण्वहे *vrīṇvāhe*.

†† Or वृणमहे *vrīṇmahe*.

Imperfect, 'I was covering,' or 'I covered.'

अवृण्वि <i>avṛiṇvi</i>	अवृण्वहि <i>avṛiṇvahi*</i>	अवृण्वमहि <i>avṛiṇvmahi†</i>
अवृण्व्यास् <i>avṛiṇvāthās</i>	अवृण्व्यायाम् <i>avṛiṇvāthām</i>	अवृण्वध्वम् <i>avṛiṇvdhvam</i>
अवृण्वत <i>avṛiṇvata</i>	अवृण्वताम् <i>avṛiṇvātām</i>	अवृण्वत <i>avṛiṇvata</i>

Potential, 'I may cover.'

वृण्वीय <i>vṛiṇvīya</i>	वृण्वीयहि <i>vṛiṇvīvahi</i>	वृण्वीमहि <i>vṛiṇvīmahi</i>
वृण्वीयास् <i>vṛiṇvīthās</i>	वृण्वीयायाम् <i>vṛiṇvīthām</i>	वृण्वीध्वम् <i>vṛiṇvīdhvam</i>
वृण्वीत <i>vṛiṇvīta</i>	वृण्वीयाताम् <i>vṛiṇvīyātām</i>	वृण्वीरन् <i>vṛiṇvīran</i>

Imperative, 'Let me cover.'

वृण्वै <i>vṛiṇvai</i>	वृण्ववहै <i>vṛiṇvavahai</i>	वृण्वमहै <i>vṛiṇvāmahai</i>
वृण्व्य <i>vṛiṇvya</i>	वृण्व्यायाम् <i>vṛiṇvāthām</i>	वृण्वध्वम् <i>vṛiṇvdhvam</i>
वृण्वताम् <i>vṛiṇvātām</i>	वृण्वताम् <i>vṛiṇvātām</i>	वृण्वताम् <i>vṛiṇvātām</i>

Perf. वव्रे (369) or ववरे †, ववृषे, वव्रे or ववरे; ववृषे, वव्राषे, वव्राते; ववृषे, ववृषे, ववृषे. *1st Fut.* वरिताहे or वरीताहे. *2nd Fut.* वरिष्ये or वरीष्ये. *Aor.* अवृषिषि, अवृषिषास्, अवृषिष्ट; अवृषिष्वहि, अवृषिषायाम्, अवृषिषाताम्; अवृषिष्वहि, अवृषिष्वम् or -रिद्धम्, अवृषिषत. Or अवृषिषि, अवृषिषास्, &c. Or अवृषिषि, अवृषास्, अवृषत; अवृष्वहि, अवृषायाम्, अवृषाताम्; अवृष्वहि, अवृष्वम्, अवृषत. Or अवृषिषि, अवृषास्, अवृषे; अवृष्वहि, अवृषायाम्, अवृषाताम्; अवृष्वहि, अवृष्वम्, अवृषत. *Prec.* वरिषीय or वृषीय or वृषीय (448. b). *Cond.* अवृषिष्ये or अवृषीष्ये. *Pass., Pres.* व्रिष्ये; *Aor. 3rd sing.* अवृषि. *Caus., Pres.* वरयामि or -ये, or वारयामि or -ये; *Aor.* वरिष्वम्. *Des.* विवरिषामि or -ये, विवरीषामि or -ये, ववृषामि or -ये (503). *Freq.* वेव्रीये (511) or ववृष्ये, ववृष्ये. *Part., Pres.* वृषत्; *Atm.* वृषन्; *Past Pass.* वृत; *Past Indecl.* वृत्वा, -वृत्; *Fut. Pass.* वरितव्य or वरीतव्य, वरणीय, वार्य.

OTHER EXAMPLES OF CL. 5 IN THE ORDER OF THEIR FINAL LETTERS.

676. Root श्रु (special stems शृणो, शृणु, see 352). *Inf.* श्रोतुम् 'to hear.' *Par. Pres.* शृणोमि, शृणोषि, शृणोति; शृणुवस् or शृण्वस्, शृणुषस्, शृणुतस्; शृणुमस् or शृण्वस्, शृणुष, शृण्वन्ति. *Impf.* अशृण्वम्, अशृणोस्, अशृणोत; अशृणुष or अशृण्व, अशृणुतम्, अशृणुताम्; अशृणुम or अशृण्व, अशृणुत, अशृण्वन्. *Pot.* शृणुयाम्. *Impv.* शृण्वानि, शृणु, शृणोतु; शृणवाम, शृणुतम्, शृणुताम्; शृणुवाम, शृणुत, शृण्वन्तु. *Perf.* (369) शृण्वाम, शृणोष, शृणोष; शृणुवाम, शृणुवाम, शृणुवाम; शृणुवाम, शृणुवाम, शृणुवाम. *1st Fut.* श्रोतास्मि. *2nd Fut.* श्रोष्यामि. *Aor.* अश्रौषम्, अश्रौषीस्, अश्रौषीत; अश्रौष्य, अश्रौष्यम्, -श्राम्; अश्रौष, अश्रौष,

* Or अवृण्वहि *avṛiṇvahi*.

† Or अवृण्वमहि *avṛiṇvmahi*.

‡ वृ is sometimes written with long *rī*, in which case 374. k may be applied.

§ This root is placed by Indian grammarians under the 1st class.

अश्रोषुस्. *Prec.* श्रूयासम्. *Cond.* अश्रोष्यम्. *Pass., Pres.* श्रूये; *Aor.* 3rd sing. अश्रावि. *Caus., Pres.* श्रावयामि; *Aor.* अशिञ्चवम् or अशुञ्चवम्. *Des.* शुञ्चये. *Freq.* शोश्रूये, शोश्रोमि or शोश्रवीमि. *Part., Pres.* शृण्वत्; *Past Pass.* श्रुत; *Past Indecl.* श्रुत्वा, -श्रुत्; *Fut. Pass.* श्रोतव्य, श्रवणीय, श्राव्य.

677. Root धू* (special stems धूनो, धूनु). *Inf.* धवितुम् or धोतुम् 'to shake,' 'to agitate.' *Par. and Åtm. Pres.* धूनोमि, धूनोमि, धूनोति; धूनवस् or धून्वस्, धूनयस्, धूनतस्; धूनमस् or धूनम्, धूनय, धूनन्ति. *Åtm. धून्वे;* धूनये, धूनते; धूनवहे or धून्वहे, धूनवाचे, धूनवाते; धूनमहे or धूनम्हे, धूनव्हे, धूनन्ते. *Impf.* अधूनवम्, अधूनोस्, अधूनोत्; अधूनव or अधून्व, अधूनतम्, अधूनताम्; अधूनम् or अधूनम्, अधूनत, अधूनन्. *Åtm. अधूनन्वि, अधूनयास्, अधूनत; अधूनवहि or अधून्वहि, अधूनवायाम्, अधूनवाताम्; अधूनमहि, अधूनम्वम्, अधूनन्त. Pot.* धूनयाम्. *Åtm. धून्वीय. Impv.* धूनवानि, धूनु, धूनोतु; धूनवाव, धूनतम्, धूनताम्; धूनवाम्, धूनत, धूनन्तु. *Åtm. धूनवै, धूनय्व, धूनताम्; धूनवावहे, धूनवायाम्, धूनवाताम्; धूनवामहे, धूनम्वम्, धूनन्ताम्. Perf.* (374. g) दुधाय, दुधविष or दुधोय, दुधाय; दुधुविष, दुधुवयुस्, दुधुवतुस्; दुधुविम, दुधुव, दुधुवुस्. *Åtm. दुधुवे, दुधुविषे, दुधुवे; दुधुविवहे, दुधुवाचे, दुधुवाते; दुधुविमहे, दुधुविम्वे or -द्वे, दुधुविरे. 1st Fut.* धवितस्मि or धोतस्मि. *Åtm. धविताहे or धोताहे. 2nd Fut.* धविष्यामि or धोष्यामि. *Åtm. धविष्ये or धोष्ये. Aor.** अधाविषम्, अधावीस्, अधावीत्; अधाविष्व, अधाविषम्, अधाविषाम्; अधाविष, अधाविष्ट, अधाविषुस्. Or अधौषम्, -मीस्, -मीत्; अधौष्व, अधौष्टम्, -ष्टाम्; अधौष्म, अधौष्ट, अधौषुस्. *Åtm. अधाविषि, अधाविष्याम्, अधाविष्ट; अधाविष्वहि, अधाविषायाम्, -याताम्; अधाविष्वहि, अधाविष्वम् (-द्वम्), अधाविषत. Or अधोषि, अधोषास्, अधोष्ट; अधोष्वहि, अधोषायाम्, -याताम्; अधोष्वहि, अधोद्वम्, अधोषत. Prec.* धूयासम्. *Åtm. धविषीय or धोषीय. Cond.* अधविष्यम् or अधोष्यम्. *Åtm. अधविष्ये or अधोष्ये. Pass., Pres.* धूये; *Aor.* 3rd sing. अधावि. *Caus., Pres.* धूनयामि or धावयामि; *Aor.* अदूधनम् or अदूधवम्. *Des.* दूधूयामि, -ये. *Freq.* दोधूये, दोधोमि or दोधवीमि. *Part., Pres.* धून्वत्; *Åtm. धून्वान; Past Pass.* धूत or धून; *Past Indecl.* धूत्वा, -धूय; *Fut. Pass.* धवितव्य or धोतव्य, धवनीय, धाव्य or धष्य.

a. Like धू may be conjugated सु 'to press out Soma juice,' which in native grammars is the model of the 5th class; thus, *Pres.* सुनोमि, &c. The two Futures reject i; 1st *Fut.* सोतास्मि, &c.

678. Root स्तृ or स्तृ† (special stems स्तृणो, स्तृणु). *Inf.* स्तरितुम् or

* This root may also be धूनोमि &c., and also in the 9th class; *Pres.* धुनामि, धुनामि, धुनाति; धुनीषस्, &c.; see 686: and in the 6th (धुवामि 280). In the latter case the *Aor.* is अधुविषम्, &c.; see 430.

† This root may also be conjugated as a verb of the 9th class; thus, *Pres.* स्तृणामि, स्तृणामि, स्तृणाति; स्तृणीषस्, &c. See 686.

स्त्रीतुम् or स्त्रीतुम् 'to spread,' 'to cover.' Par. and *Ātm. Pres.* स्त्रीणोमि, &c.; like वृ at 675. *Ātm. स्त्रीष्वे, स्त्रीणुषे, &c. Impf.* अस्त्रीणवम्. *Ātm. अस्त्रीष्वि.* *Pot.* स्त्रीणुयाम्. *Ātm. स्त्रीष्वीय.* *Impv.* स्त्रीणवानि. *Ātm. स्त्रीणवै.* *Perf.* (252. c, 374. k) तस्तार, तस्तथै, तस्तार; तस्त्रिव, तस्त्रयुस्, तस्त्रतुस्; तस्त्रिम, तस्त्र, तस्त्रुस्. *Ātm. तस्त्रे, तस्त्रिषे, तस्त्रे; तस्त्रिवहे, तस्त्राये, तस्त्राते;* तस्त्रिमहे, तस्त्रिध्वे or -द्वे, तस्त्रिरे. *1st Fut.* स्त्रितास्मि or स्त्रीतास्मि or स्त्रितास्मि. *Ātm. स्त्रिताहे or स्त्रीताहे or स्त्रिताहे.* *2nd Fut.* स्त्रिष्यामि or स्त्रीष्यामि. *Ātm. स्त्रिष्ये or स्त्रीष्ये.* *Aor.* अस्त्रारिषम्, -रीस्, -रीत्; अस्त्रारिष्व, &c.; see 675. Or अस्त्रारिषम्, -पीस्, -पीत्; अस्त्रारिष्व, -ष्टम्, -ष्टात्; अस्त्रारिष्व, -ष्टम्, -ष्टात्. *Ātm. अस्त्रारिषि or अस्त्रारिषि or अस्त्रारिषि or अस्त्रीषि.* *Prec.* स्त्रयीसम् or स्त्रीषीसम्. *Ātm. स्त्रीषीय or स्त्रिषीय or स्त्रीषीय.* *Cond.* अस्त्रारिष्यम् or अस्त्रारिष्यम्. *Ātm. अस्त्रारिष्ये or अस्त्रारिष्ये.* *Pass., Pres.* (467) स्त्रये; *Aor.* 3rd sing. अस्त्रारि. *Caus., Pres.* स्त्रारयामि; *Aor.* अस्त्रारम् or अस्त्रारम्. *Des.* तिस्त्रारिष्यामि, -ये; or तिस्त्रारिष्यामि, -ये; or तिस्त्रारिष्यामि, -ये. *Freq.* तास्त्रये or तेस्त्रिये, तास्त्रि or तस्त्रिस्त्रि. *Part., Pres.* स्त्रारवत्; *Ātm. स्त्रारवान्;* *Past Pass.* स्त्रात or स्त्रीषी (534); *Past Indecl.* स्त्रात्वा, -स्त्रीष्य, -स्त्रुत्; *Fut. Pass.* स्त्रारितव्य or स्त्रीतव्य or स्त्रारितव्य, स्त्रारणीय, स्त्रार्य.

679. Root शक्* (special stems शक्नो, शक्नु, शक्नुव्). *Inf.* शक्नुम् 'to be able.' Par. *Pres.* शक्नोमि, शक्नोषि, शक्नोति; शक्नुवस्, शक्नुयस्, शक्नुतस्; शक्नुमस्, शक्नुष, शक्नुवन्ति. *Impf.* अशक्नवम्, अशक्नोस्, अशक्नोत्; अशक्नुव, अशक्नुतम्, अशक्नुताम्; अशक्नुम, अशक्नुत, अशक्नुवन्. *Pot.* शक्नुयाम्. *Impv.* शक्नुवानि, शक्नुहि, शक्नुतु; शक्नुवाव, शक्नुतम्, शक्नुताम्; शक्नुवाम, शक्नुत, शक्नुवन्तु. *Perf.* शशाक, शेक्षिष्य or शशक्ष्य, शशाक; शेक्षि, शेक्षयुस्, शेक्षतुस्; शेक्षि, शेक्ष, शेक्षुस्. *1st Fut.* शक्तास्मि. *2nd Fut.* शक्ष्यामि. *Aor.* अशकम्, -कस्, -कत्; -काव, -कतम्, -कताम्; -काम, -कत, -कन्. Or अशक्षिष्यम्, -कोस्, -कीत्; अशक्षिष्य, -किष्टम्, -ष्टम्; अशक्षिष्य, -किष्ट, -किष्टुस्. *Prec.* शक्ष्यासम्. *Cond.* अशक्ष्यम्. *Pass., Pres.* शक्ष्ये; *Aor.* 3rd sing. अशक्षि. *Caus., Pres.* शक्षयामि; *Aor.* अशक्षिष्यम्. *Des.* शिशक्षिष्यामि or शिश्यामि, -क्षे† (503). *Freq.* शशक्ष्ये, शशक्षि or शशक्षीमि. *Part., Pres.* शक्नुवत्; *Ātm. शक्नुवान्;* *Past Pass.* शक्त; *Past Indecl.* शक्ता, -शक्य; *Fut. Pass.* शक्तव्य, शक्नीय, शक्य.

680. Root चृष् (special stems चृप्नो, चृप्नु, चृप्नुव्). *Inf.* चृप्नुम् 'to prosper,' 'to flourish,' 'to increase.' Par. *Pres.* चृप्नोमि, चृप्नोषि, चृप्नोति; चृप्नुवस्, चृप्नुयस्, चृप्नुतस्; चृप्नुमस्, चृप्नुष, चृप्नुवन्ति. *Impf.* (251. a)

* शक् is also conjugated in the 4th class, Parasmai and Ātmane (*Pres.* शक्तामि &c., शक्ष्ये); but it may then be regarded as a Passive verb. See 461. b.

† This form of the *Des.* generally means 'to learn,' and is said by some to come from a root शिक्ष्.

आप्त्रवम्, आप्त्रोस्, आप्त्रोत्; आप्त्रि, आप्त्रितम्, आप्त्रिताम्; आप्त्रि, आप्त्रित, आप्त्रिवन्.
Pot. कृष्याम्. *Impv.* कृष्वानि, कृष्वहि, कृष्वोतु; कृष्ववाव, कृष्वुतम्, -ताम्;
 कृष्ववाम, कृष्वत, कृष्ववन्तु. *Perf.* आनर्थ, आनर्थिष, आनर्थ; आनृथि, आनृथयुस्,
 आनृथतुस्; आनृथिम, आनृथ, आनृथुस्. *1st Fut.* अर्धितास्मि. *2nd Fut.* अर्धि-
 यामि. *Aor.* आर्धिवम्, आर्धीस्, आर्धीत्; आर्धिष्व, आर्धिष्टम्, -ष्टाम्; आर्धिष,
 आर्धिष्ट, आर्धिषुस्. Or आर्धम्, -र्धस्, -र्धत्; -र्धाव, &c. *Prec.* कृष्यासम्.
Cond. आर्धियम्. *Pass., Pres.* कृष्ये; *Aor.* 3rd sing. आर्धि. *Caus., Pres.*
 अर्धयामि; *Aor.* आर्दिषम्. *Des.* अर्दिष्यामि or ईर्त्तामि (503). *Part., Pres.*
 कृष्ववत्; *Past Pass.* कृष्ट; *Past Indecl.* अर्धित्वा or कृष्ट्वा, -कृष्य; *Fut. Pass.*
 अर्धितव्य, अर्धनीय, कृष्य.

681. Root आप् (special stems आप्रो, आप्, आप्रव्). *Inf.* आप्रम् 'to obtain.' *Par. Pres.* आप्रोमि, आप्रोपि, आप्रोति; आप्रवस्, आप्रयस्, आप्रुतस्;
 आप्रुमस्, आप्रुय, आप्रुवन्ति. *Impf.* आप्रवम्, आप्रोस्, आप्रोत्; आप्रुव, आप्रुतम्,
 -ताम्; आप्रुम, आप्रुत, आप्रुवन्. *Pot.* आप्र्याम्. *Impv.* आप्रवानि, आप्रुहि,
 आप्रोतु; आप्रवाव, आप्रुतम्, -ताम्; आप्रवाम, आप्रुत, आप्रुवन्तु. *Perf.* आप्र,
 आप्रिष, आप्र; आप्रि, आप्रयुस्, आप्रतुस्; आप्रिम, आप्र, आप्रुस्. *1st Fut.*
 आप्रास्मि. *2nd Fut.* आप्रस्यामि. *Aor.* आप्रम्, आप्रस्, आप्रत्; आप्राव, आप्रतम्,
 -ताम्; आप्राम, आप्रत, आप्रन्. *Prec.* आप्र्यासम्. *Cond.* आप्र्यम्. *Pass.,*
Pres. आप्र्ये; *Aor.* 3rd sing. आप्रि. *Caus., Pres.* आप्रयामि; *Aor.* आप्रिषम्.
Des. (503) ईप्सामि. *Part., Pres.* आप्रुवत्; *Past Pass.* आप्र; *Past Indecl.*
 आप्रा, -आप्र्य; *Fut. Pass.* आप्रव्य, आप्रनीय, आप्र्य.

a. Root अश् (special stems अश्नो, अश्, अश्नुव्). *Inf.* अशितुम् or अष्टुम्
 'to obtain,' 'to enjoy,' 'to pervade.' *Átm. Pres.* अश्नुवे, अश्नुपे, अश्नुते;
 अश्नुवहे, अश्नुवापे, अश्नुवाते; अश्नुमहे, अश्नुध्वे, अश्नुवते. *Impf.* अश्नुवि, अश्नुपास्,
 अश्नुत; अश्नुवहि, अश्नुवायाम्, अश्नुवाताम्; अश्नुमहि, अश्नुध्वम्, अश्नुवत. *Pot.*
 अश्नुवीय. *Impv.* अश्नुवै, अश्नुष्व, अश्नुताम्; अश्नुवावहै, अश्नुवायाम्, अश्नुवाताम्;
 अश्नुवामहै, अश्नुध्वम्, अश्नुवताम्. *Perf.* (367. c) आनशे, आनशिपे or आनशे,
 आनशे; आनशिवहे or आनश्वहे (371), आनशापे, आनशाते; आनशिमहे or
 आनश्महे, आनशध्वे or आनश्दे, आनशिरे. *1st Fut.* अशिताहे or अष्टाहे.
2nd Fut. अशिपे or अष्टे. *Aor.* आशि, आष्टास्, आष्ट; आश्वहि, आश्वायाम्,
 आश्वताम्; आश्वहि, आश्वध्वम्, आश्वत. Or आशिषि, आशिष्टास्, आशिष्ट;
 आशिष्वहि, आशिषायाम्, आशिषाताम्; आशिष्वहि, आशिष्वध्वम्, आशिषवत. *Prec.*
 अशिषीय or अष्टीय. *Cond.* आशिष्ये or अष्ट्ये. *Pass., Pres.* अश्ये; *Aor.*
 3rd sing. आशि. *Caus., Pres.* आशयामि; *Aor.* आशिषम्. *Des.* अशिषिपे.
Freq. अशाश्ये (511. a). *Part., Pres.* अश्नुवान; *Past Pass.* अशित or
 अष्ट; *Past Indecl.* अशित्वा or अष्ट्वा, -अश्य; *Fut. Pass.* अशितव्य or अष्टव्य,
 अशनीय, आश्य.

EXAMPLES OF PRIMITIVE VERBS OF THE EIGHTH CLASS,
EXPLAINED AT 353.

682. Root कृ *kṛi*. Infin. कर्तुम् *kartum*, 'to do' (355).

PARASMAI-PADA. *Present Tense*, 'I do.'

करोमि <i>karomi</i>	कुर्वेस् * <i>kurvas</i>	कुर्मस् * <i>kurmas</i>
करोषि <i>karoshi</i>	कुरुथस् <i>kuruthas</i>	कुरुथ <i>kurutha</i>
करोति <i>karoti</i>	कुरुतस् <i>kurutas</i>	कुर्वन्ति * <i>kurvanti</i>

Imperfect, 'I was doing,' or 'I did.'

अकरवम् <i>akaravam</i>	अकुर्वे <i>akurva</i> (73)	अकुर्मे <i>akurma</i> (73)
अकरोस् <i>akaros</i>	अकुरुतम् <i>akurutam</i>	अकुरुत <i>akuruta</i>
अकरोत् <i>akarat</i>	अकुरुताम् <i>akurutām</i>	अकुर्वन् <i>akurvān</i>

Potential, 'I may do,' &c.

कुर्याम् * <i>kuryām</i>	कुर्याव <i>kuryāva</i>	कुर्याम <i>kuryāma</i>
कुर्यास् <i>kuryās</i>	कुर्यातम् <i>kuryātām</i>	कुर्यात <i>kuryāta</i>
कुर्यात् <i>kuryāt</i>	कुर्याताम् <i>kuryātām</i>	कुर्युस् <i>kuryus</i>

Imperative, 'Let me do,' &c.

करवाणि <i>karavāṇi</i>	करवाव <i>karavāva</i>	करवाम <i>karavāma</i>
कुरु <i>kuru</i>	कुरुतम् <i>kurutam</i>	कुरुत <i>kuruta</i>
करोतु <i>karotu</i>	कुरुताम् <i>kurutām</i>	कुर्वन्तु * <i>kurvantu</i>

Perfect, 'I did,' or 'I have done.'

अकार <i>ākāra</i> (368)	अकृव <i>ākṛiva</i>	अकृम <i>ākṛima</i>
अकर्थे <i>ākārtha</i>	अक्रथुस् <i>ākṛathus</i>	अक्र <i>ākra</i>
अकार <i>ākāra</i>	अक्रतुस् <i>ākṛatus</i>	अक्रुस् <i>ākṛus</i>

First Future, 'I will do.'

कर्तास्मि <i>kartāsmi</i>	कर्तास्वस् <i>kartāsvas</i>	कर्तास्मस् <i>kartāsmas</i>
कर्तासि <i>kartāsi</i>	कर्तास्यस् <i>kartāsthas</i>	कर्तास्य <i>kartāstha</i>
कर्ता <i>kartā</i>	कर्तारौ <i>kartārau</i>	कर्तारस् <i>kartāras</i>

Second Future, 'I shall do.'

करिष्यामि <i>karishyāmi</i>	करिष्यावस् <i>karishyāvas</i>	करिष्यामस् <i>karishyāmas</i>
करिष्यासि <i>karishyāsi</i>	करिष्यथस् <i>karishyathas</i>	करिष्यथ <i>karishyatha</i>
करिष्यति <i>karishyati</i>	करिष्यतस् <i>karishyatas</i>	करिष्यन्ति <i>karishyanti</i>

* कुर्वेस्, कुर्मस्, कुर्याम, &c., would be equally correct; see 73. An obsolete form कुरिषि for करोमि is found in Epic poetry.

Aorist, 'I did.'

अकार्षम् <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्म <i>akārshma</i>
अकार्षीस् <i>akārshís</i>	अकार्ष्ते <i>akārshṭam</i>	अकार्ष्ते <i>akārshṭa</i>
अकार्षीत् <i>akārshít</i>	अकार्ष्ताम् <i>akārshṭám</i>	अकार्ष्वुस् <i>akārshvus</i>

Precative or Benedictive, 'May I do.'

क्रियासम् <i>kriyásam</i>	क्रियास्व <i>kriyásva</i>	क्रियास्म <i>kriyásma</i>
क्रियास् <i>kriyás</i>	क्रियास्तम् <i>kriyástam</i>	क्रियास्त <i>kriyástā</i>
क्रियात् <i>kriyát</i>	क्रियास्ताम् <i>kriyástám</i>	क्रियासुस् <i>kriyásus</i>

Conditional, 'I should do.'

अकरिष्यम् <i>akarishyam</i>	अकरिष्याव <i>akarishyáva</i>	अकरिष्याम <i>akarishyáma</i>
अकरिष्यस् <i>akarishyas</i>	अकरिष्यतम् <i>akarishyatam</i>	अकरिष्यत <i>akarishyātā</i>
अकरिष्यत् <i>akarishyat</i>	अकरिष्यताम् <i>akarishyatám</i>	अकरिष्यन् <i>akarishyan</i>

683. *ĀTMANE-PADA. Present Tense, 'I do.'*

कुर्वे <i>kurve</i> (73)	कुर्वहे <i>kurvahe</i>	कुर्महे <i>kurmahe</i>
कुरुषे <i>kurushe</i>	कुर्वीषे <i>kurvāthe</i>	कुरुध्वे <i>kurudhve</i>
कुरुते <i>kurute</i>	कुर्वीते <i>kurvāte</i>	कुर्वते <i>kurvate</i>

Imperfect, 'I was doing,' or 'I did.'

अकुर्वि <i>akurvi</i> (73)	अकुर्वहि <i>akurvahi</i>	अकुर्महि <i>akurmahi</i>
अकुरुषाम् <i>akuruthás</i>	अकुर्वीषाम् <i>akurvāthám</i>	अकुरुध्वम् <i>akurudhvam</i>
अकुरुत <i>akuruta</i>	अकुर्वीताम् <i>akurvátám</i>	अकुर्वत <i>akurvata</i>

Potential, 'I may do.'

कुर्वीय <i>kurvíya</i>	कुर्वीयहि <i>kurvívahi</i>	कुर्वीमहि <i>kurvímahi</i>
कुर्वीषाम् <i>kurvívthás</i>	कुर्वीषायाम् <i>kurvíváthám</i>	कुर्वीध्वम् <i>kurvídhvam</i>
कुर्वीत <i>kurvíta</i>	कुर्वीयाताम् <i>kurvívátám</i>	कुर्वीरन् <i>kurvíran</i>

Imperative, 'Let me do.'

करवै <i>karavai</i>	करवावहै <i>karavāvahai</i>	करवामहै <i>karavámahai</i>
कुरुष्व <i>kurushva</i>	कुर्वीषाम् <i>kurvívthám</i>	कुरुध्वम् <i>kurudhvam</i>
कुरुताम् <i>kurutám</i>	कुर्वीताम् <i>kurvívátám</i>	कुर्वताम् <i>kurvátám</i>

Perfect, 'I did,' or 'I have done.'

अक्रे <i>ákre</i>	अकृवहे <i>ákṛivahe</i>	अकृमहे <i>ákṛimahe</i>
अकृषे <i>ákṛishe</i>	अक्राषे <i>ákráthe</i>	अकृद्वे <i>ákṛidhve</i>
अक्रे <i>ákre</i>	अक्राते <i>ákráte</i>	अक्रिरे <i>ákríre</i>

First Future, 'I will do.'

कर्ताहे <i>kartāhe</i>	कर्तास्वहे <i>kartāsvahe</i>	कर्तास्महे <i>kartāsmāhe</i>
कर्तासे <i>kartāse</i>	कर्तासाथे <i>kartāsāthe</i>	कर्ताध्वे <i>kartādhwē</i>
कर्ता <i>kartā</i>	कर्तारौ <i>kartārau</i>	कर्तारस् <i>kartāras</i>

Second Future, 'I shall do.'

करिष्ये <i>karishye</i>	करिष्यावहे <i>karishyāvahe</i>	करिष्यामहे <i>karishyāmahe</i>
करिष्यसे <i>karishyase</i>	करिष्येथे <i>karishyethe</i>	करिष्यध्वे <i>karishyadhve</i>
करिष्यते <i>karishyate</i>	करिष्येते <i>karishyete</i>	करिष्यन्ते <i>karishyante</i>

Aorist, 'I did.'

अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्महि <i>akṛishmahi</i>
अकृषास् <i>akṛithās</i>	अकृषायाम् <i>akṛishāthām</i>	अकृद्म <i>akṛidhvam</i>
अकृत <i>akṛita</i>	अकृपाताम् <i>akṛishātām</i>	अकृपत <i>akṛishata</i>

Precative or Benedictive, 'May I do.'

कृषीय <i>krishīya</i>	कृषीवहि <i>krishīvahi</i>	कृषीमहि <i>krishīmahi</i>
कृषीयास् <i>krishīsthās</i>	कृषीयास्याम् <i>krishītyāsthām</i>	कृषीध्वम् <i>krishīdhvam</i>
कृषीष्ट <i>krishīshṭa</i>	कृषीयास्ताम् <i>krishītyāsthām</i>	कृषीरन् <i>krishīran</i>

Conditional, 'I should do.'

अकरिष्ये <i>akarishye</i>	अकरिष्यावहि <i>akarishyāvahe</i>	अकरिष्यामहि <i>akarishyāmahī</i>
अकरिष्ययास् <i>akarishyathās</i>	अकरिष्येयाम् <i>akarishyethām</i>	अकरिष्यध्वम् <i>akarishyadhvam</i>
अकरिष्यत <i>akarishyata</i>	अकरिष्येताम् <i>akarishyetām</i>	अकरिष्यन्त <i>akarishyanta</i>

Pass., Pres. क्रिये; Aor. 3rd sing. अकारि (701). Caus., Pres. कारयामि; Aor. अशीकरम्. Des. चिकीर्षामि, -ये (502). Freq. चेक्रोये, चर्कर्मि or चरिकर्मि or चरीकर्मि or चर्करीमि or चरिकरीमि or चरीकरीमि (Pāp. VII. 4, 92). Part., Pres. कुर्वत्; Ātm. कुर्वण; Past Pass. कृत; Past Indecl. कृत्वा, -कृत; Fut. Pass. कर्तव्य, करणीय, कार्य.

684. Only nine other roots are generally given in this class. Of these the commonest is तन् 'to stretch,' conjugated at 583. The others are, क्षृण् 'to go,' क्षण् and क्षिण् 'to kill' or 'to hurt,' घृण् 'to shine,' तृण् 'to eat grass,' मन् 'to imagine,' Ātm.; वन् 'to ask,' सन् 'to give.' As these end in nasals, their conjugation resembles that of verbs of cl. 5 at 675; thus—

685. Root क्षण् (special stems क्षणो, क्षण्यु). Inf. क्षणितुम् 'to kill,' 'to hurt.' Par. and Ātm. Pres. क्षणोमि, क्षणोमि, क्षणोति; क्षणुवस्, &c. Ātm. क्षणवे, क्षणुवे, &c. Impf. अक्षणवम्, अक्षणुस्, &c. Ātm. अक्षणिष. Pot. क्षणुयाम्. Ātm. क्षणीय. Impv. क्षणवामि. Ātm. क्षणवे. Perf. अक्षण, अक्षणिष, अक्षण; अक्षणिष, अक्षणयुस्, अक्षणुस्; अक्षणिम, अक्षण, अक्षणुस्. Ātm. अक्षणे, अक्षणिषे, अक्षणे; अक्षणिवहे, अक्षणाये, अक्षणाते; अक्षणिमहे,

अक्षयिष्ये, अक्षयिरे. 1st Fut. क्षयितास्मि. Átm. क्षयिताहे. 2nd Fut. क्षयिष्यामि. Átm. क्षयिष्ये. Aor. अक्षयिषम्, -यीस्, -यीत्; अक्षयिष्व, -यिष्टम्, -ष्टाम्; अक्षयिष्य, -यिष्ट, -यिष्टुस्. Átm. अक्षयिषि, अक्षयिष्टास् or अक्षयास् (424. c), अक्षयिष्ट or अक्षत; अक्षयिष्वहि, -यिषायाम्, -यिषाताम्; अक्षयिष्वहि, -यिष्वम्, -यिषत. Prec. क्षयासम्. Átm. क्षयिषीय. Cond. अक्षयिष्यम्. Átm. अक्षयिष्ये. Pass., Pres. क्षये; Aor. 3rd sing. अक्षयि. Caus., Pres. क्षाययामि; Aor. अक्षययाम्. Des. अक्षययामि, -वे. Freq. अक्षय्ये, अक्षयि. Part., Pres. क्षयत्; Átm. क्षयान्; Past Pass. क्षत; Past Indecl. क्षत्वा or क्षयित्वा, -क्षत्; Fut. Pass. क्षयितव्य, क्षयनीय, क्षाय.

EXAMPLES OF PRIMITIVE VERBS OF THE NINTH CLASS,
EXPLAINED AT 356.

686. Root यु यु. Infin. यचितुम् *yavitum*, 'to join,' 'to mix.'

PARASMAI-PADA. Present Tense, 'I join.'

युनामि <i>yundāmi</i>	युनीवस् <i>yunīvas</i>	युनीमस् <i>yunīmas</i>
युनासि <i>yundsi</i>	युनीथस् <i>yunīthas</i>	युनीथ <i>yunītha</i>
युनाति <i>yundāti</i>	युनीतस् <i>yunītas</i>	युनन्ति <i>yunanti</i>

Imperfect, 'I was joining,' or 'I joined.'

अयुनाम <i>ayundāmi</i>	अयुनीव <i>ayunīva</i>	अयुनीम <i>ayunīma</i>
अयुनास् <i>ayundās</i>	अयुनीतम् <i>ayunītam</i>	अयुनीत <i>ayunīta</i>
अयुनात् <i>ayundāt</i>	अयुनीताम् <i>ayunītām</i>	अयुनन् <i>ayunan</i>

Potential, 'I may join.'

युनीयाम् <i>yunīyām</i>	युनीयाव <i>yunīyāva</i>	युनीयाम <i>yunīyāma</i>
युनीयास् <i>yunīyās</i>	युनीयातम् <i>yunīyātam</i>	युनीयात <i>yunīyāta</i>
युनीयात् <i>yunīyāt</i>	युनीयाताम् <i>yunīyātām</i>	युनीयुस् <i>yunīyus</i>

Imperative, 'Let me join.'

युनामि <i>yundāmi</i>	युनाव <i>yundāva</i>	युनाम <i>yundāma</i>
युनीहि <i>yunāhi</i>	युनीतम् <i>yunītam</i>	युनीत <i>yunīta</i>
युनातु <i>yundātu</i>	युनीताम् <i>yunītām</i>	युनन्तु <i>yunantu</i>

Perf. युयाव, युयविष or युयोष, युयाव; युयुविष, युयुवपुष्, -वतुस्; युयुविम, युयुव, युयुवुस्. 1st Fut. यवितास्मि or योतास्मि*. 2nd Fut. यविष्यामि. Aor. अयाविषम्, -वीस्, -वीत्; अयाविष्व, -विष्टम्, -विष्टाम्; अयाविष्य, -विष्ट, -विष्टुस्. Prec. यूयासम्. Cond. अयाविष्यम्.

* Some authorities give योतास्मि &c. as the only form. See Laghu-kaum. 724.

687. *ĀTMAṆE-PADA. Present Tense, 'I join.'*

युने <i>yune</i>	युनीवहे <i>yunívahē</i>	युनीमहे <i>yunímahe</i>
युनीधे <i>yuníshe</i>	युनाथे <i>yunáthe</i>	युनीध्वे <i>yunídhve</i>
युनीते <i>yuníte</i>	युनाते <i>yunáte</i>	युनते <i>yunate</i>

Imperfect, 'I was joining,' or 'I joined.'

अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunívahi</i>	अयुनीमहि <i>ayunímahi</i>
अयुनीथास् <i>ayuníthás</i>	अयुनाथाम् <i>ayunáthám</i>	अयुनीध्वम् <i>ayunídhvam</i>
अयुनीत <i>ayuníta</i>	अयुनाताम् <i>ayunátám</i>	अयुनत <i>ayunata</i>

Potential, 'I may join.'

युनीय <i>yuníya</i>	युनीवहि <i>yunívahi</i>	युनीमहि <i>yunímahi</i>
युनीथास् <i>yuníthás</i>	युनीयाथाम् <i>yuníyáthám</i>	युनीध्वम् <i>yunídhvam</i>
युनीत <i>yuníta</i>	युनीयाताम् <i>yuníyátám</i>	युनीरन् <i>yuníran</i>

Imperative, 'Let me join.'

युनै <i>yunai</i>	युनावहै <i>yunávahai</i>	युनामहै <i>yunámahai</i>
युनीष्व <i>yuníshva</i>	युनाथाम् <i>yunáthám</i>	युनीध्वम् <i>yunídhvam</i>
युनीताम् <i>yunítám</i>	युनाताम् <i>yunátám</i>	युनताम् <i>yunatám</i>

Perf. युयुवे, युयुविषे, युयुवे; युयुविष्वहे, युयुवाथे, युयुवाते; युयुविमहे, युयुविध्वे or -द्वे, युयुविरे. *1st Fut.* ययिताहे. *2nd Fut.* ययिष्ये. *Aor.* अयविषि, -विष्ठास्, -विष्ट; अयविष्वहि, अयविषाथाम्, -पाताम्; अयविष्वहि, -विध्वम् or -विद्वम्, -विषत्. *Prec.* ययिषीय. *Cond.* अयविष्ये. *Pass., Pres.* यूये; *1st Fut.* यावित्ताहे; *Aor. 3rd sing.* अयावि. *Caus., Pres.* यावयामि; *Aor.* अयीयवम्. *Des.* युयूषामि or ययिष्यामि. *Freq.* योयूये, योयोमि or योयवोमि. *Part., Pres.* युनत्; *Ātm.* युनान्; *Past Pass.* युत; *Past Indecl.* युत्वा, -युत्; *Fut. Pass.* यवितव्य, यवनीय, याव्य or यव्य.

OTHER EXAMPLES OF CL. 9 IN THE ORDER OF THEIR FINAL LETTERS.

688. Root ज्ञा (special stems जाना, जानी, जान्, 361). *Inf.* ज्ञातुम् 'to know.' *Par. and Ātm. Pres.* जानामि, जानासि, जानाति; जानीवस्, जानीषस्, जानीतस्; जानीमस्, जानीथ, जानन्ति. *Ātm.* जाने, जानीषे, जानीते; जानीवहे, जानाथे, जानाते; जानीमहे, जानीध्वे, जानते. *Impf.* अजानाम्, अजानास, अजानात; अजानीव, अजानीतम्, अजानीताम्; अजानीम, अजानीत, अजानन्. *Ātm.* अजानि, अजानीथास्, अजानीत; अजानीवहि, अजानाथाम्, अजानाताम्; अजानीमहि, अजानीध्वम्, अजानत. *Pot.* जानीयाम्. *Ātm.* जानीय. *Impv.* जानानि, जानीहि, जानातु; जानाव, जानीतम्, जानीताम्; जानाम, जानीत, जानन्तु. *Ātm.* जाने, जानीष्व, जानीताम्; जानावहै, जानाथाम्, जानाताम्; जानामहै, जानीध्वम्, जानताम्. *Perf.* (373) जज्ञौ, जज्ञिथ or नज्ञाथ, जज्ञौ; जज्ञिव, जज्ञपुस्, जज्ञतुस्; जज्ञिम, जज्ञ, नज्ञुस्. *Ātm.* जज्ञे, जज्ञिषे, जज्ञे; जज्ञिवहे, जज्ञाथे, जज्ञाते; जज्ञिमहे, जज्ञिध्वे, जज्ञिरे. *1st Fut.* ज्ञातास्मि. *2nd Fut.* ज्ञास्यामि. *Aor.* (433) अज्ञासिपम्, अज्ञासीस्,

अज्ञासीत्; अज्ञासिष्व, अज्ञासिष्टम्, -ष्टम्; अज्ञासिष्म, -सिष्ट, -सिषुस्. *Ātm.* अज्ञासि, अज्ञास्यास्, अज्ञास्त; अज्ञास्वहि, अज्ञासायाम्, -साताम्; अज्ञास्महि, अज्ञाध्वम्, अज्ञासत. *Prec.* ज्ञेयासम् or ज्ञायासम्. *Ātm.* ज्ञासीय. *Cond.* अज्ञास्यम्. *Ātm.* अज्ञास्ये. *Pass., Pres.* (465. a) ज्ञाये; *Perf.* जज्ञे (473); *1st Fut.* ज्ञाताहे or ज्ञापिताहे (474); *2nd Fut.* ज्ञास्ये or ज्ञाप्ये; *Aor. 3rd sing.* अज्ञायि. *Caus., Pres.* ज्ञापयामि or ज्ञपयामि; *Aor.* अजिज्ञपम्. *Des.* जिज्ञासे (-सामि, Epic). *Freq.* जाज्ञाये, जाज्ञामि or जाज्ञेमि. *Part., Pres.* जानात्; *Ātm.* जानान; *Past Pass.* ज्ञात; *Past Indecl.* ज्ञात्वा, -ज्ञाय; *Fut. Pass.* ज्ञातव्य, ज्ञानीय, ज्ञेय.

689. Root क्री (special stems क्रीणा, क्रीणी, क्रीण, 358. a). *Inf.* क्रेतुम् 'to buy.' *Par. and Ātm. Pres.* क्रीणामि, क्रीणासि, क्रीणाति; क्रीणीवस्, क्रीणीयस्, क्रीणीतस्; क्रीणीमस्, क्रीणीथ, क्रीणन्ति. *Ātm.* क्रीणे, क्रीणीषे, क्रीणीते; क्रीणीवहे, क्रीणाये, क्रीणाते; क्रीणीमहे, क्रीणीध्वे, क्रीणते. *Impf.* अक्रीणाम्, अक्रीणास्, अक्रीणात्; अक्रीणीव, अक्रीणीतम्, अक्रीणीताम्; अक्रीणीम, अक्रीणीत, अक्रीणन्. *Ātm.* अक्रीणि, अक्रीणीयास्, अक्रीणीत; अक्रीणीवहि, अक्रीणायाम्, अक्रीणाताम्; अक्रीणीमहि, अक्रीणीध्वम्, अक्रीणत. *Pot.* क्रीणीयाम्. *Ātm.* क्रीणीय. *Impv.* क्रीणानि, क्रीणीहि, क्रीणातु; क्रीणाव, क्रीणीतम्, क्रीणीताम्; क्रीणाम, क्रीणीत, क्रीणन्. *Ātm.* क्रीणै, क्रीणीष्व, क्रीणीताम्; क्रीणावहे, क्रीणायाम्, क्रीणाताम्; क्रीणामहे, क्रीणीध्वम्, क्रीणताम्. *Perf.* (374. e) चिक्राय, चिक्रयिष्य or चिक्रेष्य, चिक्राय; चिक्रयिव, चिक्रयिषुस्, चिक्रयतुस्; चिक्रयिम, चिक्रिय, चिक्रियुस्. *Ātm.* चिक्रिये, चिक्रियिषे, चिक्रिये; चिक्रियिवहे, चिक्रियाये, -याते; चिक्रियिमहे, चिक्रियिध्वे or -द्दे, चिक्रियिरे. *1st Fut.* क्रेतास्मि. *Ātm.* क्रेताहे. *2nd Fut.* क्रेष्यामि. *Ātm.* क्रेष्ये. *Aor.* अक्रेपम्, -पीस्, -पीत्; अक्रेष्व, -ष्टम्, -ष्टाम्; अक्रेष्म, -ष्ट, -षुस्. *Ātm.* अक्रेपि, -ष्टास्, -ष्ट; अक्रेष्वहि, -पायाम्, -पाताम्; अक्रेष्महि, अक्रेदुम्, अक्रेपत. *Prec.* क्रीयासम्. *Ātm.* क्रेषीय. *Cond.* अक्रेष्यम्. *Ātm.* अक्रेष्ये. *Pass., Pres.* क्रीये; *Aor. 3rd sing.* अक्रायि. *Caus., Pres.* क्रापयामि; *Aor.* अचिक्रपम्. *Des.* चिक्रीयामि, -ये. *Freq.* चेक्रीये, चेक्रेमि or चेक्रेयीमि. *Part., Pres.* क्रीणीत्; *Ātm.* क्रीणान; *Past Pass.* क्रीत; *Past Indecl.* क्रीत्वा, -क्रीय; *Fut. Pass.* क्रेतव्य, क्रेयणीय, क्रेय.

690. Like क्री is प्री 'to please.' *Pres.* प्रीणामि; *Ātm.* प्रीणे. *Caus., Pres.* प्रीणयामि or प्राययामि; *Aor.* अपिप्रणम् or अपिप्रीणम्*. *Des.* पिप्रोयामि. *Freq.* पेप्रीये.

691. लृ (special stems लुना, लुनी, लुन्, 358), 'to cut,' follows पू, 'to purify,' at 583; thus, *Pres.* लुनामि; *Ātm.* लुने. *Pot.* लुनीयाम्; *Ātm.* लुनीय. *Perf.* लुलाव; *Ātm.* लुलुवे. *1st Fut.* लवितास्मि. *2nd Fut.* लविष्यामि. *Aor.* अलविषम्.

692. Root बन्ध् (special stems बध्ना, बध्नी, बध्). *Inf.* बन्धुम् 'to bind.'

* Forster gives अपिप्रणम्; Westergaard, अपिप्रीणम्.

Par. *Pres.* बभ्रामि, बभ्रासि, बभ्राति; बभ्रीवस्, बभ्रीयस्, बभ्रीतस्; बभ्रीमस्, बभ्रीष, बभ्रन्ति. *Impf.* अब्राम्, अब्रास्, अब्रात्; अब्रवीव, अब्रवीतम्, -ताम्; अब्रवीम, अब्रवीत, अब्रवन्. *Pot.* बभ्रीयाम्. *Impv.* बभ्रानि, बभ्रान (357. a), बभ्रातु; बभ्राव, बभ्रीतम्, -ताम्; बभ्राम, बभ्रीत, बभ्रन्तु. *Perf.* बब्रन्ध, बब्रन्धिष or बब्रन्ध or बब्रन्ध (298. a), बब्रन्ध; बब्रन्धिव, बब्रन्धयुस्, बब्रन्धतुस्; बब्रन्धिम, बब्रन्ध, बब्रन्धुस्. *1st Fut.* बन्ध्यासि. *2nd Fut.* भन्स्यामि (299. a). *Aor.* अभान्तस् (299. a), अभान्तीस्, अभान्तीत; अभान्स्, अभान्धम्, अभान्धाम्; अभान्स्, अभान्ध, अभान्तुस्. *Prec.* बध्यासम्. *Cond.* अभन्थ्यम्. *Pass., Pres.* (469) बध्ये. *Caus., Pres.* बन्धयामि; *Aor.* अबबन्धम्. *Des.* विभन्त्सामि (299. a). *Freq.* बाबध्ये, बाबन्धि, बाबन्धीमि. *Part., Pres.* बभ्रत्; *Past Pass.* बद्ध; *Past Indecl.* बद्धा, -बध्य; *Fut. Pass.* बन्ध्य, बन्धनीय, बन्ध्य.

693. Root ग्रन्थ् (special stems ग्रथ्, ग्रथी, ग्रथ्, 360). *Inf.* ग्रन्थितुम् 'to string,' 'to tie.' Par. *Pres.* ग्रथामि, ग्रथासि, ग्रथाति; ग्रथीवस्, ग्रथीयस्, ग्रथीतस्; ग्रथीमस्, ग्रथीष, ग्रथन्ति. *Impf.* अग्रथाम्, अग्रथास्, अग्रथात्; अग्रथीव, अग्रथीतम्, -ताम्; अग्रथीम, अग्रथीत, अग्रथन्. *Pot.* ग्रथीयाम्. *Impv.* ग्रथानि, ग्रथान (257. a), ग्रथातु; ग्रथाव, ग्रथीतम्, -ताम्; ग्रथाम, ग्रथीत, ग्रथन्तु. *Perf.* (375. h) जग्रन्थ*, जग्रन्थिष or ग्रेथिष, जग्रन्थ*; जग्रन्थिव or ग्रेथिव, जग्रन्थयुस् or ग्रेथयुस्, जग्रन्थतुस् or ग्रेथतुस्; जग्रन्थिम or ग्रेथिम, जग्रन्थ or ग्रेथ, जग्रन्थुस् or ग्रेथुस्. *1st Fut.* ग्रन्थितासि. *2nd Fut.* ग्रन्थिष्यामि. *Aor.* अग्रन्थिषम्, -न्थीस्, -न्थीत्, &c. *Prec.* ग्रन्थासम्. *Cond.* अग्रन्थिष्यम्. *Pass., Pres.* (469) ग्रथ्ये. *Caus., Pres.* ग्रन्थयामि; *Aor.* अजग्रन्थम्. *Des.* जग्रन्थिषामि. *Freq.* जाग्रथ्ये, जग्रन्थिमि, जग्रन्थीमि. *Part., Pres.* ग्रथत्; *Past Pass.* ग्रथित; *Past Indecl.* ग्रथित्वा or ग्रन्थित्वा, -ग्रथ्य; *Fut. Pass.* ग्रन्थितव्य, ग्रन्थनीय, ग्रन्थ.

a. Like ग्रन्थ् is conjugated अग्रन्थ् 'to loosen,' मन्थ् 'to churn.'

694. Root क्षुभ्† (special stems क्षुभा, क्षुभी, क्षुभ्). *Inf.* क्षोभितुम् 'to agitate.' Par. *Pres.* क्षुभामि, क्षुभासि, क्षुभाति; क्षुभीवस्, क्षुभीयस्, क्षुभीतस्; क्षुभीमस्, क्षुभीष, क्षुभन्ति. *Impf.* अक्षुभाम्, अक्षुभास्, अक्षुभात्; अक्षुभीव, अक्षुभीतम्, -ताम्; अक्षुभीम, अक्षुभीत, अक्षुभन्. *Pot.* क्षुभीयाम्. *Impv.* क्षुभानि, क्षुभाण (357. a, 58), क्षुभातु; क्षुभाव, क्षुभीतम्, -ताम्; क्षुभाम, क्षुभीत, क्षुभन्तु. *Perf.* चुक्षोभ, चुक्षोभिष, चुक्षोभ; चुक्षुभिव, चुक्षुभयुस्, -भतुस्; चुक्षुभिम, चुक्षुभ, चुक्षुभुस्. *1st Fut.* क्षोभितासि. *2nd Fut.* क्षोभिष्यामि. *Aor.* अक्षोभिषम्, -पीस्, -पीत्, &c. Or अक्षुभम्, -भस्, -भत्; -भाव, -भतम्, -भताम्; -भाम, -भत, -भन्. *Prec.* क्षुभ्यासम्. *Cond.* अक्षोभिष्यम्. *Pass., Pres.* क्षुभ्ये; *Aor.* 3rd sing. अक्षोभि. *Caus., Pres.* क्षोभयामि; *Aor.* अक्षुभम्. *Des.* चुक्षोभिषामि or चुक्षुभिषामि. *Freq.*

* Some authorities give the option of जग्राथ in the 1st and 3rd of the Perf. Compare 339.

† Also cl. 4. Intransitive, 'to be agitated;' Pres. क्षुभ्यामि, 612.

चोक्षुभ्ये, चोक्षोमि (3rd sing. चोक्षोमि). Part., Pres. चुक्षत्; Past Pass चुक्ष or चुक्षित; Past Indecl. चुक्ष्वा or चुक्षित्वा, -चुक्ष; Fut. Pass. चोक्षितव्य चोभणीय (58), चोभ्य.

695. Root स्तम्भ* (special stems स्तम्भा, स्तम्भी, स्तम्भ, 360). Inf. स्तम्भितुम् 'to stop,' 'to support.' Par. Pres. स्तम्भामि; like क्षुम्, 694. Impf. अस्तम्भाम्. Pot. स्तम्भीयाम्. Impv. स्तम्भानि, स्तम्भान (357. a), स्तम्भातु; स्तम्भाय स्तम्भीतम्, -ताम्; स्तम्भाम, स्तम्भीत, स्तम्भन्तु. Perf. तस्तम्भ, तस्तम्भिय, तस्तम्भ तस्तम्भिय, तस्तम्भयुस्, -म्भतुस्; तस्तम्भिम, तस्तम्भ, तस्तम्भुस्. 1st Fut. स्तम्भितास्मि 2nd Fut. स्तम्भिष्यामि. Aor. अस्तम्भिषम्, -म्भीस्, -म्भीत्, &c. Or अस्तम्भ -भस्, -भत्; -भाव, -भतम्, -भताम्; -भाम, -भत, -भन्. Prec. स्तम्भ्यासम्. Conc. अस्तम्भियम्. Pass., Pres. स्तम्भ्ये. Caus., Pres. स्तम्भयामि; Aor. अतस्तम्भम् Des. तित्तम्भयामि. Freq. तास्तम्भ्ये, तास्तम्भिम or तास्तम्भीमि. Part., Pre. स्तम्भत्; Past Pass. स्तम्भ; Past Indecl. स्तम्भा or स्तम्भित्वा; Fut. Pas स्तम्भितव्य, स्तम्भनीय, स्तम्भ्य.

696. Root अश्† (special stems अश्ना, अश्नी, अश्न). Inf. अशितुम् 'eat.' Par. Pres. अश्नामि, अश्नामि, अश्नाति; अश्नीवस्, अश्नीयस्, अश्नीतस् अश्नीमस्, अश्नीय, अश्नन्ति. Impf. आश्नाम्, आश्नास्, आश्नात; आश्नीव, आश्नीत -ताम्; आश्नीम, आश्नीत, आश्नन्. Pot. अश्नीयाम्. Impv. अश्नानि, अश्नान (357. a) अश्नातु; अश्नाव, अश्नीतम्, -ताम्; अश्नाम, अश्नीत, अश्नन्तु. Perf. आश, आशि आश; आशिव, आशयुस्, आशतुस्; आशिम, आश, आशुस्. 1st Fut. अशितास्मि 2nd Fut. अशिष्यामि. Aor. आशिषम्, आशीस्, आशीत्; आशिष्व, आशिष्ट आशिष्टाम्; आशिष्व, आशिष्ट, आशिषुस्. Prec. अश्यासम्. Cond. आशिष्य Pass., Pres. अश्ये. Caus., Pres. आशयामि; Aor. आशिषम्. Des. अशिष्यामि. Freq. अशाश्ये (511. a). Part., Pres. अश्नत्; Past Pass. अशित Past Indecl. अशित्वा, -अश्य; Fut. Pass. अशितव्य, अशनीय, आश्य.

697. Root क्लिञ् (special stems क्लिप्ता, क्लिप्ती, क्लिप्). Inf. क्लेशितुम् क्लेषुम् 'to harass.' Par. Pres. क्लिप्तामि; like अश्, 696. Impf. अक्लिप्ताम् अक्लिप्तास्, अक्लिप्तात; अक्लिप्तीव, अक्लिप्तीतम्, -ताम्; अक्लिप्तीम, अक्लिप्तीत, अक्लिप्ति Pot. क्लिप्तीयाम्. Impv. क्लिप्तानि, क्लिप्तान, &c. Perf. चिक्लेश, चिक्लेशि चिक्लेश, चिक्लेश; चिक्लिषिव or चिक्लिष (371), चिक्लिषयुस्, -शतुस्; चिक्लिषि or चिक्लिषम, चिक्लिष, चिक्लिषुस्. 1st Fut. क्लेशितास्मि or क्लेषास्मि. 2nd F क्लेशिष्यामि or क्लेष्यामि. Aor. अक्लेशिषम्, -शीस्, -शीत्; अक्लेशिष्व, -शिष्ट -शिष्टाम्; अक्लेशिष्व, -शिष्ट, -शिषुस्. Or अक्लिषम्, -क्षस्, -क्षत्; -क्षाय, -क्षत -क्षताम्; -क्षाम, -क्षत, -क्षन् (439). Prec. क्लिष्यासम्. Cond. अक्लेशिष्यम् अक्लेश्यम्. Pass., Pres. क्लिष्ये; Aor. 3rd sing. अक्लेशि. Caus., Pres. क्लेशया Aor. अचिक्लिषम्. Des. चिक्लिष्यामि or चिक्लेश्यामि or चिक्लिष्यामि. Fr

* This root also follows cl. 5; thus, Pres. स्तम्भोमि. See 675.

† This is a different root from अश् cl. 5. See 682.

चेक्रिश्ये, चेक्रेश्म. Part., Pres. क्रिश्यत; Past Pass. क्रिष्ट or क्रिशित; Past Indec. क्रिष्टा or क्रिशित्वा, -क्रिश्य; Fut. Pass. क्रेशितव्य or क्रेश्य, क्रेशनीय, क्रेश्य.

698. Root पुष् (special stems पुष्णा, पुष्णी, पुष्ण). Inf. पोषितुम् 'to nourish.' Par. Pres. पुष्णामि, पुष्णासि, पुष्णाति; पुष्णीवस्, पुष्णीयस्, पुष्णीतस्; पुष्णीमस्, पुष्णीय, पुष्णानि. Impf. अपुष्णाम्, अपुष्णास्, अपुष्णात; अपुष्णीव, अपुष्णीतम्, -ताम्; अपुष्णीम, अपुष्णीत, अपुष्णन्. Pot. पुष्णीयाम्. Impv. पुष्णानि, पुषाण (357. a), पुष्णातु; पुष्णाव, पुष्णीतम्, -ताम्; पुष्णाम, पुष्णीत, पुष्णानु. For the rest, see पुष् cl. 4 at 621.

699. Root ग्रह् (special stems गृह्णा, गृह्णी, गृह्ण, 359; see 399. a). Inf. ग्रहीतुम् 'to take.' Par. and Atm. Pres. गृह्णामि, गृह्णासि, गृह्णाति; गृह्णीवस्, गृह्णीयस्, गृह्णीतस्; गृह्णीमस्, गृह्णीय, गृह्णानि. Atm. गृह्णे, गृह्णीये, गृह्णीते; गृह्णीवहे, गृह्णाये, गृह्णाते; गृह्णीमहे, गृह्णीध्वे, गृह्णते. Impf. अगृह्णाम्, अगृह्णास्, अगृह्णात; अगृह्णीव, अगृह्णीतम्, अगृह्णीताम्; अगृह्णीम, अगृह्णीत, अगृह्णन्. Atm. अगृह्णि, अगृह्णीयास्, अगृह्णीत; अगृह्णीवहि, अगृह्णीयाम्, अगृह्णीताम्; अगृह्णीमहि, अगृह्णीध्वम्, अगृह्णत. Pot. गृह्णीयाम्. Atm. गृह्णीय. Impv. गृह्णानि, गृहाण, गृह्णातु; गृह्णाव, गृह्णीतम्, गृह्णीताम्; गृह्णाम, गृह्णीत, गृह्णानु. Atm. गृह्णे, गृह्णीध्व, गृह्णीताम्; गृह्णावहे, गृह्णायाम्, गृह्णाताम्; गृह्णीमहे, गृह्णीध्वम्, गृह्णीताम्. Perf. (384) जग्राह, जग्रहिष, जग्राह; जगृहिष, जगृह्युस्, जगृहुस्; जग्रहिम, जगृह, जगृहुस्. Atm. जगृहे, जगृहिषे, जगृहे; जगृहिवहे, जगृहाये, जगृहाते; जगृहिमहे, जगृहिध्वे or -द्वे, जगृहिरे. 1st Fut. ग्रहीतास्मि (399. a). Atm. ग्रहीताहे. 2nd Fut. ग्रहीष्यामि. Atm. ग्रहीष्ये. Aor. अग्रहीषम्, अग्रहीस्, अग्रहीत्; अग्रहीष्व, अग्रहीष्टम्, अग्रहीष्टाम्; अग्रहीष्, अग्रहीष्ट, अग्रहीषुस्. Atm. अग्रहीषि, अग्रहीष्टास्, अग्रहीष्ट; अग्रहीष्वहि, अग्रहीषायाम्, अग्रहीषाताम्; अग्रहीषमहि, अग्रहीष्वम्, अग्रहीषत. Prec. गृह्णासम्. Atm. ग्रहीषीय. Cond. अग्रहीष्यम्. Atm. अग्रहीष्ये. Pass., Pres. गृह्ये; Perf. जगृहे; 1st Fut. ग्रहीताहे or ग्राहिताहे; 2nd Fut. ग्रहीष्ये or ग्राहिष्ये; Aor. 3rd sing. अग्राहि, 3rd pl. अग्रहीषत or अग्राहिषत. Caus., Pres. ग्राहयामि; Aor. अजग्रहम्. Des. जिघृक्षामि, -क्षे (503). Freq. जरीगृह्ये, जाग्रयि (3rd sing. जाग्रयि) or जाग्रहीमि (711). Part., Pres. गृह्णत; Atm. गृह्णान; Past Pass. गृहीत; Past Indec. गृहीत्वा, -गृह्य; Fut. Pass. ग्रहीतव्य, ग्रहणीय, ग्राह्य.

EXAMPLES OF PASSIVE VERBS, EXPLAINED AT 461.

700. Root दा dá (465). Infin. दातुम् dátum, 'to be given.'

Present Tense, 'I am given.'

दीये díye	दीयावहे diyávahē	दीयामहे díyamahe
दीयसे díyase	दीयेथे diyēthe	दीयध्वे diyadhve
दीयते díyate	दीयेते díyete	दीयन्ते diyante

Imperfect, 'I was given.'

अदीये <i>adīye</i>	अदीयावहि <i>adīyāvahi</i>	अदीयामहि <i>adīyāmahi</i>
अदीयथास् <i>adīyathās</i>	अदीयेथाम् <i>adīyethām</i>	अदीयध्वम् <i>adīyadhvam</i>
अदीयत <i>adīyata</i>	अदीयेताम् <i>adīyetām</i>	अदीयन्त <i>adīyanta</i>

Potential, 'I may be given.'

दीयेय <i>dīyeya</i>	दीयेवहि <i>dīyevahi</i>	दीयेमहि <i>dīyemahi</i>
दीयेथास् <i>dīyethās</i>	दीयेथाम् <i>dīyethām</i>	दीयेध्वम् <i>dīyedhvam</i>
दीयेत <i>dīyeta</i>	दीयेताम् <i>dīyētām</i>	दीयेरन् <i>dīyēran</i>

Imperative, 'Let me be given.'

दीये <i>dīyai</i>	दीयावहै <i>dīyāvahai</i>	दीयामहै <i>dīyāmahai</i>
दीयेस्व <i>dīyasva</i>	दीयेथाम् <i>dīyethām</i>	दीयेध्वम् <i>dīyadhvam</i>
दीयेताम् <i>dīyatām</i>	दीयेताम् <i>dīyetām</i>	दीयेन्ताम् <i>dīyantām</i>

Perfect, 'I have been given.'

ददे <i>dade</i>	ददिवहे <i>dadivāhe</i>	ददिमहे <i>dadimāhe</i>
ददिषे <i>dadishe</i>	ददाथे <i>dadāthe</i>	ददिध्वे <i>dadidhve</i>
ददे <i>dade</i>	ददाते <i>dadāte</i>	ददिरे <i>dadire</i>

First Future, 'I shall be given.'

{ दाताहे <i>dātāhe</i> or	दातास्वहे <i>dātāsvāhe</i>	दातास्महे <i>dātāsmāhe</i> , &c.
{ दायिताहे <i>dāyitāhe</i>	दायितास्वहे <i>dāyitāsvāhe</i>	दायितास्महे <i>dāyitāsmāhe</i> , &c.

Second Future, 'I shall be given.'

{ दास्ये <i>dāsye</i> or	दास्यावहे <i>dāsyāvāhe</i>	दास्यामहे <i>dāsyāmāhe</i> , &c.
{ दायिष्ये <i>dāyishye</i>	दायिष्यावहे <i>dāyishyāvāhe</i>	दायिष्यामहे <i>dāyishyāmāhe</i> , &c.

Aorist, 'I was given.'

{ अदिपि <i>adishi</i> or	अदिष्वहि <i>adishvahi</i>	अदिष्महि <i>adishmahi</i>
{ अदायिपि <i>adāyishi</i>	अदायिष्वहि <i>adāyishvahi</i>	अदायिष्महि <i>adāyishmahi</i>
{ अदिथास् <i>adithās</i> or	अदिथाम् <i>adithāthām</i>	अदिदुम् <i>adidhvam</i>
{ अदायिथास् <i>adāyishthās</i>	अदायिथाम् <i>adāyishāthām</i>	अदायिध्वम् <i>adāyidhvam</i> (-दुम्)
अदायि <i>adāyi</i> , 'it was given.'	{ अदिषाताम् <i>adishātām</i>	अदिषत <i>adishata</i>
	{ अदायिषाताम् <i>adāyishātām</i>	अदायिषत <i>adāyishata</i>

Prec. दासीय or दायिषीय, &c. *Cond.* अदास्ये or अदायिष्ये.

701. Root कृ *kṛi* (467). Infin. कर्तुम् *kartum*, 'to be made' or 'done.'

*Present Tense, 'I am made.'**Imperfect, 'I was made.'*

क्रिये	क्रियावहे	क्रियामहे	क्रिये	क्रियावहि	क्रियामहि
क्रियसे	क्रियेषे	क्रियध्वे	क्रियथास्	क्रियेथाम्	क्रियध्वम्
क्रियते	क्रियेते	क्रियन्ते	क्रियत	क्रियेताम्	क्रियन्त

<i>Potential, 'I may be made.'</i>			<i>Perfect.</i>		
क्रियेय	क्रियेवहि	क्रियेमहि	चक्रे	चकृवहे	चकृमहे
क्रियेयास्	क्रियेयाथाम्	क्रियेध्वम्	चकृपे	चक्रापे	चकृदु
क्रियेत	क्रियेयाताम्	क्रियेरन्	चक्रे	चक्राते	चक्रिरे
<i>Imperative, 'Let me be made.'</i>			<i>First Future.</i>		
क्रियै	क्रियावहै	क्रियामहै	{	कर्ताहे	कर्तास्महे, &c.
क्रियस्व	क्रियेथाम्	क्रियेध्वम्		or कारिताहे	कारितास्महे, &c.
क्रियताम्	क्रियताम्	क्रियन्ताम्	<i>Second Fut.</i> करिष्ये or कारिष्ये, &c.		

Aorist.

SING.	DUAL.	PLURAL.
सकृषि or सकारिषि	सकृध्वहि or सकारिध्वहि	सकृप्सहि or सकारिप्सहि
सकृथास् or सकारिथास्	सकृपाथाम् or सकारिपाथाम्	सकृदुम् or सकारिध्वम् (-दुम्)
सकारि 'it was done'	सकृपाताम् or सकारिपाताम्	सकृपत or सकारिपत

Prec. कृषीय or कारिषीय. *Cond.* सकरिष्ये or सकारिष्ये.

702. Example of a Passive from a root ending in a consonant :

Root युज् *yuj*. Infin. योक्तुम् *yoktum*, 'to be fitting.'

Pres. युज्ये, युज्यसे, युज्यते, &c. *Impf.* अयुज्ये, अयुज्यथास्, अयुज्यत, &c.
Pot. युज्येय. *Impv.* युज्यै, युज्यस्व, युज्यताम्, &c. *Perf.* युयुजे, युयुजिपे, युयुजे,
 &c. *1st Fut.* योक्ताहे, योक्तासे, योक्ता, &c. *2nd Fut.* योक्ष्ये, योक्ष्यसे, &c. *Aor.*
 अयुजि, अयुक्थास्, अयोनि; अयुह्वहि, &c. *Prec.* युक्षीय. *Cond.* अयोक्ष्ये.

EXAMPLE OF CAUSAL VERBS, EXPLAINED AT 479.

703. Root भू *bhū*. Infin. भावयितुम् *bhāvayitum*, 'to cause to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present Tense, 'I cause to be.'

भावयामि	भावयावस्	भावयामस्	भावये	भावयावहे	भावयामहे
भावयसि	भावयथस्	भावयथ	भावयसे	भावयेथे	भावयध्वे
भावयति	भावयतस्	भावयन्ति	भावयते	भावयेते	भावयन्ते

Imperfect, 'I was causing to be,' or 'I caused,' &c.

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयस्	अभावयतम्	अभावयत	अभावयथास्	अभावयेथाम्	अभावयध्वम्
अभावयत्	अभावयताम्	अभावयन्	अभावयत	अभावयेताम्	अभावयन्त

Potential, 'I may cause to be.'

भावयेयम्	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेस्	भावयेतम्	भावयेत	भावयेथास्	भावयेयाथाम्	भावयेध्वम्
भावयेत्	भावयेताम्	भावयेयुस्	भावयेत	भावयेयाताम्	भावयेरन्

Imperative, 'Let me cause to be.'

भावयानि	भावयाव	भावयाम	भावयै	भावयावहै	भावयामहै
भावय	भावयतम्	भावयत	भावयस्व	भावयेषाम्	भावयध्वम्
भावयतु	भावयताम्	भावयन्तु	भावयताम्	भावयेताम्	भावयन्ताम्

Perfect, 'I caused to be.'

भावयाञ्चकार	भावयाञ्चकुव	भावयाञ्चकुम्	भावयाञ्चक्रे	भावयाञ्चकुवहे	भावयाञ्चकुमहे
भावयाञ्चकथे	भावयाञ्चकथुस्	भावयाञ्चक्र	भावयाञ्चकृषे	भावयाञ्चक्राथे	भावयाञ्चकृदु
भावयाञ्चकार	भावयाञ्चक्रुत्	भावयाञ्चक्रुस्	भावयाञ्चक्रे	भावयाञ्चक्राते	भावयाञ्चक्रिरे

First Future, 'I will cause to be.'

भावयितास्मि	भावयितास्वस्	भावयितास्मस्	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यस्	भावयितास्य	भावयितासे	भावयितासाथे	भावयिताध्वे
भावयिता	भावयितारौ	भावयितारस्	भावयिता	भावयितारौ	भावयितारस्

Second Future, 'I shall or will cause to be.'

भावयिष्यामि	भावयिष्यावस्	भावयिष्यामस्	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथस्	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यध्वे
भावयिष्यति	भावयिष्यतस्	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Aorist, 'I caused to be.'

अवीभवम्	अवीभवाव	अवीभवाम	अवीभवे	अवीभवावहि	अवीभवामहि
अवीभवस्	अवीभवतम्	अवीभवत	अवीभवथास्	अवीभवेथाम्	अवीभवध्वम्
अवीभवन्तु	अवीभवताम्	अवीभवन्	अवीभवत	अवीभवेताम्	अवीभवन्त

Precative or Benedictive, 'May I cause to be.'

भाष्यासम्	भाष्यास्व	भाष्यास्म	भावयिषीय	भावयिषीवहि	भावयिषीमहि
भाष्यास्	भाष्यास्तम्	भाष्यास्त	भावयिषीथास्	भावयिषीथाम्	भावयिषीध्वम्
भाष्यान्तु	भाष्यास्ताम्	भाष्यासुस्	भावयिषीष्ट	भावयिषीथास्ताम्	भावयिषीरन्त

Conditional, 'I should cause to be.'

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यस्	अभावयिष्यतम्	अभावयिष्यत	अभावयिष्यथास्	अभावयिष्येथाम्	अभावयिष्यध्वम्
अभावयिष्यन्तु	अभावयिष्यताम्	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येताम्	अभावयिष्यन्त

704. After this model, and after the model of Primitive verbs of cl. 10 at 638, may be conjugated all Causal verbs.

EXAMPLES OF DESIDERATIVE VERBS, EXPLAINED AT 498.

705. Root भू *bhú*. Infin. बुभूषितुम् *bubhúshitum*, 'to wish to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present Tense, 'I wish to be.'

बुभूषामि	बुभूषावस्	बुभूषामस्	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषथस्	बुभूषथ	बुभूषसे	बुभूषेथे	बुभूषध्वे
बुभूषति	बुभूषतस्	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

Imperfect, 'I was wishing to be,' or 'I wished,' &c.

अबुभूषम्	अबुभूषाव	अबुभूषाम	अबुभूषे	अबुभूषावहि	अबुभूषामहि
अबुभूषस्	अबुभूषतम्	अबुभूषत	अबुभूषयास्	अबुभूषयाम्	अबुभूषध्वम्
अबुभूषत्	अबुभूषताम्	अबुभूषन्	अबुभूषत	अबुभूषताम्	अबुभूषन्

Potential, 'I may wish to be.'

बुभूषेयम्	बुभूषेव	बुभूषेम	बुभूषय	बुभूषेवहि	बुभूषेमहि
बुभूषेस्	बुभूषेतम्	बुभूषेत	बुभूषेयास्	बुभूषेयाम्	बुभूषेध्वम्
बुभूषेत्	बुभूषेताम्	बुभूषेयुस्	बुभूषेत	बुभूषेयाताम्	बुभूषेयन्

Imperative, 'Let me wish to be.'

बुभूषाणि	बुभूषाव	बुभूषाम	बुभूषै	बुभूषावहे	बुभूषामहे
बुभूष	बुभूषतम्	बुभूषत	बुभूषस्व	बुभूषेयाम्	बुभूषध्वम्
बुभूषतु	बुभूषताम्	बुभूषन्तु	बुभूषताम्	बुभूषेताम्	बुभूषनाम्

Perfect, 'I wished to be.'

बुभूषाञ्चकार*	बुभूषाञ्चकृव	बुभूषाञ्चकृम	बुभूषाञ्चक्रे	बुभूषाञ्चकृवहे	बुभूषाञ्चकृमहे
बुभूषाञ्चकथे	बुभूषाञ्चकृयुस्	बुभूषाञ्चक्रे	बुभूषाञ्चकृपे	बुभूषाञ्चकृपे	बुभूषाञ्चकृदे
बुभूषाञ्चकार	बुभूषाञ्चकृतुस्	बुभूषाञ्चकृस्	बुभूषाञ्चक्रे	बुभूषाञ्चकृते	बुभूषाञ्चकृरे

First Future, 'I will wish to be.'

बुभूषितास्मि	बुभूषितास्वस्	बुभूषितास्मस्	बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्यस्	बुभूषितास्य	बुभूषितासे	बुभूषितासापे	बुभूषिताध्वे
बुभूषिता	बुभूषितारौ	बुभूषितारस्	बुभूषिता	बुभूषितारौ	बुभूषितारस्

Second Future, 'I will or shall wish to be.'

बुभूषिष्यामि	बुभूषिष्यावस्	बुभूषिष्यामस्	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यस्वस्	बुभूषिष्यस्व	बुभूषिष्यसे	बुभूषिष्येपे	बुभूषिष्यध्वे
बुभूषिष्यति	बुभूषिष्यतस्	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

Aorist, 'I wished to be.'

अबुभूषिषम्	अबुभूषिष्व	अबुभूषिष	अबुभूषिषि	अबुभूषिष्वहि	अबुभूषिष्वहि
अबुभूषीस्	अबुभूषिषम्	अबुभूषिषि	अबुभूषिषास्	अबुभूषिषायाम्	अबुभूषिषध्वम्
अबुभूषीत्	अबुभूषिषाम्	अबुभूषिषुस्	अबुभूषिषि	अबुभूषिषाताम्	अबुभूषिषत

Precative or Benedictive, 'May I wish to be.'

बुभूष्यासम्	बुभूष्यास्व	बुभूष्यास्म	बुभूषिषीय	बुभूषिषीवहि	बुभूषिषीमहि
बुभूष्यास्	बुभूष्यास्तम्	बुभूष्यास्त	बुभूषिषीयास्	बुभूषिषीयास्याम्	बुभूषिषीध्वम्
बुभूष्यात्	बुभूष्यास्ताम्	बुभूष्यासुस्	बुभूषिषीष्ट	बुभूषिषीयास्ताम्	बुभूषिषीरन्

Conditional, 'I should wish to be.'

अबुभूषिष्यम्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यस्	अबुभूषिष्यतम्	अबुभूषिष्यत	अबुभूषिष्ययास्	अबुभूषिष्येयाम्	अबुभूषिष्यध्वम्
अबुभूषिष्यत्	अबुभूषिष्यताम्	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येताम्	अबुभूषिष्यन्

* Or बुभूषाञ्चकर.

EXAMPLES OF FREQUENTATIVE OR INTENSIVE VERBS,
EXPLAINED AT 507.

706. Root भू bhū. Infin. बोभूयितुम् *bobhūyitum*, 'to be repeatedly.'

ATMANE-PADA FORM (509).

Present Tense, 'I am repeatedly.'

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेषे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

Imperfect, 'I was frequently.'

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयथास्	अबोभूयेथाम्	अबोभूयध्वम्
अबोभूयत	अबोभूयेताम्	अबोभूयन्त

Potential, 'I may be frequently.'

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेथास्	बोभूयेथायाम्	बोभूयेध्वम्
बोभूयेत	बोभूयेयाताम्	बोभूयेरन्

Imperative, 'Let me be frequently.'

बोभूये	बोभूयावहै	बोभूयामहै
बोभूयस्व	बोभूयेथाम्	बोभूयध्वम्
बोभूयताम्	बोभूयेताम्	बोभूयन्ताम्

Perfect, 'I was frequently.'

बोभूयाञ्चक्रे	बोभूयाञ्चकृबहे	बोभूयाञ्चकृमहे
बोभूयाञ्चकृषे	बोभूयाञ्चक्राषे	बोभूयाञ्चकृद्धे
बोभूयाञ्चक्रे	बोभूयाञ्चक्राते	बोभूयाञ्चक्रिरे

First Future, 'I will be frequently.'

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाषे	बोभूयिताध्वे
बोभूयिता	बोभूयितारौ	बोभूयितारस्

Second Future, 'I will or shall be frequently.'

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येषे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Aorist, 'I was frequently.'

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्वहि
अबोभूयिषास्	अबोभूयिषायाम्	अबोभूयिष्वम् or -द्म्
अबोभूयिष	अबोभूयिषाताम्	अबोभूयिषत

Precative or Benedictive, 'May I be frequently.'

बोभूयिषीय	बोभूयिषीवहि	बोभूयिषीमहि
बोभूयिषीष्टास्	बोभूयिषीयास्थाम्	बोभूयिषीध्वम् or -दुम्
बोभूयिषीष्ट	बोभूयिषीयास्ताम्	बोभूयिषीरन्

Conditional, 'I should be frequently.'

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्यथास्	अबोभूयिष्येथाम्	अबोभूयिष्यध्वम्
अबोभूयिष्यत	अबोभूयिष्येताम्	अबोभूयिष्यन्त

707. PARASMAI-PADA FORM (514).

Present Tense, 'I am frequently.'

बोभवीमि or बोभोमि	बोभूवस्	बोभूमस्
बोभवीषि or बोभोषि	बोभूषस्	बोभूष
बोभवीति or बोभोति	बोभूतस्	बोभुवति

Imperfect, 'I was frequently.'

अबोभयम्	अबोभूव	अबोभूम
अबोभवीस् or अबोभोस्	अबोभूतम्	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूताम्	अबोभवुस्

Potential, 'I may be frequently.'

बोभूयाम्	बोभूयाव	बोभूयाम
बोभूयास्	बोभूयातम्	बोभूयात
बोभूयात्	बोभूयाताम्	बोभूयुस्

Imperative, 'May I be frequently.'

बोभवानि	बोभवाव	बोभवाम
बोभूहि	बोभूतम्	बोभूत
बोभवीतु or बोभोतु	बोभूताम्	बोभुवतु

Perfect, 'I was frequently.'

बोभुवास्त्रभूव, &c.	बोभुवास्त्रभूविव, &c.	बोभुवास्त्रभूविम, &c.
or	or	or
बोभाव or बोभूव	बोभुविव or बोभूविव	बोभुविम or बोभूविम
बोभूविव	बोभुवयुस् or बोभूवयुस्	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुस् or बोभूवतुस्	बोभुवुस् or बोभूवुस्

First Future, 'I will be frequently.'

बोभवितास्मि	बोभवितास्वस्	बोभवितास्मस्
बोभवितासि	बोभवितास्यस्	बोभवितास्य
बोभविता	बोभवितारौ	बोभवितारस्

Second Future, 'I will or shall be frequently.'

बोभविष्यामि	बोभविष्यावस्	बोभविष्यामस्
बोभविष्यसि	बोभविष्यस्	बोभविष्यथ
बोभविष्यति	बोभविष्यतस्	बोभविष्यन्ति

Aorist, 'I was frequently.'

अबोभूवम्	अबोभूव	अबोभूव
अबोभूस्	अबोभूतम्	अबोभूत
अबोभूत्	अबोभूताम्	अबोभूवन्
or	or	or
अबोभाविष्यम्	अबोभाविष्य	अबोभाविष्य
अबोभावीस्	अबोभाविष्टम्	अबोभाविष्ट
अबोभावीत्	अयोभाविष्टाम्	अबोभाविष्युस्

Precativ or Benedictiv, 'May I be frequently.'

बोभूयासम्	बोभूयास्व	बोभूयास्त
बोभूयास्	बोभूयास्तम्	बोभूयास्त
बोभूयात्	बोभूयास्ताम्	बोभूयासुस्

Conditional, 'I should be frequently.'

अबोभविष्यम्	अबोभविष्याथ	अबोभविष्याम
अबोभविष्यस्	अबोभविष्यतम्	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यताम्	अबोभविष्यन्

708. Root हन् 'to kill' (323, 654). Parasmai form of Frequentative, 'to kill repeatedly.' *Pres.* जहन्मि or जहन्मीमि, जहन्सि or जहन्मीपि, जहन्ति or जहन्तीति; जहन्वस्, जहन्थस्, जहन्तस्; जहन्मस्, जहन्थ, जहन्मति or जहन्मति. *Impf.* अजहन्मम्, अजहन् or अजहन्मीस्, अजहन् or अजहन्मीत्; अजहन्व, अजहन्तम्, -ताम्; अजहन्म, अजहन्त, अजहन्नुस् or अजहन्नुस्. *Pot.* जहन्म्याम्. *Impv.* जहन्मानि, जहन्हि, जहन्तु or जहन्तीतु; जहन्नाव, जहन्तम्, -ताम्; जहन्नाम, जहन्त, जहन्तु or जहन्तु. *Perf.* जहन्नास्रभूव or जहन्नास्रकार, &c. &c.

709. Root गम् 'to go' (602, 270). Parasmai form of Frequentative, 'to go frequently.' *Pres.* गहन्मि or गहन्मीमि, गहन्सि or गहन्मीपि, गहन्ति or गहन्तीति; गहन्वस्, गहन्थस्, गहन्तस्; गहन्मस्, गहन्थ, गहन्मति or गहन्मति. *Impf.* अगहन्मम्, अगहन् or अगहन्मीस्, अगहन् or अगहन्मीत्; अगहन्व, अगहन्तम्, -ताम्; अगहन्म, अगहन्त, अगहन्नुस् or अगहन्नुस्. *Pot.* गहन्म्याम्. *Impv.* गहन्मानि, गहन्हि, गहन्तु or गहन्तीतु; गहन्नाव, गहन्तम्, गहन्ताम्; गहन्नाम, गहन्त, गहन्तु or गहन्तु. *Perf.* गहन्नास्रभूव or गहन्नास्रकार, &c. &c.

710. Root क्षिप् 'to throw' (635). Parasmai form of Frequentative. *Pres.* क्षिप्मि or क्षिप्मीमि, क्षिप्सि or क्षिप्मीपि, क्षिप्ति or क्षिप्तीति; क्षिप्वस्, क्षिप्थस्, क्षिप्तस्; क्षिप्मस्, क्षिप्थ, क्षिप्मति. *Impf.* अक्षिप्मम्,

अचेक्षेप् or अचेक्षिपीस्, अचेक्षेप् or अचेक्षिपीत्; अचेक्षिष्, अचेक्षिमम्, -माम्; अचेक्षिष्, अचेक्षिम, अचेक्षिपुस्. *Pot.* चेक्षिष्याम्, &c. *Impv.* चेक्षेपाणि, चेक्षिमि, चेक्षेमु or चेक्षिपीतु; चेक्षेपाव, चेक्षिमम्, -माम्; चेक्षेपाम, चेक्षिम, चेक्षिपतु. *Perf.* चेक्षिपास्रभूव or चेक्षिपाश्चकार, &c. &c.

711. Root ग्रह् 'to take' (699, 359). Parasmai form of Frequentative. *Pres.* जाग्रद्भि or जाग्रहीमि, जाग्रद्भि (306. a) or जाग्रहीषि, जाग्रद्भि (305. a) or जाग्रहीति; जाग्रद्भस्, जाग्रद्भस्, जाग्रद्भस्; जाग्रद्भस्, जाग्रद्, जाग्रद्भि. *Impf.* अजाग्रद्भस्, अजाग्रद् (306. e) or अजाग्रद्भस्, अजाग्रद् or अजाग्रद्भि; अजाग्रद्भस्, अजाग्रद्भम्, -ढाम्; अजाग्रद्भस्, अजाग्रद्भस्, अजाग्रद्भस् (331. Obs.) *Pot.* जाग्रद्भ्याम्. *Impv.* जाग्रद्भाणि, जाग्रद्भि, जाग्रद्भु or जाग्रद्भीतु; जाग्रद्भाव, जाग्रद्भम्, -ढाम्; जाग्रद्भाम, जाग्रद्भ, जाग्रद्भु, &c. &c.

CHAPTER VII.

INDECLINABLE WORDS.

712. THERE are in Sanskrit a number of words used as nouns having only one inflexion, which may be classed among *indeclinables*; e. g. अस्तम् 'setting,' 'decline'; अस्ति 'what exists,' 'existence'; ओम् 'the sacred syllable Om'; चनस् 'satisfaction,' 'food'; नमस् 'reverence'; नास्ति 'non-existence'; वदि or वदि 'the fortnight of the moon's wane'; भुवर् 'sky'; भूर् 'earth'; शम् 'ease'; संवत् 'a year'; सुदि or शुदि 'the fortnight of the moon's increase'; स्वधा an exclamation used on making oblations to the spirits of the dead; स्वर् 'heaven'; स्वस्ति 'salutation' (see Gaṇa *Svarādi* to Pāṇ. 1. 1, 37). Others will be mentioned at 713-717.

ADVERBS.

a. Adverbs (*nipāta*), like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words. Simple adverbs may be classified under four heads: 1st, those formed from the cases of nouns and obsolete words; 2ndly, other adverbs of less obvious derivation; 3rdly, adverbial suffixes; 4thly, adverbial prefixes.

Formed from the Cases of Nouns and Obsolete Words.

713. The Accusative neuter of many adjectives;

As, सत्यम् 'truly'; बहु 'much'; शीघ्रम्, क्षिप्रम्, 'quickly'; सुक्लम् 'fitly'; समीपम्

'near; भुवम् 'certainly; लघु 'lightly; निर्भरम्, अत्यन्तम्, गाढम्, भृशम्, 'exceedingly; अवश्यम् 'certainly; नित्यम् 'constantly; चिरम् 'for a long while; बलवत् 'strongly; भूयस् 'again, 'repeatedly' (194); केवलम् 'only, 'merely; वाढम् 'very well.'

a. The Acc. neuter of certain pronouns; as, तत् 'therefore, 'then; यत् 'wherefore, 'when, 'since; तावत् 'so long, 'so soon; यावत् 'as long as, 'as soon as; किम् 'why?'

b. The Acc. neuter of certain substantives and obsolete words; as, रहस् 'secretly; कामम् 'willingly; स्वयम् 'of one's own accord, 'of one's self, 'spontaneously; नाम 'by name, 'that is to say; वारं वारम् 'repeatedly; चिरम् 'long ago; सुखम् 'pleasantly; साम्प्रतम् 'now; नक्तम् 'by night' (*noctu*); सायम् 'in the evening' (this last may be an ind. part. of *so*, 'to finish').

714. The Instrumental of nouns, pronouns, and obsolete words;

As, धर्मेण 'virtuously; दक्षिणेन 'to the right, 'southwards; उत्तरेण 'northwards; व्यतिरेकेण 'without; उच्चैस् 'above, 'aloud; नीचैस् 'below; शनैस् or शनैस् 'slowly; तेन 'therefore; येन 'wherefore; अन्तरा or अन्तरेण 'without, 'except; क्षणेन 'instantly; चिरेण 'for a long time; अचिरेण 'in a short time; अशेषेण 'entirely; दिवा 'by day; दिव्वा 'fortunately; सहसा, अघ्नसा, 'quickly; अधुना 'now; विहायसा 'in the air; पुरा 'formerly; क्षमा 'on the ground' (*χαρᾱί*).

a. The Dative case more rarely;

As, चिराय 'for a long time; चिररात्राय 'for a period of many nights; अर्थाय 'for the sake of.'

715. The Ablative case of nouns, pronouns, and obsolete words;

As, बलात् 'forcibly; हर्षात् 'joyfully; दूरात् 'at a distance; तस्मात् 'therefore; कस्मात् 'wherefore?; अकस्मात् 'without cause, 'unexpectedly; उत्तरात् 'from the north; चिरात् 'for a long time; पश्चात् 'afterwards; तत्क्षणात् 'at that instant; समन्तात् 'from all quarters.'

716. The Locative case of nouns and obsolete words;

As, रात्रौ 'at night; दूरे 'far off; प्रभाते 'in the morning; प्राह्णे 'in the forenoon; स्थाने 'suitably; अग्रे 'in front; एकपदे 'at once; सपदि 'instantly; अन्ते 'except; अन्तरे 'within; दक्षिणे 'towards the south; समीपे or अभ्यासे 'near; एकान्ते 'in private; सायाह्ने 'in the evening; हेतौ 'by reason of.'

Other Adverbs and Particles of less obvious Derivation.

717. Of affirmation.—नूनम्, खलु, किल, एव, अङ्ग, 'indeed; अपकिम् 'certainly.'

a. Of negation.—न, नो, नहि, 'not.' मा, मा स्म are prohibitive; as, मा कुरु, मा कार्षीस्, 'do not.' See 889.

b. Of interrogation.—किम्, किन्तु, कञ्चित्, नु, ननु, किमु, किमुत, 'whether?'

c. Of comparison.—इव 'like;' एव, एवम्, 'so;' किम्पुनर् 'how much rather;' तथैव (तथा + एव) 'in like manner.'

d. Of quantity.—अतीव 'exceedingly;' ईषत् 'a little' (cf. 726. b).

e. Of manner.—इति, एवम्, 'so,' 'thus;' पुनर् 'again;' प्रायस् 'for the most part;' नाना 'variously;' पृथक् 'separately;' मृषा, मिथ्या, 'falsely;' वृषा, मुषा, 'in vain;' अलम् 'enough;' ऋदिति, आशु (cf. *ἀκῦς*), 'quickly;' तूष्णीम् 'silently;' मिथस् 'reciprocally,' 'together.'

f. Of time.—अद्य 'to-day,' 'now;' श्वस् 'to-morrow;' चस् 'yesterday;' परश्वस् 'the day after to-morrow;' सम्प्रति 'now;' पुरा 'formerly;' पुरस्, पुरस्तात्, प्राक्, 'before;' युगपद् 'at once;' सद्यस् 'instantly;' प्रेत्य 'after death' (lit. 'having departed'); परम् 'afterwards;' जातु 'ever;' न जातु 'never,' अन्वेद्युस्, परेद्युस्, 'another day,' 'next day;' सकृत् 'once;' असकृत्, पुनर्, मुहुस्, 'again and again,' 'repeatedly.'

Obs.—स्म is used with a Present tense to denote past time. See 251. b, 878.

g. Of place.—इह 'here;' क्व 'where?' वहिस् 'without.'

h. Of doubt.—खिद्, किंखिद्, अपिनाम, उत, उताहो, उताहो खिद्, आहो खिद्, 'perhaps,' &c.

i. अपि 'even,' एव 'indeed,' ह 'just,' are placed after words to modify their sense, or for emphatic affirmation. इद्, ईम्, य are similarly used in the Veda.

Observe—Some of the above are properly conjunctions; see 727.

Adverbial Suffixes.

718. चिद् *tid*, अपि *api*, and चन *tana* may form *indefinite* adverbs of time and place, when affixed to interrogative adverbs;

As, from कदा 'when?' कदाचिद्, कदापि, and कदाचन, 'sometimes;' from कुत and क्व 'where?' कुतचिद्, कुतापि, क्वचिद्, क्वापि, 'somewhere;' from कुतस् 'whence?' कुतश्चिद् and कुतश्चन 'from somewhere;' from कति 'how many?' कतिचिद् 'a few;' from कर्हि 'when?' कर्हिचिद् 'at some time;' from कथम् 'how?' कथमपि, कथञ्चन, 'somehow or other,' 'with some difficulty.' Compare 228, 230.

a. अपि following a word, generally signifies 'even,' but after numerals, 'all,' as तयोऽपि 'all three;' सर्वेऽपि 'all together.'

719. तस् *tas* may be added to the stem of any noun, and to some pronouns, to form adverbs;

As, from यत्न, यत्नतस् 'with effort;' from आदि, आदितस् 'from the beginning;' from त (the proper stem of the pronoun तद्), ततस् 'thence,' 'then,' 'thereupon,' 'therefore;' similarly, यतस् 'whence,' 'since,' 'because,' अतस्, इतस्, अमुतस्, 'hence,' 'hereupon.'

Obs.—In affixing *tas* to pronouns, the stem त is used for तद्, अ for एतद्, इ for इदम्, अमु for अद्, य for यद्, कु for किम्.

a. This suffix usually gives the sense of the preposition 'from,' and is often

equivalent to the ablative case; as in मत्तस् 'from me;' त्वत्तस् 'from thee*'; पित्रुतस् 'from a father; शत्रुतस् 'from an enemy.'

b. But it is sometimes vaguely employed to express other relations; as, पृष्ठतस् 'behind the back; अन्यतस् 'to another place, 'elsewhere; प्रथमतस् 'in the first place; इतस्ततस् 'here and there, 'hither and thither; समन्ततस् 'on all sides; समीपतस् 'in the neighbourhood; पुरतस्, अग्रतस्, 'in front; अभितस् 'near to; विभवतस् 'in pomp or state.'

c. तात् is a suffix which generally denotes 'place' or 'direction; as, from सधस्, अधस्तात् 'downwards; from उपरि (which becomes उपरिस्), उपरिष्टात् 'above' (cf. 84. V).

720. त्र *tra*, forming adverbs of *place* with a locative sense from stems of pronouns, adjectives, &c. ;

As, अत्र 'here; तत्र 'there; कुत्र 'where? यत्र 'where; सर्वत्र 'everywhere; अन्यत्र 'in another place; एकत्र 'in one place; बहुत्र 'in many places; अमुत्र 'there, 'in the next world.'

a. त्रा *trá*; as, देवत्रा 'among the gods; मनुष्यत्रा 'among men' (Pāp. v. 4, 56); बहुत्रा 'amongst many.'

721. था *thá* and थम् *tham*, forming adverbs of *manner* ;

As, तथा 'so, 'in like manner; यथा 'as; सर्वथा 'in every way, 'by all means; अन्यथा 'otherwise; कथम् 'how? इत्थम् 'thus.'

722. दा *dá*, हिं *rhi*, नीम् *ním*, forming adverbs of *time* from pronouns, &c. ;

As, तदा 'then; यदा 'when; कदा 'when? एकदा 'once; नित्यदा 'constantly; सर्वदा, सदा, 'always; तर्हि, तदानीम्, 'then; इदानीम् 'now.'

723. धा *dhá*, forming adverbs of *distribution* from numerals ;

As, एकधा 'in one way; द्विधा 'in two ways; षोधा 'in six ways; शतधा 'in a hundred ways; सहस्रधा 'in a thousand ways; बहुधा or अनेकधा 'in many ways.'

a. कृत्वस्, signifying 'times, is added to पञ्च, 'five, and other numerals, as explained at 215. सकृत्, 'once, may be a corruption of सकृत्वस् ('this time'); and only स् is added to द्वि, त्रि, and dropped after चतुर 'four times.'

724. वत् *vat* (technically called *vati*) may be added to any nominal stem to form adverbs of *comparison* or *similitude* (see 922);

As, from सूर्ये, सूर्यैवत् 'like the sun; from पूर्वै, पूर्वैवत् 'as before.' It may be used in connexion with a word in the Accusative case.

a. This suffix often expresses 'according to; as, विधिषत् 'according to rule; प्रयोजनवत् 'according to need.' It may also be added to adverbs; as, यथावत् 'truly' (exactly as it took place).

* These are the forms generally used for the Ablative case of the personal pronouns, the proper Ablative cases मत्, त्वत् being rarely used.

725. शस् *śas*, forming adverbs of *quantity*, &c. ;

As, बहुशस् 'abundantly;' अल्पशस् 'in small quantities;' सर्वशस् 'wholly;' एकशस् 'singly;' शतसहस्रशस् 'by hundreds and thousands;' क्रमशस् 'by degrees;' मुख्यशस् 'principally;' पादशस् 'foot by foot;' द्विशस् 'two by two;' त्रिशस् 'by threes;' अनेकशस् 'in great numbers;' अक्षरशस् 'syllable by syllable;' तावच्छस् 'in so many ways;' कतिशस् 'how many at a time?'

a. सात् is added to nouns in connexion with the roots कृ, सम्, and भू, to denote a complete change to the condition of the thing signified by the noun; as, अग्नि-सात् 'to the state of fire.' See 789, and cf. 70. i.

Adverbial Prefixes.

726. अ *a*, prefixed to nouns and even to participles with a privative or negative force, corresponding to the Greek *a*, the Latin *in*, and the English *in*, *im*, *un*; as, from शक्य 'possible,' अशक्य 'impossible;' from स्पृशत् 'touching' (pres. part.), अस्पृशत् 'not touching;' from कृत्वा 'having done' (indecl. part.), अकृत्वा 'not having done.' When a word begins with a vowel, अन् is euphonically substituted; as, from अन् 'end,' अनन्त 'endless.'

a. अति *ati*, 'excessively,' 'very;' as, अतिमहत् 'very great.'

b. आ *á*, implying 'diminution;' as, आषाशु 'somewhat pale.'

ईषत् is prefixed with the same sense; as, ईषदुष्ण 'slightly warm.'

c. का *ká* or कु *ku*, prefixed to words to imply 'disparagement;' as, कापुरुष 'a coward;' कुरूप 'deformed.'

d. दुस् *dus* (or दुर् *dur*), prefixed to imply 'badly' or 'with difficulty;' as, दुष्कृत 'badly done' (see 72); दुर्भेद्य 'not easily broken.' It is opposed to सु, and corresponds to the Greek *δυσ*.

e. निस् *nīs* (or निर् *nir*) and वि *vi* are prefixed to nouns like अ *a* with a privative or negative sense; as, निर्बल 'powerless;' निष्फल 'without fruit' (see 72); विशस्त्र 'unarmed;' but not to participles.

f. सु *su*, prefixed to imply 'well,' 'easily;' as, सुकृत 'well done;' सुभेद्य 'easily broken.' In this sense it is opposed to दुस्, and corresponds to the Greek *εὐ*. It is also used for अति, to imply 'very,' 'excessively;' as, सुमहत् 'very great.'

CONJUNCTIONS.

Copulative.

727. च *ca*, 'and,' 'also,' corresponding to the Latin *que* and not to *et*. It can never, therefore, stand as the *first word* in a sentence, but follows the word of which it is the copulative. चैव (च एव), 'also,' a common combination.

a. **उत** 'and,' 'also,' is sometimes copulative. Sometimes it implies *doubt* or *interrogation*.

b. **तथा** 'so,' 'thus,' 'in like manner' (see 721), is not unfrequently used for **च**, in the sense of 'also;' and like **च** is then generally placed after the word which it connects with another.

c. **अथ** 'now,' 'and,' **अथो** 'then,' are inceptive, being frequently used at the commencement of sentences or narratives. **अथ** is often opposed to **इति**, which marks the close of a story or chapter.

d. **हि**, 'for,' is a causal conjunction; like **च** it is always placed after its word, and never admitted to the first place in a sentence.

e. **यदि**, **चेद्**, both meaning 'if,' are conditional conjunctions.

f. **ततस्** 'upon that,' 'then' (719), **तत्** 'then,' **अन्यच्च**, **किञ्च**, **अपरञ्च**, **परञ्च**, **अपिच**, 'again,' 'moreover,' are all copulatives, used very commonly in narration.

Disjunctive.

728. **वा** *vá*, 'or' (like *-ve* in Latin), is always placed after its word, being never admitted to the first place in a sentence.

a. **तु**, **किन्तु**, 'but;' the former is placed after its word.

b. **यद्यपि** 'although;' **तथापि** 'nevertheless,' 'yet,' sometimes used as a correlative to the last; **अथवा**, **किं वा**, 'or else;' **न वा** 'or not;' **यदि वा** 'whether,' 'whether or no.'

c. **अथवा** may also be used to correct or qualify a previous thought, when it is equivalent to 'but no,' 'yet,' 'however.'

d. **स्म**, **ह**, **तु**, **वै** are expletives, often used in poetry to fill up the verse.

PREPOSITIONS.

729. There are about twenty prepositions (see 783), but in later Sanskrit they are generally prefixes, qualifying the sense of verbs (and then called *upasarga*) or of verbal derivatives (and then called *gati*). About ten may be used separately or detached in government with the cases of nouns (and then called *karma-pravāṇīya*); e. g. **आ**, **प्रति**, **अनु**, **अति**, **अधि**, **अभि**, **परि**, **अप**, **अपि**, and **उप**; but of these the first three only are commonly found as separable particles in classical Sanskrit.

730. **आ** *á*, generally signifying 'as far as,' 'up to,' 'until,' with Abl.; as, **आ समुद्रात्** 'as far as the ocean;' **आ मनोस्** 'up to Manu;' **आ मणिवन्धनात्** 'as far as the wrist;' **आ मृतोस्** 'till death;' **आ व्रतस्य समापनात्** 'till the completion of his vow:' and rarely with Acc.; as, **शतम् आ जातोस्** 'for a hundred births.'

a. आ *á* may sometimes express 'from;' as, आ मूलात् 'from the beginning;' आ प्रथमदर्शनात् 'from the first sight;' आ जन्मनस् 'from birth.'

b. It may also be compounded with a word in the Accusative neuter forming with it an Avyayī-bháva (see 760); thus, आमेखलम् 'as far as the girdle' (where मेखलम् is for मेखलाम्).

c. प्रति *prati*, generally a postposition, signifying 'at,' 'with regard to,' 'to,' 'towards,' 'against,' with Acc.; as, गङ्गां प्रति 'at the Ganges;' धर्मं प्रति 'with regard to justice;' शत्रुं प्रति 'against an enemy;' मां प्रति 'as far as regards me.' When denoting 'in the place of,' it governs the Ablative.

d. अनु 'after,' with Acc., and rarely with Abl. or Gen.; as, गङ्गायां अनु 'along the Ganges;' तदनु or ततोऽनु 'after that.'

e. प्रति, and more rarely अनु and अभि, may be used distributively to signify 'each,' 'every;' thus, वृक्षमनु 'tree by tree.' They may also be prefixed to form Avyayī-bhavas; प्रतिवत्सरम् or अनुवत्सरम् 'every year,' 'year by year.' See 760.

f. अति, अभि, परि are said to require the Accusative; अधि the Locative or Accusative; अप and परि, in the sense 'except,' the Ablative; उप the Locative and Accusative: but examples of such syntax are not common in classical Sanskrit.

g. Instances are common of prepositions united with the neuter form or Accusative of nouns, so as to form compounds (760. *b.*); as, प्रतिस्कन्धम् 'upon the shoulders;' प्रतिमुखम् 'face to face;' अधिवृक्षम् 'upon the tree;' अनुगङ्गम् 'along the Ganges.'

ADVERBS IN GOVERNMENT WITH NOUNS.

731. There are many adverbs used like the preceding prepositions in government with nouns, and often placed after the nouns which they govern (for examples see 917).

These are, अग्रे 'before,' 'in front of,' with Gen.; अधरेण 'under,' with Gen. or Acc.; अधस् or अधस्तात् 'below,' with Gen. (अधस् is sometimes doubled; thus, अधोऽधस्); अनन्तरम् 'after,' 'afterwards,' with Gen.; अन्तर् 'within,' with Gen. or Loc.; अन्तरेण 'without,' 'except,' 'with regard to,' with Acc.; अतिकम् 'near,' with Gen. or Abl.; अभितस् 'on both sides of,' with Acc.; अभिमुखम् 'in front of,' with Gen. or Abl.; अभ्यासे 'near,' with Gen.; अर्धम् or अर्धाय or अर्धे 'on account of,' 'for,' with Gen.; अर्वाक् 'after,' 'beyond,' with Abl.; उत्तरात् 'to the north,' with Gen.; उत्तरेण 'to the north,' with Gen. or Acc.; उपरि 'above,' 'over,' 'upon,' with Gen. or Acc. (sometimes doubled; thus, उपर्युपरि); ऊर्ध्वम् 'above,' 'over,' 'upon,' with Gen. or Acc.; 'after,' 'beyond,' with Abl.; च्युते 'besides,' 'without,' 'except,' with Acc., sometimes with Abl.; कारणात् or कृते 'on account of,' 'for,' with Gen.; दक्षिणात् 'to the south,' with Gen.; दक्षिणेन 'to the right,' 'to the

south,' with Gen. or Acc.; निमिषे 'for the sake of,' 'for,' with Gen.; परतस् 'behind,' with Gen.; परम् or परेण 'after,' 'beyond,' with Abl.; पश्चात् 'after,' with Gen. or Abl.; पारे 'on the further side,' with Gen.; पुरतस् or पुरस् 'before,' 'in the presence of,' with Gen.; पूर्वम् 'before,' with Abl., rarely with Gen. or Acc.; प्रभृति 'inde a,' 'from a particular time,' 'beginning with,' with Abl.; प्राक् 'before,' with Abl., rarely with Gen. or Acc.; मध्ये 'in the middle,' with Gen.; वहिस् 'out,' 'outside of,' with Abl. or Gen.; यावत् 'up to,' 'as far as,' sometimes with Acc.; विना 'without,' with Inst. or Acc. or sometimes with Abl.; सकाशम् 'near,' with Gen.; सकाशात् 'from,' with Gen.; समक्षम् 'before the eyes,' 'in the presence of,' with Gen.; समम् 'together with,' with Inst.; समीपतस् or समीपम् 'near,' with Gen.; सह 'with,' 'along with,' with Inst.; साकम् 'with,' with Inst.; साक्षात् 'before the eyes,' 'in the presence of,' with Gen.; सार्धम् 'along with,' with Inst.; हेतोस् or हेतौ 'on account of,' 'for the sake of,' 'for,' with Gen.

Obs.—Many of the above, especially अर्थम्*, अर्पे, कारणात्, कृते, निमिषे, हेतोस्, हेतौ, &c., are more usually found at the end of a compound, after a nominal stem.

a. The adverb अलम्, 'enough,' is used with the Inst. (see 918).

b. Some of the adverbs enumerated at 714, 715, may be used in government with the cases of nouns; e. g. दक्षिणेन, उत्तरेण above. व्यतिरेकेण, 'without,' is generally placed after the stem of a noun.

INTERJECTIONS.

732. भोस्, भो, हे are vocative; रे, अरे less respectfully vocative, or sometimes expressive of 'contempt.' धिक् expresses 'contempt,' 'abhorrence,' 'fie!' 'shame!' (with Accusative case); आस्, अहो, अहह, 'surprise,' 'alarm'; हा, हाहा, अहो, अहोवत्, वत्, 'grief'; साधु, सुधु, 'approbation'; स्वस्ति, 'salutation.'

CHAPTER VIII.

COMPOUND WORDS.

733. COMPOUNDS abound in Sanskrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to

* अर्थम् is generally found in composition with a nominal stem, and may be compounded adjectively to agree with another noun; as, द्विजार्थः सूपस् 'broth for the Brāhman'; द्विजार्थं पयस् 'milk for the Brāhman.' See 760. d.

understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

a. Observe, that in this chapter the nom. case, and not the stem, of a substantive terminating a compound will be given; and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the *Hitopadesa*, and sometimes the oblique cases in which they are there found have been retained.

SECTION I.

COMPOUND NOUNS.

734. The student has now arrived at that portion of the grammar in which the use of the stem of the noun becomes most strikingly apparent. This use has been already noticed at 77; and its formation explained at 80-87.

a. In almost all compound nouns the last word alone admits of inflexion, and the preceding word or words require to be placed in the stem, to which a plural as well as singular signification may be attributed. Instances, however, will be given in which the characteristic signs of case and number are retained in the first member of the compound, but these are exceptional.

b. It may here be noted, that while Sanskrit generally exhibits the first member or members of a compound in the stem with the final letter unchanged, except by the usual euphonic laws, Latin frequently and Greek less frequently change the final vowel of the stem into the light vowel *i*; and both Greek and Latin often make use of a vowel of conjunction, which in Greek is generally *o*, but occasionally *i*; thus, *cæli-cola* for *cælu-cola* or *cælo-cola*; *lani-ger* for *lana-ger*; *χαλκί-ναος*, *ἰχθυ-ο-φάγος*, *feder-i-fragus*. Both Greek and Latin, however, possess many compounds which are completely analogous to Sanskrit formations. In English we have occasional examples of the use of a conjunctive vowel, as in 'handicraft' for 'hand-craft.'

Obs.—A dot placed underneath words in Nāgarī type marks the division of the different members of a compound.

735. Native grammarians class compound nouns under six heads:

I. *DVANDVA*, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the stem), when, if uncompounded,

they would all be in the same case, connected by a copulative conjunction; as, गुरुःशिष्यौ 'master and pupil' (for गुरुः शिष्यश्च); मरणं, व्याधिः, शोकाः 'death, sickness, and sorrow' (for मरणं व्याधिः शोकश्च); पाणिः, पादम् 'hand and foot' (for पाणिः पादश्च).

II. TAT-PURUṢHA, or those composed of two nouns, the first of which (being in the stem) would be, if uncompounded, in a case different from, or dependent on, the last; as, चन्द्रःप्रभा 'moon-light' (for चन्द्रस्य प्रभा 'the light of the moon'); शस्त्रेण कुशलः, -ला, -लम्, 'skilled in arms' (for शस्त्रेण कुशलः); मणिभूषितः, -ता, -तम्, 'adorned with gems' (for मणिभिर् भूषितः).

III. KARMA-DHĀRAYA, or those composed of an adjective or participle and substantive, the adjective or participle being placed first in its stem, when, if uncompounded, it would be in grammatical concord with the substantive; as, साधुःजनः 'a good person' (for साधुर् जनः); सर्वद्रव्याणि 'all things' (for सर्वाणि द्रव्याणि).

IV. DVIGU, or those in which the stem of a numeral is compounded with a noun, either so as to form a singular collective noun, or an adjective; as, त्रिगुणम् 'three qualities' (for त्रयो गुणाः); त्रिगुणः, -शा, -णम्, 'possessing the three qualities.'

V. BAHU-VRIṢI, or attributive compounds, generally epithets of other nouns. These, according to Pāṇini (II. 2, 24), are formed by compounding two or more words to qualify the sense of another word; thus, प्राप्नोदको ग्रामः for प्राप्नम् उदकं यं ग्रामम् 'a village to which the water has come.'

VI. AVYAYÍ-BHÁVA, or those resulting from the combination of a preposition or adverbial prefix with a noun. The latter, whatever may be its gender, always takes the form of an accusative neuter and becomes indeclinable.

a. Observe—These names either furnish examples of the several kinds of compounds, or give some sort of definition of them; thus, इन्द्रः (scil. सनातः) is a definition of the 1st kind, meaning 'conjunction'; तत्पुरुषः, 'his servant,' is an example of the 2nd kind (for तस्य पुरुषः); कर्मधारयः is a somewhat obscure definition of the 3rd kind, i. e. 'that which contains or comprehends (धारयति) the object' (कर्म); द्विगुः is an example of the 4th kind, meaning 'anything to the value of two cows'; बहुव्रीहिः is an example of the 5th kind, meaning 'possessed of much rice.' The 6th class, अव्ययीभावः *avyayí-bhāvaḥ*, means 'the indeclinable state' ('that which does not change,' *na vyeti*).

736. It should be stated, however, that the above six kinds of compounds really form, according to the native theory, only four

lasses, as the 3rd and 4th (i. e. the Karma-dhāraya and Dvigu) are regarded as subdivisions of the Tat-purusha class.

Obs.—Pāṇini (1. 2, 42) calls a *Karma-dhārayaḥ* a *Tatpurushaḥ samānādhikaraṇaḥ*.

As such a classification appears to lead to some confusion from the absence of sufficient distinctness and opposition between the several parts or members of the division, the subject will be discussed according to a different method, although it has been thought desirable to preserve the Indian names and to keep the native arrangement in view.

737. Compound nouns may be regarded either as *simply* or *complexly* compounded. The latter have reference to a class of compounds within compounds, very prevalent in poetry, involving two or three species of simple compounds under one head.

SIMPLY COMPOUNDED NOUNS.

738. These we will divide into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2nd, Copulative (or Aggregative, *Dvandva*); 3rd, Descriptive* (or Determinative, *Karma-dhāraya*); 4th, Numeral (or Collective, *Dvigu*); 5th, Adverbial (or Indeclinable, *Avyayī-bhāva*); 6th, Relative (*Bahuvrīhi*). This last consists of, *a*. Relative form of absolute Dependent compounds, terminated by substantives; *b*. Relative form of Copulative or Aggregative compounds; *c*. Relative form of Descriptive or Determinative compounds; *d*. Relative form of Numeral or Collective compounds; *e*. Relative form of Adverbial compounds.

a. Observe—A list of the substitutions which take place in the initial syllables of certain words in compounds is given at 778.

DEPENDENT COMPOUNDS (TAT-PURUSHA).

Accusatively Dependent.

739. These comprehend all those compounds in which the relation of the first word (being in the stem) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle (but not a present or indeclinable

As being composed of an adjective or participle preceding a substantive, and being descriptive of the substantive. Bopp calls them 'Determinativa,' a word of similar import.

participle), root, or noun of agency in the last ; as, स्वर्गप्राप्तः, -प्ता, -प्तम्, 'one who has obtained heaven' (equivalent to स्वर्गे प्राप्ताः); प्रियवादी 'one who speaks kind words'; बहुदः 'one who gives much'; देवस्तु 'god-praising'; शस्त्रभृत् 'one who bears arms'; पत्रगतः, -ता, -तम्, 'committed to a leaf,' 'committed to paper' (as 'writing'); चित्रगतः, -ता, -तम्, 'committed to painting'; दर्शनीयमानी, -निनी, -नि, 'thinking one's self handsome.'

a. गत 'gone' (past pass. part. of गम् 'to go') is used loosely at the end of compounds of this description to express relationship and connexion, without any necessary implication of motion. In पत्रगत, चित्रगत above, and in others (such as शिलाभेदगतो मणिः 'a jewel lying in the cleft of a rock'; हस्ततलगतः, -ता, -तम्, 'lying in the palm of the hand'), it has the sense of स्थ 'staying : ' but it may often have other senses ; as, गोष्ठीगतः, -ता, -तम्, 'engaged in conversation ;' सखीगतं किञ्चित् 'something relating to a friend.'

b. In theatrical language आत्मगतम् and स्वगतम् (lit. 'gone to one's self') mean 'spoken to one's self,' 'aside.'

c. Before nouns of agency and similar forms the accusative case is often retained, especially in poetry ; as, अरिन्दमः, -मा, -मम्, 'enemy-subduing ;' हृदयङ्गमः, -मा, -मम् 'heart-touching ;' भयङ्करः, -री, -रम्, 'fear-inspiring' (see 580. a) ; सागरङ्गमः, -मा, -मम्, 'going to the ocean ;' पण्डितस्मन्यः, -न्या, -न्यम्, 'one who thinks himself learned ;' रात्रिस्मन्यः 'one who thinks it night.'

Instrumentally Dependent,

740. Or those in which the relation of the first word (being in the stem) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a past passive participle in the last ; as, लोभमोहितः, -ता, -तम्, 'beguiled by avarice' (for लोभेन मोहितः); वस्त्रवेष्टितः, -ता, -तम्, 'covered with clothes ;' राजपूजितः, -ता, -तम्, 'honoured by kings ;' विद्याहीनः, -ता, -नम्, 'deserted by (i. e. destitute of) learning ;' बुद्धिरहितः, -ता, -तम्, 'destitute of intelligence ;' दुःखार्तिः, -तौ, -तम्, 'pained with grief ;' आत्मकृतः, -ता, -तम्, 'done by one's self ;' आदित्यसदृशः, -शी, -शम्, 'like the sun' (for आदिद्येन सदृशः, see 826) ; अस्त्रदुपाजितः, -ता, -तम्, 'acquired by us.'

a. Sometimes this kind of compound contains a substantive or noun of agency in the last member ; as, विद्याधनम् 'money acquired by science ;' शस्त्रोपजीवी 'one who lives by arms.'

Datively Dependent,

741. Or those in which the relation of the first word to the last is equivalent to that of a dative ; as, परिधानवस्त्रालम् 'bark for clothing ;'

पादोदकम् 'water for the feet'; यूपदारु 'wood for a sacrificial post'; शरणागतः, -ता, -तम्, 'come for protection' (for शरणाय सागतः). This kind of compound is not very common, and is generally supplied by the use of अर्थम् (731); as, शरणार्थम् सागतः.

a. *Parasmai-pada* and *Ātmane-pada* (see 243) are instances of compounds in which the sign of the dative case is retained.

Ablatively Dependent,

742. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, पितृप्राप्तः, -ता, -तम्, 'received from a father'; राज्यधृष्टः, -ष्टा, -ष्टम्, 'fallen from the kingdom' (for राज्याद् धृष्टः); तरङ्गचञ्चलतरः, -रा, -रम्, 'more changeable than a wave'; भवद्वयः 'other than you' (for भवतोऽन्यः); भवद्भयम् 'fear of you' (814. e); कुक्कुरभयम् 'fear of a dog'; शास्त्रपराङ्मुखः, -खी, -खम्, 'turning the face from books,' 'averse from study.'

Genitively Dependent,

743. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रतीरम् 'sea-shore' (for समुद्रस्य तीरम् 'shore of the sea').

a. Other examples are, अश्वपृष्ठम् 'horse-back'; धनुर्गुणः 'bow-string'; इष्टिकागृहम् 'brick-house'; गिरिनदी 'mountain-torrent'; जलतीरम् 'water's edge'; सार्धगमः or सार्धोपाजैना 'acquisition of wealth'; विपद्गता 'state of misfortune'; मुद्वेदः 'separation of friends'; यन्मूर्ध्नि 'on whose brow' (locative); तद्बचः 'his words'; जन्मस्थानम् or जन्मभूमिः 'birth-place'; मूर्खशतिः 'with hundreds of fools' (inst. pl.); श्लोकद्वयम् 'a couple of Ślokas'; भूतलम् 'the surface of the earth'; पृथिवीपतिः 'lord of the earth'; तज्जीवनाय 'for his support' (dative); ब्राह्मणपुत्राः 'the sons of a Brāhman'; ससत्पुत्राः 'our sons'; त्वत्कर्म 'thy deed'; पितृवचनम् 'a father's speech'; मृत्युद्वारम् 'the gate of death'; इच्छासम्पत् 'fulfilment of wishes'; मातृनन्दः 'a mother's joy'; जलाशयः 'a water-receptacle,' 'lake'; विद्याथी 'knowledge-seeker,' 'a scholar'; कुक्कुटाण्डम् (for कुक्कुट्यण्डम्) 'a hen's egg.'

b. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, नरश्रेष्ठः or पुरषोत्तमः 'the best of men.'

c. In occasional instances the genitive case is retained; as, विश्वाम्यतिः 'lord of men'; दिवस्म्यतिः 'lord of the sky.'

d. Especially in terms of reproach; as, दास्यापुत्रः (or दासीपुत्रः) 'son of a slave girl.'

Locatively Dependent,

744. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, पङ्कमग्नः, -ग्ना, -ग्नम्, 'sunk in the mud' (for पङ्के मग्नः); गगणविहारी 'sporting in the sky'; जलक्रीडा 'sport in the water'; ग्रामवासी 'a dweller in a village'; जलचरः 'going in the water'; जलजः 'born in the water'; शिरोरत्नम् 'gem on the head.'

a. The sign of the locative case is retained in some cases, especially before nouns of agency; as, ग्रामेवासी 'a villager'; जलेचरः 'going in the water'; उरसिभूषितः, -ता, -तम्, 'ornamented on the breast'; अग्रेगः or अग्रेसरः 'going in front'; दिविपत् (rt. सह) 'abiding in the sky'; दिविस्पृक् (rt. स्पृश) 'touching the sky'; युधिष्ठिरः 'firm in war.'

Dependent in more than one Case.

745. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the manner that one case depends upon another in a sentence; thus, चक्षुर्विषयातिक्रान्तः, -न्ता, -न्तम्, 'passed beyond the range of the eye' (for चक्षुषो विषयम् अतिक्रान्तः); रथमध्यस्थः 'standing in the middle of the chariot'; भोतपरित्नाणवस्तूपालम्भपरिहृतः 'skilful in censuring the means of rescuing those in danger.'

a. There is an anomalous form of Tat-purusha, which is really the result of the elision of the second or middle member (*uttara-pada-lopa*, *madhyama-pada-lopa*) of a complex compound; e. g. शाकपाथिवः for शाकमित्रपाथिवः (see 775).

b. Dependent compounds abound in all the cognate languages. The following are examples from Greek and Latin; οἶκο-θήκη, οἶκο-φύλαξ, λιθό-στροφος, γυναικο-κήρυκτος, ἀνθρωπο-διδάκτος, θεό-δοτος, θεό-τρεπτος, χειρο-ποίητος, auri-fodina, manu-premium, parri-cida for patri-cida, parri-cidium, matri-cidium, marti-cultor, mus-cerda. English furnishes innumerable examples of dependent compounds; e. g. 'ink-stand,' 'snow-drift,' 'moth-eaten,' 'priest-ridden,' 'door-mat,' 'writing-master,' &c.

COPULATIVE (OR AGGREGATIVE) COMPOUNDS (DVANDVA).

746. This class has no exact parallel in other languages.

When two or more persons or things are enumerated together, it is usual in Sanskrit, instead of connecting them by a copulative, to aggregate them into one compound word. No syntactical dependence of one case upon another subsists between the members of Dvandva compounds, since they must always consist of words which, if uncompounded, would be in the *same* case. The only grammatical connexion between the members is that which would be expressed

by the copulative conjunction *and* in English, or च in Sanskrit. In fact, the difference between this class and the last turns upon this dependence *in case* of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other; thus, गुरुशिष्यसेवकाः may either be a Dependent compound, and mean 'the servants of the pupils of the Guru,' or a Copulative, 'the Guru, and the pupil, and the servant.' And मांसशोणितम् may either be Dependent, 'the blood of the flesh,' or Copulative, 'flesh and blood.' This ambiguity, however, can never occur in Dvandvas inflected in the dual, and rarely occasions any practical difficulty.

747. There are three kinds of Copulative compounds: 1st, inflected in the plural; 2nd, inflected in the dual; 3rd, inflected in the singular. In the first two cases the final letter of the stem of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in अ a, or in a vowel changeable to अ a, or in a consonant to which अ a may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

Inflected in the Plural.

748. When *more than two* animate objects are enumerated, the last is inflected in the plural, the declension following the gender of the last member of the compound; as, इन्द्रानिलयमाकाः 'Indra, Anila, Yama, and Arka' (for इन्द्रोऽनिलो यमोऽकेन्द्र); रामलक्ष्मणभरताः 'Rāma, Lakshmaṇa, and Bharata'; मृगव्याधसर्पशूकराः 'the deer, the hunter, the serpent, and the hog.' The learner will observe, that although the last member of the compound is inflected in the plural, each of the members has here a singular acceptation. But a plural signification may often be inherent in some or all of the words constituting the compound; thus, ब्राह्मणक्षत्रियवैश्यशूद्राः 'Brāhmins, Kshatriyas, Vaiśyas, and Śūdras'; मित्रोदासीनशत्रवः 'friends, neutrals, and foes' (for मित्राणि उदासीनाः शत्रवश्च); ऋषिदेवपितृतिथिभूतानि 'sages, gods, ancestors, guests, and spirits' (for ऋषयो देवाः पितरोऽतिथयो भूतानि च); सिंहव्याघ्रमहोरगाः 'lions, tigers, and immense serpents'; श्वगृध्रकङ्काको-

लभसगोमायुचायसा: 'dogs, vultures, herons, ravens, kites, jackals, and crows.'

749. So also when *more than two* inanimate objects are enumerated, the last may be inflected in the plural; as, धर्मैर्धकामोद्यात् 'virtue, wealth, enjoyment, and beatitude' (for धर्मोऽर्थः कामो मोक्षश्च); इत्याध्ययनदानानि 'sacrifice, study, and liberality' (for इत्या अध्ययनं दानं च). In some of the following a plural signification is inherent; as, पुष्पमूलफलानि 'flowers, roots, and fruits'; अजातमृतमूर्खाणाम् 'of the unborn, the dead, and the foolish' (for अजातानां मृतानां मूर्खाणां च); नेत्रमनःस्वभावाः 'eyes, mind, and disposition'; रोगशोकपरितापबन्धनयसनानि 'sickness, sorrow, anguish, bonds, and afflictions'; काष्ठजलफलमूलमधूनि 'wood, water, fruit, roots, and honey.'

750. So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is inflected in the plural; as, देवमनुष्याः 'gods and men'; पुत्रपौत्राः 'sons and grandsons'; पातोत्पाताः 'falls and rises'; प्राकारपरिखाः 'ramparts and trenches'; सुखदुःखेषु 'in pleasures and pains' (for सुखेषु दुःखेषु च); पापपुण्यानि 'sins and virtues.'

Inflected in the Dual.

751. When *only two* animate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual, the declension following the gender of the last member; as, रामलक्ष्मणौ 'Rāma and Lakshmaṇa' (for रामो लक्ष्मणश्च); चन्द्रसूर्यौ 'moon and sun'; मृगकाकौ 'a deer and a crow'; भार्यपती 'wife and husband'; मयरीकुक्कुटौ 'pea-hen and cock'; कुक्कुटमयूरौ 'cock and pea-hen.'

752. So also when *only two* inanimate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, आरम्भावसाने 'beginning and end' (for आरम्भोऽवसानं च); अनुरागपरागौ 'affection and enmity' (for अनुरागोऽपरागश्च); हर्षविषादौ 'joy and sorrow'; क्षुत्पिपासे 'hunger and thirst' (for क्षुत् पिपासा च); क्षुधापी 'hunger and sickness'; स्थान्तिनाभ्याम् 'by standing and sitting' (for स्थानेन तिष्ठनेन च); मधुसर्पिषी 'honey and ghee'; सुखदुःखे 'pleasure and pain'; उलूलमुपले 'mortar and pestle'; प्रसृत्यानां भिवादाभ्याम् 'by rising and saluting'; मृद्वारिभ्याम् 'by earth and water.'

Inflected in the Singular Neuter.

753. When two or more *inanimate* objects are enumerated, whether

singular or plural in their signification, the last may either be inflected as above (748, 749, 750, 751), or in the singular number, neut. gender; as, पुष्पमूलफलम् 'flowers, roots, and fruits' (for पुष्पाणि मूलानि फलानि च); यवसाक्षोदकेन्धनम् 'grass, food, water, and fuel' (for यवसोऽन्नम् उदकम् इन्धनम् च); अहोरात्रम् 'a day and night' (for अहो रात्रिश्च. A form अहोरात्रः masc. sing. also occurs); दिग्देशम् 'quarters and countries' (for दिशो देशाश्च); द्युनिशम् or दिवाऽनिशम् 'day and night'; शिरोऽग्रीवम् 'head and neck'; अमैमांसरुधिरम् 'skin, flesh, and blood.'

a. Sometimes two or more animate objects are thus compounded; as, पुत्रपौत्रम् 'sons and grandsons'; हस्त्वन्धम् 'elephants and horses:' especially inferior objects; as, श्वचाखडालम् 'a dog and an outcast.'

754. In enumerating two qualities the opposite of each other, it is common to form a Dvandva compound of this kind, by doubling an adjective or participle, and interposing the negative अ; as, चराचरम् 'moveable and immoveable' (for चरम् अचरं च); शुभाशुभम् 'good and evil'; प्रियाप्रिये 'in agreeable and disagreeable' (for प्रिये अप्रिये च); दृष्टादृष्टम् 'seen and not seen'; कृताकृतम् 'done and not done'; मृदुकूरम् 'gentle and cruel.'

a. In the Dvandvas which occur in the Vedas the first member of the compound, as well as the last, may sometimes take a dual termination; thus, मित्रावरुणौ (see 97. a), इन्द्राविष्णुः, पितरामातरौ. and some of the anomalous Dvandvas used in more modern Sanskrit are probably Vedic in their character; thus, द्यावापृथिवी 'heaven and earth'; मातापितरौ 'mother and father,' &c.

b. It is a general rule, however, that if a compound consists of two stems in *ri*, the final of the first becomes आ, as in मातापितरौ above. This also happens if the last member of the compound be पुत्र; as पितापुत्रौ 'father and son.'

c. Greek and Latin furnish examples of complex compounds involving Dvandvas; thus, βατραχιο-μυο-μαχία, 'frog-mouse war:' su-ori-taurilia, 'pig-sheep-bull sacrifice:' ζωό-φυτον, 'animal-plant.' Zoophyte is thus a kind of Dvandva. In English, compounds like 'plano-convex,' 'convexo-concave' are examples of the relative form of Dvandva explained at 765.

DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHĀRAYA).

755. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its stem; as, साधुजनः 'a good man' (for साधुर् जनः); चिरमितम् 'an old friend' (for चिरं मितम्); सुभायैव 'a troubled ocean'; पुण्यकर्म 'a holy act'; अनन्तात्मा 'the infinite soul'; संस्कृतोक्तिः 'polished speech'; पुण्यकर्माणि 'holy acts' (for पुण्यानि कर्माणि); उत्तमनराणाम् 'of the best men' (for उत्तमानां नराणाम्); महापातकम् 'a great

crime' (see 778); महाःराजः 'a great king' (see 778); प्रियःसखः 'a dear friend' (778); दीर्घःरात्रम् 'a long night' (778).

a. The feminine stems of adjectives do not generally appear in compounds; thus, प्रियःभाया 'a dear wife' (for प्रिया भाया); महाःभाया 'a great wife' (for महती भाया, see 778); रूपवद्भाया 'a beautiful wife' (for रूपवती भाया); पाचकःस्त्री 'a female cook' (for पाचिका स्त्री).

b. There are, however, a few examples of feminine adjective stems in compounds; e.g. वामोरूभाया 'a wife with beautiful thighs'; कामिनीजनः 'an impassioned woman,' where कामिनी may be used substantively (cf. 766. b).

756. An indeclinable word or prefix may take the place of an adjective in this kind of compound; thus, सुःपथः 'a good road'; सुःदिनम् 'a fine day'; सुभाषितम् 'good speech'; दुष्टचित्तम् 'bad conduct'; अभयम् 'not fear,' 'absence of danger'; वहिःशौचम् 'external cleanliness' (from *vahis*, 'externally,' and *śauca*, 'purity'); अन्तःशौचम् 'internal purity'; ईपद्दर्शनम् 'a slight inspection'; कुःपुरुषः 'a bad man.'

757. Adjectives used as substantives sometimes occupy the last place in Descriptive compounds; as, परमःधार्मिकः 'a very just man'; परमाद्भुतम् 'a very wonderful thing.'

a. In the same manner, substantives, used adjectively, may occupy the first place; as, मलःद्रव्याणि 'impure substances'; राजपिः 'a royal sage.'

758. Descriptive compounds expressing 'excellence' or 'eminence' fall under this class, and are composed of two substantives, one of which is used as an adjective to describe or define the other, and is placed last, being generally the name of an animal denoting 'superiority'; as, पुरुषःश्यामः 'man-tiger,' पुरुषःपुङ्गवः 'man-bull,' पुरुषःसिंहः 'man-lion,' पुरुषःशैभः 'man-bull,' i.e. 'an illustrious man.'

Similarly, स्त्रीःरत्नम् 'an excellent woman' (gem of a woman); वदनाञ्जम् 'face-lotus,' i.e. 'lotus-like face.'

a. So other compounds expressive of 'comparison' or 'resemblance' are usually included in native grammars under the Karma-dhāraya class. In these the adjective is placed last: as, छायाःचञ्चलः, -ला, -लम्, 'fickle as a shadow'; अश्विदःप्रयामः, -मा, -मम्, 'dark as a cloud'; भूधरःविस्तीर्णः, -शी, -शम्, 'spread out like a mountain.'

b. The following are examples of Greek and Latin compounds falling under this class; *μεγαλο-μήτηρ*, *ισό-πεδον*, *μεγαλό-νοια*, *ἡμι-κύων*, *sacri-portus*, *meri-dies* (for *medi-dies*), *decem-viri*, *semi-deus*. Parallel compounds in English are, 'good-will,' 'good-sense,' 'ill-nature,' 'holiday,' 'blackguard,' &c.

NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

759. A numeral is often compounded with a substantive to form a collective noun, but the last member of the compound is generally in the neuter singular; thus, चतुर्गुणम् 'the four ages' (for चत्वारि युगानि);

चतुर्दिशम् 'the four quarters;' त्रिदिनम् 'three days' (*triduum*); त्रिरात्रम् 'three nights' (रात्र being substituted for रात्रि, see 778); त्र्यब्दम् 'three years' (*triennium*); पञ्चाग्नि 'the five fires.'

a. Rarely the stems of numerals are compounded with plural substantives; as, चतुर्वर्णाः 'the four castes;' पञ्चवाणाः 'five arrows;' सप्तषयः 'the seven stars of Ursa Major.'

b. Sometimes the last member of the compound is in the feminine singular, with the termination ई; as, तिलोको 'the three worlds.'

c. Compare Greek and Latin compounds like τετραδιδιον, τρινύκτιον, τέθριππον, *triduum*, *triennium*, *trinoctium*, *quadrivium*, *quinqertium*.

ADVERBIAL OR INDECLINABLE COMPOUNDS (AVYAYÍ-BHÁVA).

760. In this class of indeclinable (*avyaya*, i. e. *na vyeti*, 'what does not change') compounds the first member must be either a preposition (such as अति, अधि, अनु, प्रति, &c., at 783) or an adverbial prefix (such as यथा 'as,' यावत् 'as far as,' स or अन् 'not,' सह 'with,' &c.) The last member is a substantive which takes the form of an accusative case neuter, whatever may be the termination of its stem; thus, यथाश्रद्धम् 'according to faith' (from यथा and श्रद्धा); प्रतिनिशम् 'every night' (from प्रति and निशा); प्रतिदिशम् 'in every quarter' (from प्रति and दिश); अतिनु 'beyond the ship' (from अति and नौ).

a. Many of these compounds are formed with the adverbial preposition सह, generally contracted into स; thus, सकोपम् 'with anger' (from स and कोप); सादरम् 'with respect' (स सादरम्); साष्टाङ्गपातम् 'with prostration of eight parts of the body;' सोपधि (i. e. *sa-upadhi*) 'fraudulently;' साग्नि 'with fire.' Pāṇini (II. 1, 9, &c.) gives some unusual forms with postpositions; as, सूपमति 'a little sauce.'

b. The following are examples of indeclinable compounds with other prefixes: अनुज्येष्ठम् 'according to seniority;' प्रत्यङ्गम् 'over every limb;' प्रतिमासम् 'every month' (730. e); यथाविधि 'according to rule;' यथाशक्ति or यावत्कथम् (49) 'according to one's ability;' यथामुखम् 'happily;' यथाहम् 'suitably,' 'worthily;' यथोक्तम् 'as described;' अनुक्षणम् 'every moment;' समक्षम् 'before the eyes' (778). प्रतिस्कन्धम् 'upon the shoulders;' अधिवृक्षम् 'upon the tree;' उपमालिनीतीरम् 'near the banks of the Málíní;' असंशयम् 'without doubt;' निर्विशेषम् 'without distinction;' मध्येगङ्गम् 'in the middle of the Ganges.'

c. Analogous indeclinable compounds are found in Latin and Greek, such as *admodum*, *obviam*, *affatim*, *ἀντιβίην*, *ἀντιβίον*, *ἐπέρμορον*, *παράχρημα*. In these, however, the original gender is retained, whereas, according to the Sanskrit rule, *obvium* would be written for *obviam*, and *affate* for *affatim*. In Greek compounds

like *σήμερον*, the feminine *ἡμέρα* appends a neuter form, as in Sanskrit. In English 'uphill.'

d. The neuter word *अर्थम्* 'for the sake of,' 'on account of' (see 731. Obs.), is often used at the end of compounds; thus, *स्वप्नार्थम्* 'for the sake of sleep;' *कर्मनुष्ठानार्थम्* 'for the sake of the performance of business.' See, however, 731, note.

e. There is a peculiar adverbial compound formed by doubling a nominal stem, the final of the first member of the compound being lengthened, and the final of the last changed to इ. It generally denotes mutual contact, reciprocity, or opposition; thus, *मुष्टीमुष्टि* 'fist to fist;' *दण्डादण्डि* 'stick to stick' (fighting); *अंशांशि* 'share by share;' *केशाकेशि* 'pulling each other's hair;' *अङ्गाङ्गि* 'body to body;' *बाहुबाह्वि* 'arm to arm;' *नखानखि* 'scratching each other.'

f. Something in the same manner, *अन्य* and *पर*, 'another,' are doubled; thus, *अन्योन्यम्*, *परस्परम्*, 'one another,' 'mutually,' 'together.'

RELATIVE COMPOUNDS (MOSTLY EQUIVALENT TO BAHU-VRĪHI).

761. The compounds in the preceding four divisions are generally terminated by substantives, the sense of each being in that case absolute and complete in itself. Most of such compounds may be used *relatively*, that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective (see 108, 119, 130, 134. a). We have given the name *relative* to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (*यस्य*). Thus, *महाधनम्* is a Descriptive compound, meaning 'great wealth,' and may be used adjectively in relation to *पुरुषः*, thus *महाधनः पुरुषः* 'a man *who* has great wealth;' or to *स्त्री*, thus *महाधना स्त्री* 'a woman *who* has great wealth;' and would be resolved by native commentators into *यस्य* or *यस्या महा धनम्*. In English we have similar compounds, as 'high-minded,' 'left-handed,' and the like, where the substantive terminating the compound is converted into an adjective.

Relative form of Tat-purusha or Dependent Compounds.

762. Many Dependent compounds (especially those that are instrumentally dependent at 740) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially

those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final word after the manner of an adjective; thus, **चन्द्राकृतिः**, -तिः, -ति, 'moon-shaped' (see 119), from the absolute compound **चन्द्राकृतिः** 'the shape of the moon.'

a. Other examples are, **देवरूपः**, -पा, -पम्, 'whose form is godlike' (see 108); **सूर्यप्रभावः**, -वा, -वम्, 'splendid as the sun' (108); **हस्तिपादः**, -दा, -दम्*, 'elephant-footed' (see 57); **सागरान्तः**, -न्ता, -न्तम्, 'ending at the sea'; **मरणान्तः**, -न्ता, -न्तम्, 'terminated by death'; **कर्णपुरोगमः**, -मा, -मम्, or **कर्णमुखः**, -खा, -खम्, 'headed by Karna'; **विष्णुशर्मानामा**, -मा, -म, 'named Vishṇusarman' (see 154); **पुण्डरीकाक्षः**, -क्षी, -क्षम्, 'lotus-eyed' (see 778); **नारायणाख्यः**, -ख्या, -ख्यम्, 'called Nārāyaṇa'; **धनमूलः**, -ला, -लम्, 'founded on wealth'; **लघुसंख्यानि** (agreeing with **धनानि**), 'money to the amount of a lac'; **गदाहस्तः**, -स्ता, -स्तम्, 'having a club in the hand,' or 'club-in-hand'; **शस्त्रपाणिः**, -णिः, -णि, 'arms-in-hand'; **जालहस्तः**, -स्ता, -स्तम्, 'net-in-hand'; **पुष्पविषयः**, -या, -यम्, 'on the subject of flowers,' relating to flowers'; **ध्यानपरः**, -रा, -रम्, 'having meditation for one's chief occupation'; **तद्विद्यः**, -द्या, -द्यम्, 'having his knowledge.' These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

b. Similar compounds are found in Greek; e.g. *ἵππο-γλωσσος*, 'horse-tongued.'

763. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, **कर्णमुखम्** means 'the face of Karna,' but when used relatively, as **कर्णमुखा राजानः**, 'the kings headed by Karna.' So also **चारचक्षुः** signifies 'the eye of the spy,' but when used relatively, as **चारचक्षू राजा**, 'a king who sees by means of his spies.' See 166. c.

764. The substantive **आदि**, 'a beginning,' when it occurs in the last member of a compound of this nature, is used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera*. It is generally found either in the plural or neuter singular; as, **इन्द्रादयः** 'Indra and the others' (agreeing with the nom. case **सुराः** expressed or understood, 'the gods commencing with Indra'); **अग्न्यादीनाम्** 'of Agni and the others' (agreeing with **पूर्वोक्तानाम्** understood, 'of those above-named things of which Agni was the first'); **चक्षुरादीनि** 'the eyes, &c.' (agreeing with **इन्द्रियाणि** 'the senses commencing with the eyes'). When used in the neut. sing. it either agrees with **पूर्वोक्तम्**, 'the aforesaid,' understood, or

* पाद् may be substituted for पाद in compounds of this kind, but not after हस्तिन्. See 778.

with a number of things taken collectively, and the adverb *iti* * may be prefixed; as, **देवान्म्यादि** 'the word *devān*, &c.' (agreeing with **पूर्वोक्तम्** understood, 'the aforesaid sentence of which *devān* is the first word'); **दानादिना** 'by liberality, &c.' (agreeing with some class of things understood, 'by that class of things of which liberality is the first'). See also 772.

a. It may occasionally be used in the masc. sing.; as, **मार्जन्यादि**: 'brooms, &c.' (agreeing with **उपस्करः**: 'furniture').

b. Sometimes **आदिक** is used for **आदि**; as, **दानादिकम्** 'gifts, &c.' and sometimes **आद्य**; as, **इन्द्राद्याः सुराः**: 'the gods of whom Indra is the first.'

c. The feminine substantive **प्रभृति**, 'beginning,' may be used in the same way; thus, **इन्द्रप्रभृतयः सुराः**: 'the gods, beginning with Indra;'
तेषां ग्रामनिवासिप्रभृतीनाम् 'of those villagers, &c.'

d. Observe—The neuter of **आदि** may optionally take the terminations of the masculine in all but the nom. and acc. cases; thus, **हस्यश्वादेस्** 'of elephants, horses, &c.' (agreeing with **बलस्य** gen. neut. of **बल** 'an army').

Relative form of Dvandva or Copulative Compounds.

765. Copulative (or Aggregative) compounds are sometimes used relatively; especially in the case of adjectives or participles; as, **कृष्णशुक्लः**, -**क्ला**, -**क्लम्**, 'black and white' (cf. *λευκο-μελας*); **स्नातानुलिप्तः**, -**प्ता**, -**प्तम्**, 'bathed and anointed'; **पौरजानपदः**, -**दा**, -**दम्**, 'belonging to town and country'; **कृतापकृतः**, -**ता**, -**तम्**, 'done and done badly'; **शुभाशुभः**, -**भा**, -**भम्**, 'good and evil' (754); **सान्द्रच्छिग्धः**, -**ग्धा**, -**ग्धम्**, 'thick and unctuous'; **निःशब्दस्तिमितः**, -**ता**, -**तम्**, 'noiseless and motionless' (night); **गृहीतप्रतिमुक्तस्य** 'of him taken and let loose.' See other examples under Complex Compounds.

Obs.—Many compounds of this kind are classed by native grammarians under the head of Tat-purusha (Pāṇ. II. 1, 69), though the accent in many conforms to the rule for Bahu-vrīhi (vi. 2, 3).

Relative form of Karma-dhāraya or Descriptive Compounds.

766. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, **अल्पशक्तिः**, -**क्तिः**, -**क्ति**, 'whose strength is small' (119).

a. Other examples are, **महाबलः**, -**ला**, -**लम्**, 'whose strength is great' (108, see also 778); **महातेजाः**, -**जाः**, -**जः**, 'whose glory is great' (164, a); **अल्पधनः**, -**ना**, -**नम्**, 'whose wealth is small'; **महात्मा**, -**त्मा**, -**त्न**, 'high-minded' (151); **उदारचरितः**, -**ता**, -**तम्**, 'of noble demeanour'; **बहुमत्स्यः**, -**त्स्या**, -**स्यम्**, 'having

* Sometimes *evam* is prefixed; as, **एवमादीनि प्रलापानि** 'lamentations beginning thus.'

many fish; 'स्वल्पसलिलः, -ला, -लम्, 'having very little water; 'पक्वित्तुद्धिः, -द्धिः, -द्धि, 'of wise intellect' (119); 'प्रियभायः, -या, -यम्, 'having a dear wife; 'अशक्यसन्धानः, -ना, -नम्, 'not to be reconciled; 'संवृतसंवायः, agreeing with राजा, 'a king who conceals what ought to be concealed.'

b. Occasionally the feminine of the adjective appears in the compound; as, 'षष्ठीभायः 'having a sixth wife.' Compare 755. b.

767. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, 'प्राप्तकालः, -ला, -लम्, 'whose time has arrived.'

a. Other examples are, 'जितेन्द्रियः, -या, -यम्, 'whose passions are subdued; 'शान्तचेताः, -ताः, -तः, 'whose mind is composed; 'संदृष्टमनाः, -नाः, -नः, 'whose mind is rejoiced' (see 164); 'भग्नाशः, -शा, -शम्, 'whose hopes are broken; 'हृत्तराज्यः, -ज्या, -ज्यम्, 'whose kingdom is taken away; 'अमिततेजाः, -जाः, -जः, 'whose glory is boundless; 'आसन्नमृत्युः, -त्युः, -त्यु, 'whose death is near; 'कृतकामः, -मा, -मम्, 'whose desire is accomplished,' i. e. 'successful; 'कृतभोजनः, -ना, -नम्, 'one who has finished eating; 'अनधिगतशास्त्रः, -स्त्रा, -स्त्रम्, 'one by whom the Śāstras have not been read; 'भिरद्दहयः, -या, -यम्, or 'दलद्दहयः, 'whose heart is pierced; 'जितशत्रुः, -त्रुः, -त्रु, 'who has conquered his enemies; 'छिन्नकेशः, -शा, -शम्, 'having the hair cut; 'मिताशनः, -ना, -नम्, 'eating sparingly; 'पूतपापः, -पा, -पम्, 'purified from sin.'

b. The suffix क *ka* is often added; as, 'हतश्रीकः, -का, -कम्, 'reft of fortune; 'हतन्विदकः, -दका, -दकम्, 'shorn of (his) beams.' Cf. 769. a.

c. Examples of Greek and Latin compounds of this kind are, *μεγαλο-κέφαλος*, *μεγαλό-μητις*, *λευκό-πτερος*, *πυλὺ-χρυσος*, *χρυσέο-στέφανος*, *ἰσὺ-γλωσσος*, *ἐρημό-πολις*, *magn-animus*, *longi-manus*, *multi-comus*, *albi-comus*, *multi-vius*, *atri-color*. In English compounds of this kind abound; e. g. 'blue-eyed,' 'narrow-minded,' 'good-tempered,' 'pale-faced,' &c.

Relative form of Dvigu or Numeral Compounds.

768. Numeral or Dvigu compounds may be used relatively; as, 'द्विपयीः, -यी, -यैम्, 'two-leaved; 'त्रिलोचनः, -ना or -नी, -नम्, 'tri-ocular.'

a. Other examples are, 'त्रिमूर्धः, -र्धा, -र्धम्, 'three-headed' (मूर्ध being substituted for मूर्धन, see 778); 'चतुर्मुखः, -खी, -खम्, 'four-faced; 'चतुष्कोणः, -णा, -णम्, 'quadrangular; 'शतद्वारः, -रा, -रम्, 'hundred-gated; 'चतुर्विधः, -द्या, -द्यम्, 'possessed of the four sciences' (108); 'सहस्राक्षः, -क्षी, -क्षम्, 'thousand-eyed' (see 778); 'पञ्चगवधनः, -ना, -नम्, 'having the wealth of five bullocks.'

Relative form of Compounds with Adverbial Prefixes.

769. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition

सह 'with,' contracted into स; thus, सङ्क्रोधः, -धा, -धम्, 'angry' (lit. 'with-anger,' 'having anger'); सफलः, -ला, -लम्, 'fruitful' (108); सवन्धुः, -न्धुः, -न्धु, 'possessed of kindred' (119); सयत्नः, -त्ना, -त्नम्, 'energetic'; सजीवः, -वा, -वम्, 'possessed of life,' 'living'; सानन्दः, -न्दा, -न्दम्, 'joyful'; ससचिवः, -वा, -वम्, 'accompanied by ministers'; सभाविः 'accompanied by a wife,' 'having a wife'; सज्यः, -ज्या, -ज्यम्, 'strung' (as a bow, lit. 'with-bowstring').

Obs.—When adverbial compounds like यथोक्तम् (76c. b) are used at the beginning of relative compounds, the final म् is dropped; e. g. यथोक्तव्यापारः, -रा, -रम्, 'employed in the manner described.'

a. The suffix क ka (80. LVI) is often added to this kind of compound; as, सश्रीकः, -का, -कम्, 'possessed of fortune'; सस्त्रीकः, -का, -कम्, 'accompanied by women.'

b. In some compounds सह remains; as, सहवाहनः 'with his army'; सहपुत्रः 'along with his son.'

c. स is also used for समान 'same'; as, सगोत्रः, -त्रा, -त्रम्, 'of the same family.'

d. There are of course many examples of nouns combined with adverbial prefixes, so as to form relative compounds, which cannot be regarded as relative forms of Avyayī-bhāva; thus, उदायुधः, -धा, -धम्, 'with uplifted weapon'; नानाप्रकारः, -रा, -रम्, 'of various shapes'; कृनिवासः, -सा, -सम्, 'where dwelling?'; कृजन्मा, -न्मा, -न्म, 'where born?'; निरपराधः, -धा, -धम्, 'without fault'; निराहारः, -रा, -रम्, 'having no food'; अप्रभीः, -भीः, -भि, 'fearless' (123. b); तथाविधः, -धा, -धम्, 'of that kind,' 'in such a state'; दुर्बुद्धिः, -द्धिः, -द्धि, 'weak-minded'; दुष्कृतिः, -तिः, -ति, 'ill-natured'; सुमुखः, -खा or -खी, -खम्, 'handsome-faced'; सुबुद्धिः, -द्धिः, -द्धि, 'of good understanding.' Some of the above may be regarded as relative forms of Descriptive compounds, formed with indeclinable prefixes; see 756. Similar compounds in Greek and Latin are, ἀν-ήμερος, εὐ-δηλος, in-imicus, in-felix, dis-similis, semi-plenus.

e. Observe—The adverbial prefixes दुस् and सु (726. d. f) impart a passive sense to participial nouns of agency, just as δύσ and εύ in Greek; thus, दुष्कर 'difficult to be done,' सुकर 'easy to be done'; दुर्लभ 'difficult to be obtained,' सुलभ 'easy to be attained'; दुस्तर 'difficult to be crossed.' Cf. εύφορος, 'easy to be borne'; δύσπαρος, 'difficult to be passed,' &c.

f. सनाथः, -था, -थम्, 'possessed of a master,' is used at the end of compounds to denote simply 'possessed of,' 'furnished with'; thus, वितानसनाथं शिलातलम् 'a stone-seat furnished with a canopy'; शिलापट्टसनाथो मखडपः 'an arbour having a marble-slab as its master,' i. e. 'furnished with,' 'provided with,' &c. Similarly, बहुवृक्षसनाथो वटपादपः 'a fig-tree occupied by a number of cranes.'

g. Observe—The relative form of a compound would be marked in Vedic Sanskrit by the accent. In the Karma-dhāraya compound mahā-bāhu, 'great arm,' the accent would be on the last syllable, thus महाबाहु; but in the Relative mahā-bāhu, 'great-armed,' on the ante-penultimate, thus महाबाहु. So, native commentators often quote as an example of the importance of right accentuation, the

word *Indra-śatru*, which, accented on the first syllable, would be *Bahu-vrihi* (see Pāṇ. vi. 2, 1, by which the first member retains its original accent); but accented on the penultimate would be *Tat-puruṣa*. The sense in the first case is 'having *Indra* for a conqueror or destroyer;' in the second, 'the destroyer of *Indra*.'

h. Note, that **सात्मक** and **रूप** (So. LXXIX) are used at the end of relative compounds to denote 'composed of,' 'consisting of;' but are more frequently found at the end of complex relatives; see 774.

COMPLEX COMPOUND NOUNS.

770. We have now to speak of complex compound words, or compounds within compounds, which form a most remarkable feature in Sanskrit composition. Instances might be given of twenty or thirty words thus compounded together; but these are the productions of the vitiated taste of more modern times, and are only curious as shewing that the power of compounding words may often be extravagantly abused. But even in the best specimens of Sanskrit composition, and in the simplest prose writings, four, five, or even six words are commonly compounded together, involving two or three forms under one head. It will be easy, however, to determine the character of the forms involved, by the rules propounded in the preceding pages.

Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare.

a. The following are examples: **कालान्तरवृत्तिशुभाशुभानि** 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and a copulative; **सेनापतिबलाध्यक्षौ** 'the general of the army and the overseer of the forces,' the whole being a copulative, involving two dependents; **शोकारतिभयत्राणम्** 'the protection from sorrow, enemies, and perils,' the whole being a dependent, involving an aggregative; **अवधोरितमुद्वेगाक्षम्** 'the disregarded words of a friend,' the whole being a descriptive, involving a dependent; **शुक्लध्वजमाल्यदाम** 'a white robe and a string of garlands,' the whole being a copulative, involving a descriptive and dependent; **सर्वशास्त्रपारंगः** 'one who has gone to the opposite bank (*pāra*) of all the Śāstras,' i.e. 'one who has read them through;' **मृतसिंहास्थीनि** 'the bones of a dead lion.'

771. Complex compounds are generally used as adjectives, or relatively, as epithets of some other word in the sentence; thus, **गलितनखनयनः**, **-नी**, **-नम**, 'whose nails and eyes were decayed,' the whole being the relative form of descriptive, involving a copulative; **क्षुब्धमकरः** 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

a. Other examples are, शुक्लमात्यानुलेपनः, -ना, -नम्, 'having a white garland and unguents,' the whole being the relative form of copulative, involving a descriptive; पीनस्कन्धोरुबाहुः 'broad-shouldered and strong-armed,' the whole being a copulative, involving two descriptives; पूर्वजन्मकृतः, -ता, -तम्, 'done in a former birth,' the whole being a dependent, involving a descriptive; विद्यावयोवृद्धः, -डा, -डम्, 'advanced in learning and age,' the whole being a dependent, involving a copulative; हृषितस्रग्जोहीनः, -ना, -नम्, 'having fresh garlands, and being free from dust,' the whole being the relative form of copulative, involving a descriptive and dependent; अभिषेकाद्देशिराः, -राः, -रः, 'whose head was moist with unction;' यथेप्सितमुखः, -खा or -खी, -खम्, 'having the face turned in any direction one likes;' शूलमुत्तरहस्तः, -स्ता, -स्तम्, 'spear and club in hand;' एकरात्रनिर्वहोचितः, -ता, -तम्, 'sufficient for support during one night' (see 778); ऋग्यजुःसामाख्यत्रयग्रन्थाप्यभिज्ञाः 'those who are acquainted with the meaning of the three Vedas, called Rîg, Yajur, and Sâma;' सन्दष्टदन्तच्छदताम्रनेत्राः 'biting their lips and having red eyes' (agreeing with राजानः); परद्रोहकर्मणीः 'injuring another by action or by intention.'

772. The substantive आदि, 'a beginning,' often occurs in complex relative compounds, with the force of *et cetera*, as in simple relatives at 764; thus, शुक्लमारिकादयः 'parrots, starlings, &c.' (agreeing with पक्षिणः 'birds beginning with parrots and starlings'), the whole being the relative form of dependent, involving an aggregative; सन्धिविग्रहादि 'peace, war, &c.' (agreeing with पूर्वोक्तम् understood); गृहदेवागारादियुक्तः, -क्ता, -क्तम्, 'possessed of houses, temples, &c.:' करिपुरगकोपादिपरिच्छदयुक्तम्, -क्ता, -क्तम्, 'possessed of property such as elephants, horses, treasure, &c.'

a. Similarly, आद्य in the example उत्तमगन्धआद्यः (agreeing with स्रजः 'garlands possessing the best odour and other qualities').

773. Long complex compounds may be generally translated by beginning at the last word and proceeding regularly backwards, as in the following: मत्तमधुकरनिर्करमुक्ककङ्कारमिलितकोकिलालापसङ्गीतकमुखावहः, -हा, -हम्, 'causing pleasure by the music of the voice of the cuckoo, blended with the hum emitted by the swarms of joyous bees.'

774. आत्मक or रूप, at the end of a complex relative, denotes 'composed of;' thus, हस्त्वृष्टरूपपदातिकर्मकरात्मकं बलम् 'a force consisting of elephants, horses, chariots, infantry, and servants;' प्राग्जन्मसुकृतदुष्कृतरूपे कर्मणी 'the two actions consisting of the good and evil done in a former birth.'

775. Complex compounds may sometimes have their second or middle member omitted; thus, अभिज्ञानशकुन्तलम् is really a complex compound, the whole being a descriptive, involving a dependent; but the middle member स्मृत is elided. Similarly, शाकपाथियः 'the era-king' is for शाकप्रियपाथियः 'the king (beloved) by the era;' विक्रमोर्वशी for विक्रमप्राप्तोर्वशी 'Urvaśī gained by valour.'

a. Complex compounds expressive of comparison are not uncommon; as, जलविन्दुलोलचपलः, -ला, -लम्, 'unsteady and trembling as a drop of water;'

नलिनीदलतोयतरलः, -ला, -लम्, 'treimulous as water on the leaf of a lotus;' the last two examples are complex. Compare 758. a.

b. A peculiar compound of this kind is formed from Dvandvas by adding the suffix *īya*; thus, काकतालीयः, -या, -यम्, 'like the story of the crow and the palm-tree;' इयेनकपोतीयः, -या, -यम्, 'like the story of the hawk and the pigeon.'

c. The substantive verb must often be supplied in connexion with a relative compound; as, प्रारम्भसदृशोदयः 'his success was proportionate to his undertakings;' पीताम्भसि 'on his drinking water,' for तेन सम्भसि पीते सति.

776. Complex compound adverbs, or indeclinable compounds, involving other compounds, are sometimes found; as, स्वगृहनिर्विशेषेण 'not differently from one's own house;' शब्दोच्चारणानन्तरम् 'after uttering a sound;' स्तनभरचिनमन्मध्यभङ्गानपेक्षम् 'regardless of the curving of her waist bending under the weight of her bosom;' यथादृष्टश्रुतम् 'as seen and heard.'

ANOMALOUS COMPOUNDS.

777. There are certain compounds which are too anomalous in their formation to admit of ready classification under any one of the preceding heads.

a. कत्य, देशीय, दम्भ, द्वयस, मात्र, affixed to stems, form anomalous compounds; see 80. LVII, LXX—LXXII, LXXVI.

b. There is a common compound formed by placing सन्नर after a nominal stem, to express 'another,' 'other;' as, स्थानान्नरम् or देशान्नरम् 'another place;' राजान्नरेण सह 'along with another king;' जन्मान्नराणि 'other births.'

c. Similarly, मात्र is added to express 'mere;' see 919.

d. पूर्वे or पूर्वैक or पुरःसर (meaning literally 'preceded by') may be added to nominal stems to denote the manner in which anything is done; as, क्रोधपूर्वम् 'with anger;' पूजापूर्वैकम् सन्न ददौ 'he gave food with reverence.'

e. A peculiar compound is formed by the use of an ordinal number as the last member; thus, सारसद्वितीयः 'accompanied by the Sārasa;' सीतातृतीयः (agreeing with रामः) 'having Sītā for his third (companion),' i.e. including Lakshmana. छायाद्वितीयः (नलः) 'Nala made double by his shadow;' मातृपष्ठाः (पाण्डवाः) 'the Pāṇḍavas with their mother as the sixth;' वेदा साख्यान्पञ्चमाः 'the Vedas with the Ākhyānas as a fifth;' वृषभैकादशा गवः 'ten cows and one bull' (Manu xi. 129).

f. The following are peculiar: तक्रन्नीवितयोधी 'a fighter who abandons life;' अकुतोभयः, -या, -यम्, 'having no fear from any quarter;' अदृष्टपूर्वः, -वा, -वम्, 'never before seen;' समरात्रोषितः 'one who has lodged seven nights.'

g. With regard to compounds like गन्तुकाम 'desirous of going,' see 871.

h. The Veda has some peculiar compounds; e.g. vidad-vasu, 'granting wealth;' yādāyad-doshas, 'defending from enemies;' kshayad-vāra, 'ruling over men.' These are a kind of inverted Tat-purusha.

CHANGES OF CERTAIN WORDS IN CERTAIN COMPOUNDS.

778. The following is an alphabetical list of the substitutions and changes which take place in the final syllables of certain words when used in certain compounds. They are called by native grammarians Samásánta suffixes. They are properly only added to Tat-purusha compounds (which include Karma-dháraya).

अक्ष at end of various compounds for अक्षि n. 'the eye;' e.g. गवाक्षः 'a bull's eye(window);' लोहिताक्षः, -क्षी, -क्षम्, 'red-eyed.'—अङ्गुल for अङ्गुलि f. 'the finger;' e.g. द्वाङ्गुलः, -ला, -लम्, 'measuring two fingers.'—अङ्गुल for अङ्गुलि m. 'joining the hands in reverence.'—अध्व for अध्वन् m. 'a road;' e.g. प्राध्वः, -ध्वा, -ध्वम्, 'distant (as a road).'—अनडुह in Dvandvas for अनडुह् m. 'a bull;' e.g. धेन्वनडुहम् or -हौ 'cow and bull.'—अनस in Karma-dhárayas for अनस् n. 'a cart,' 'a carriage;' e.g. महानसम् 'a large cart' (Pāṇ. v. 4, 94).—अयस in Karma-dhárayas for अयस् n. 'iron.'—अश्म in Karma-dhárayas for अश्मन् m. 'a stone.'—अश्र for अश्रि f. 'an angle;' e.g. चतुश्रः, -श्रा, -श्रम्, 'quadrangular.'—अष्टा in Dvigus and relative compounds for अष्टन्; e.g. अष्टागवम् 'a car drawn by eight oxen;' अष्टाकपालः, -ला, -लम्, 'having eight receptacles.'—अष्टीव in Dvandvas for अष्टीवत् m. n. 'the knee;' e.g. ऊर्वीश्वीवम् 'thigh and knee.'—अस्थ for अस्थि 'a bone.'—अह or अहर् for अहन n. 'a day;' e.g. एकाहः 'the period of one day;' पुण्याहम् 'a holy-day;' अहर्पतिः 'the lord of day.'—अह् for अहन n. 'a day;' e.g. पूर्वाह्नः 'the forenoon.'—इप for अप f. 'water;' e.g. द्वीपम् 'an island;' अन्तरीपम् 'an island.'—ईमेन् for ईमे 'a wound' (Pāṇ. v. 4, 126).—उक्ष in Karma-dhárayas for उक्षन् m. 'an ox;' e.g. महोक्षः 'a large ox.'—उद for उदक n. 'water;' e.g. उदकुम्भः 'a water-jar;' क्षीरोदः 'the sea of milk.'—उरस in Karma-dhárayas for उरस् n. 'the breast;' e.g. अश्वोरसः, -सी, -सम्, 'broad-chested as a horse.'—उपासा an old dual form in Dvandvas for उपस् f. n. 'the dawn;' e.g. उपासामूर्त्यम् 'dawn and sun' (Pāṇ. vi. 3, 31).—ऊधन् (f. ऊधी) for ऊधस् n. 'an udder,' at end of Bahu-vrīhis (Pāṇ. iv. 1, 25); e.g. पीनोधी 'having a full udder;' द्वाधी 'having two udders;' अत्युधी 'having an exceedingly large udder.'—ऊप for अप f. 'water;' e.g. अन्तपः, -पा, -पम्, 'near water,' 'watery.'—कुच for कुच; see 779.—ककुद् for ककुद m. 'the top,' 'head;' e.g. त्रिककुत् 'three-peaked (mountain).'—कद् or का or कव for कु expressing inferiority or diminution; e.g. कदुष्ठा or कोष्ठा or कवोष्ठा 'slightly warm;' कदक्षरम् 'a bad letter;' कापुरुषः 'a coward.'—काकुद् at end of Bahu-vrīhis for काकुद m. 'the palate;' e.g. विककुत् 'having no palate.'—कुक्ष for कुक्षि m. 'the belly.'—खार for खारी; e.g. अर्धेखारम् 'half a khāri' (a measure).—गन्धि for गन्ध m. 'smell;' e.g. पूतिगन्धिः, -न्धिः, -न्धि, 'fetid.'—गव in Dvigus for गो m. f. 'an ox;' e.g. पञ्चगवम् 'a collection of five cows.'—चतुर for चतुर् 'four;' see 779.—जम् for जाया 'a wife;' e.g. जम्पती du. 'husband and wife.'—जम्भन् for जम्भ 'a tooth;' e.g. तृणजम्भा, -म्भा, -म्भ, 'grass-toothed,' 'graminivorous.'—जानि for जाया f. 'a wife;' e.g. युवजानिः 'having a young wife.'—ज्ञ and बु in Bahu-vrīhis

for जानु n. 'the knee;' e.g. प्रङ्गुः, -ङ्गुः, -ङ्गु, or प्रङ्गः, -ङ्गा, -ङ्गम्, 'bandy-kneed.'—
तक्ष for तखन् m. 'a carpenter;' e.g. कौटतक्षः 'a carpenter who works on his own
account;' ग्रामतक्षः 'the village carpenter.'—तमस in Karma-dhārayas (preceded
by सम्, खव, or खन्ध) for तमस् n. 'darkness;' e.g. खवतमसम् 'slight darkness.'—
त्वच for त्वच्, see 779.—दत् (f. दती) for दन् m. 'a tooth;' e.g. सुदन्, -दती, -दत्,
'having beautiful teeth.'—दम् for जाया 'a wife;' e.g. दम्पती 'husband and wife'
(according to some, 'the two lords of the dama or house').—दिव at end and दिवा at
beginning for दिवन् m. 'the day;' e.g. नक्तं दिवम् 'night and day;' दिवा निशम् 'day
and night.'—दिश at end for दिश, see Gaṇa Śarad-ādi to Pāṇ. v. 4, 107.—दुघ at
end for दुह् 'yielding milk;' e.g. कामदुघा 'the cow of plenty.'—द्यावा an old dual
form for दिव् f. 'heaven;' द्यावापृथिव्यौ du. 'heaven and earth.'—धन्वन् at end of
Bahu-vrīhis for धनुस् n. 'a bow;' e.g. दृढधन्वा, -न्वा, -न्व, 'a strong archer.'—
धर्मन् at end for धर्म m. 'virtue,' 'duty;' e.g. कल्याणधर्मा, -र्मा, -र्म, 'virtuous.'—
धुर for धुर f. 'a load;' e.g. राजधुरः 'a royal load.'—न at the beginning of a few
compounds for ख 'not;' e.g. नपुंसकः 'a eunuch.'—नद for नदी 'a river;' e.g.
पञ्चनदम् 'the Pañjāb.'—नस or नस् for नासिका 'nose;' e.g. खरणाः, -णाः, -णः,
or खरणसः, -सा, -सम्, 'sharp-nosed.'—नाभ for नाभि f. 'the navel;' e.g. पद्मनाभः
'lotus-naveled,' a name of Viṣṇu.—नाव for नौ f. 'a ship;' but only in Dvigu
compounds and after ardhā (Pāṇ. v. 4, 99, 100); e.g. द्विनावम् 'two boats;' अर्धनावम्
'half of a boat.'—पथ for पथिन् m. 'a road;' e.g. सुपथः 'a good road.'—पद् and
पाद् (fem. पदी) for पाद् m. 'the foot;' e.g. पङ्क्तिम् 'coldness of the feet;' द्विपात्,
-पदी, -पत्, 'a biped;' चतुष्पात् 'a quadruped.'—पद् for पाद् m. 'the foot;' e.g.
पदगः, -गा, -गम्, 'going on foot.'—पुंस in Dvandvas for पुंस m. 'a male;' e.g.
स्त्रीपुंसौ nom. du. 'man and woman.'—पूत् for पूतना f. 'an army.'—प्रजस् at end of
Bahu-vrīhis (preceded by ख, सु, or दुस्) for प्रजा f. 'people,' 'progeny;' e.g. बहु-
जाः, -जाः, -जः, 'having a numerous progeny.'—ब्रह्म for ब्रह्मन् m. 'a Brāhman;' e.g.
कुब्रह्मः 'a contemptible Brāhman.'—भूम for भूमि f. 'the earth;' e.g. उदग्भूमः
'land towards the north.'—भुव in Dvandvas for भू f. 'the eye-brow;' e.g. अक्षिभुवम्
'eye and brow.'—मनस in Dvandvas for मनस् n. 'the mind;' e.g. वाङ्मनसे nom.
du. n. 'speech and heart.'—मह and मही (preceded by पिता, माता, &c., 754. a) for
महत् 'great;' e.g. पितामहः 'grandfather.'—महा at beginning of Karma-dhārayas
and Bahu-vrīhis for महत् m. f. n. 'great;' but in Tat-purusha or dependent com-
pounds महत् is retained, as in महदाश्रयः 'recourse to the great;' also before भूत
'become,' and words of a similar import, as महद्भूतः 'one who has become great;'
but महाभूतम् 'an element.'—मूर्ध at end of Bahu-vrīhis (preceded by द्वि, त्रि, &c.)
for मूर्धन् m. 'the head;' e.g. द्विमूर्धः, -र्धा, -र्धम् (see Pāṇ. v. 4, 115; VI. 2, 197).—
मेधस् at end of Bahu-vrīhis (preceded by ख, सु, दुस्, खल्य, मन्द) for मेधा f. 'intellect;' e.g.
खल्यमेधाः, -धाः, -धः.—रहस् for रहस्, after खनु, खव, and तम; e.g. अनुरहसः
'solitary.'—राज at end of Karma-dhārayas and Tat-purushas for राजन् m. 'a king'
(see 151. a); e.g. परमराजः 'a supreme monarch;' देवराजः 'the king of the gods.'
But occasional instances occur of राजन् at the end of Tat-purushas; e.g. विदर्भराजः

gen. 'of the king of Vidarbha' (Nala XI. 21).—रात्रि at end of Dvigus, Karma-dhārayas, and Dvandvas, for रात्रि f. 'night;' e.g. अहोरात्रम् 'day and night;' द्विरात्रम् 'a period of two nights;' मध्यरात्रः 'midnight.'—लोम (after अनु, अव, and प्रति) for लोमन् n. 'hair;' e.g. अनुलोमः, -मा, -मम्, 'with the hair.'—वर्चस् in Tat-purushas for वर्चस् n. 'splendour;' e.g. ब्रह्मवर्चस्म् 'the power of a Brāhman.'—श्रेयस् in Karma-dhārayas and Bahu-vrihis for श्रेयस् n. 'virtue,' 'felicity;' e.g. निःश्रेयसः, -सी, -सम्, 'destitute of excellence or happiness.'—श्व or श्वा for श्वन् m. 'a dog;' e.g. क्षतिश्वः, -श्वी, -श्वम्, 'worse than a dog;' श्वापदः 'a beast of prey;' श्वादनः 'a dog's tooth.'—स at beginning of Avyayī-bhāvas and Bahu-vrihis for सह 'with;' e.g. सकोपम् 'with anger;' सपुत्रः 'accompanied by a son' (सहपुत्रः would be equally correct).—स for समान 'same;' e.g. सपिशः 'one who eats the same cake.'—सक्य in Karma-dhārayas and Bahu-vrihis for सक्यि n. 'the thigh;' e.g. असक्यः, -क्या, -क्यम्, 'having no thighs.'—सख in Tat-purushas and Dvigus for सखि m. 'a friend;' e.g. मरुत्सखः 'the friend of the winds' (Indra).—सरस in Karma-dhārayas for सरस् n. 'a lake;' e.g. महासरसम् 'a great lake.'—साम (after अनु, अव, प्रति) for सामन् n. 'conciliation;' e.g. अनुसामः, -मा, -मम्, 'friendly.'—हल for हलि m. 'a furrow;' e.g. अहलः, -ला, -लम्, 'unploughed.'—हृद् for हृदय n. 'the heart;' e.g. हृज्यः 'sleeping in the heart;' सुहृन् m. 'a friend.'

779. It is evident from the above list that the most common substitution is that of अ a for the final vowel or final vowel and consonant of a word. Other stems ending in च्, छ्, ज्, झ्, ढ्, द्, प्, स्, ह् may add a: as, त्वच् for त्वच् in वाक्त्वच्म् 'voice and skin;' यजुष् for यजुस् in ऋग्यजुषम् 'the Rīg and Yajur-veda.' Also रजस् for रजस्, सायुष् for सायुस्, शरद् for शरद्, &c. Also च्वच् for च्वच् in अर्धचः, -चम्, 'half a verse of the Veda;' and बह्वच्: 'one conversant with the Rīg-veda.'

a. Some words as the first member of a compound lengthen their finals (see Pāp. VI. 3, 117; VIII. 4, 4); e.g. कोटर before वन (कोटरावनम् 'a wood full of hollow trees'); अञ्जन before गिरि (अञ्जनागिरिः 'name of a mountain'); विश्व before राज् and मित्र (विश्वाराट् 'a universal sovereign;' विश्वामित्रः 'Viśvāmitra'). This is more common in the Veda.

b. Some few shorten their finals, when they stand as the first member, especially nouns terminating in ऊँ or ईँ; e.g. धु for धू in धुकुटिः f. 'a frown;' ग्रामणि for ग्रामणी in ग्रामणिपुत्रः 'the son of a harlot' (Pāp. VI. 3, 61): so लक्ष्मिस्म्यन्त्रः for लक्ष्मीस्म्यन्त्रः 'endowed with good fortune' (Rāmāy. I. 19, 21).

c. A few feminine words in आँ (such as छाया, सभा, निशा, शाला, कन्या) may be made neuter at the end of certain compounds; e.g. इक्षुच्छायम् 'the shade of sugar-canes' (Pāp. II. 4, 22); प्रच्छायम् 'a shady place;' ईश्वरसभम् 'an assembly of princes;' स्त्रीसभम् 'an assembly of women;' श्वनिशम् (or -शा) 'a night when dogs howl.'

d. A sibilant is sometimes inserted between two members of a compound; as, प्रायश्चित्तम् (for प्रायश्चित्तम्) 'expiation of sin;' परस्परम् 'mutually:' cf. आस्पदम् 'place.'

780. Numerals, when preceded by particles, prepositions, or other numerals,

may change their finals to अ a; or if their final letter be a consonant, may either drop that consonant or add अ a to it; thus, द्वित् (nom. -त्वास्, -त्वास्, -त्वाणि) 'two or three;' पञ्चम (nom. -मास्, -मास्, -पाणि), 'five or six;' उपचतुर (nom. -रास्) 'nearly four.'

781. अहम् is found in the beginning of certain anomalous compounds (such as सहकार, सहस्यूर्विका, &c.) for मद् 'I.'

SECTION II.

COMPOUND VERBS.

782. It might be supposed that 2000 simple roots (74. b) would convey every possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But in real fact there are comparatively few Sanskrit roots in common use; and whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder are almost useless for any practical purposes, except the formation of nouns. Hence it is that compound verbs are of more frequent occurrence than simple ones.

They are formed in two ways: 1st, by combining roots with prepositions or prefixes; 2ndly, by combining the auxiliaries कृ 'to do' and भू 'to be' with adverbs, or nouns converted into adverbs.

Compound Verbs formed by combining Prepositions and Prefixes with roots.

783. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati*, 'across,' 'beyond,' 'over;' as, अतिपा, अती (pres. अत्येमि, &c.), अतिक्रम्, 'to pass by,' 'to pass along,' 'to transgress.'

b. अधि *adhi*, 'above,' 'upon,' 'over;' as, अधिष्ठा 'to stand over,' 'to preside' (pres. अधिष्ठामि); अधिरुह् 'to climb upon;' अधिशो 'to lie upon;' अधिगम् 'to go over towards;' अधो 'to go over,' in the sense of 'reading.' The initial अ a is rarely rejected in Epic poetry; as, पिष्ठित for अधिष्ठित.

c. अनु *anu*, 'after;' as, अनुचर् 'to follow;' अनुष्ठा 'to stand by,' 'to perform;' अनुकृ 'to imitate;' अनुमन् 'to assent;' अनुभू 'to experience,' 'to enjoy.'

d. अन्तर *antar*, 'between,' 'within' (Gr. ἐν-τός; Lat. in-tus, inter); as, अन्तर्धा 'to place within,' 'to conceal,' in pass. 'to vanish;' अन्तर्भू 'to be within;' अन्तश्चर् 'to walk in the midst.'

e. अप *apa*, 'off,' 'away,' 'from' (ἀπό); as, अपगम्, अपसृ, अपे (from अप and ई), 'to go away;' अपनी 'to lead away;' अपकृप् 'to abstract;' अपवह् 'to bear away.' It also implies 'detraction;' as, अपवद् 'to defame.'

f. **अपि** *api*, 'on,' 'over' (ἐπὶ), only used with **धा** and **नह्**; as, **अपिधा** 'to cover over;' **अपिनह्** 'to bind on.' The initial **अ** *a* is often rejected, leaving **पिधा**, **पिनह्**.

g. **अभि** *abhi*, 'to,' 'unto,' 'towards'; as, **अभिया**, **अभी**, 'to go towards'; **अभिधाव्** 'to run towards'; **अभिदृश्** 'to behold'; **अभिवद्** or **अभिधा** (see **धा** at 664) 'to address,' 'to accost,' 'to speak to,' 'to salute.'

h. **अव** *ava*, 'down,' 'off'; as, **अवरुह्**, **अवतृ**, 'to descend'; **अवेद्य्** 'to look down'; **अवकृ** 'to throw down,' 'to scatter'; **अवकृत्** 'to cut off.' It also implies 'disparagement'; as, **अवज्ञा** 'to despise'; **अवक्षिप्** 'to insult.' With **धा**, 'to attend.' The initial **अ** *a* may be optionally rejected from **अवगाह्** 'bathing.'

i. **आ** *ā*, 'to,' 'towards,' 'near to' (Latin *ad*); as, **आविश्** 'to enter'; **आक्रम्** 'to go towards'; **आरुह्** 'to mount up.' When prefixed to **गन्**, **या**, and **इ**, 'to go,' and **दा** 'to give,' it reverses the action; thus, **आगम्**, **आया**, **ए**, 'to come'; **आदा** 'to take.' With **चर्**, 'to practise.'

j. **उद्** *ud*, 'up,' 'upwards,' 'out' (opposed to **नि**); as, **उच्चर्** (48), **उदि**, 'to go up,' 'to rise'; **उड्गृ** 'to fly up'; **उड्गन्** 'to strike up' (**उद्** and **हन्**, 50); **उद्धृ** (**उद्** and **हृ**, 50) 'to extract'; **उन्मिप्** and **उन्मील्** (47) 'to open the eyes'; **उत्कृत्**, **उच्छिद्**, 'to cut up'; **उन्मूल्** 'to root up'; **उच्छिद्** 'to lift up' (**उद्** and **श्रि**, 49).

When prefixed *immediately* to **स्था** and **स्तम्** it causes the elision of *s*; as, **उत्था** 'to stand up'; **उत्तम्भ्** 'to prop up.' In some cases it reverses the action; as, from **नम्** 'to bend down,' **उत्तम्** (47) 'to raise up'; from **यम्** 'to keep down,' **उद्यम्** 'to lift up.'

k. **उप** *upa* (opposed to *apa*), 'to,' 'towards' (ὑπὸ), 'near,' 'down,' 'under,' joined like **आ** and **अभि** to roots of motion; as, **उपया** 'to approach'; **उपचर्** 'to wait upon'; **उपस्था** 'to stay near,' 'to be present,' 'to arrive.' With **विश्** (cl. 6, **उपविशति**), 'to sit down'; with **आस्**, 'to sit near.'

Obs.—**उप** with **ओपति** (from **उप**) = **उपोपति** 'he burns'; see 784. a.

l. **नि** *ni* (thought to be for primitive *ani*; cf. Lat. *in*, Gr. ἐνί, ἐν, εἰν), 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to **उद्**); as, **निपत्** 'to fall down'; **नियम्** 'to suppress'; **निमिप्** and **निमील्** 'to close the eyes'; **निक्षिप्**, **निधा**, **न्यस्**, 'to lay down,' 'to deposit'; **निविश्** 'to go within,' 'to encamp.' With **वृत्**, 'to return,' 'to desist'; with **श्रम्**, 'to hear.' In some cases it does not alter, or simply intensifies the sense; as, **निहन्** 'to kill outright.'

m. **निस्** *nis*, 'out'; as, **निष्क्रम्** (69. a), **निर्गम्**, **निःसृ**, 'to go out,' 'to come out'; **निष्कृत्** 'to cut up'; **निर्वृत्** 'to come to an end,' 'to cease'; **निश्चि** 'to determine.'

n. **परा** *pará*, 'back,' 'backwards' (παρά), combined with **जि** and **भू** in the sense of 'defeat'; as, **पराजि** 'to overcome' (cf. *παραινικᾶω*); **पराभू** 'to be defeated.' With **इ**, cl. 2, it signifies 'to retreat' (pres. **परैमि**); with **इ** or **अप्**, cl. 1, *Átm.*, 'to run away,' *pará* being changed to *palá* (pres. **पलाये**).

o. **परि** *pari*, 'around,' 'about' (περί, *per*); as, **परिवेष्ट्**, **परिवृ**, 'to surround'; **परिचर्**, **परिगम्**, 'to go round'; **परीक्ष्** 'to look round,' 'to examine'; **परिवृत्** 'to turn round'; **परिधाव्** 'to run round.' When prefixed to **कृ** it signifies 'to adorn,' and **स्** is inserted, **परिष्कृ**. With **भू**, 'to despise,' and with **हृ**, 'to avoid.' It

sometimes merely gives intensity or completeness to the action; as, **परित्यज्** 'to abandon altogether;' **परित्ना** 'to ascertain completely.'

p. **प्र** *pra*, 'before,' 'forward' (*πρό*, *pro*, *præ*); as, **प्रगम्**, **प्रसृप**, 'to proceed;' **प्रयम्** 'to set before,' 'to present;' **प्रक्रम्** 'to begin;' **प्रवृत्** 'to proceed,' 'to begin;' **प्रधाव्** 'to run forward;' **प्रस्था** 'to set out,' 'to advance;' **प्रभू** 'to be superior,' 'to prevail;' **प्रदृश्** 'to foresee.' With **लभ्**, 'to deceive.'

Obs.—**प्र** with **चृच्छति** 'he goes,' makes **प्रार्च्छति** (or **प्रार्क्षति**) 'he goes on quickly' (38. f); **प्र** with **एषय**, causal stem of **इप्** 'to go,' makes **प्रेषयामि** 'I send.' Similarly, **प्र** + **एजते** = **प्रेजते** 'he trembles;' and **प्र** + **ओषति** (from **उष्**) = **प्रोषति** 'he burns.' See 784. a.

The *r* of *pra* influences a following *n* by 58; as, **प्रणम्** 'to bend before,' 'to salute.' Sometimes **प्र** does not alter the sense of a root, as in **प्राप** 'to obtain' (see 681).

q. **प्रति** *prati*, 'against,' 'to,' 'towards,' 'near,' 'at,' 'back again' (*πρός*); as, **प्रतियुध्** 'to fight against;' **प्रती** 'to go towards' (pres. **प्रत्येमि**); **प्रतिगम्** 'to go towards,' 'to return;' **प्रतिवस्** 'to dwell near or at;' **प्रतिकृ** 'to counteract;' **प्रतिहन्** 'to beat back,' 'to repel;' **प्रतिवच्** 'to answer;' **प्रतिलभ्** 'to recover;' **प्रतिनी** 'to lead back;' **प्रतिनन्द** 'to re-salute.' With **श्रु**, 'to promise;' with **पद्**, 'to arrive at,' 'to obtain;' with **ईक्ष्**, 'to wait for,' 'to expect.'

r. **वि** *vi*, 'apart,' 'asunder,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin *dis-*); as, **विचर्** 'to wander about;' **विचल्** 'to vacillate;' **विदृ** 'to roam for pleasure;' **विकृ** 'to dissipate;' **विद्** 'to tear asunder;' **विभज्** 'to divide;' **विविच्** 'to distinguish.' Sometimes it gives a privative signification; as, **वियुज्** 'to disunite;' **विस्मृ** 'to forget;' **विक्री** 'to sell.' With **कु**, 'to change for the worse.' Sometimes it has little apparent influence on the root; as, **विनश्** 'to perish,' or 'to perish entirely;' **विचिन्त्** 'to think.'

s. **सम्** *sam*, 'with,' 'together with' (*σύν*, *con*); as, **सच्चि**, **सद्गृह्**, 'to collect;' **संयुज्** 'to join together;' **सङ्गम्** 'to meet together;' **सम्पद्** 'to happen;' **सङ्क्षिप्** 'to contract.' With **कृ** it signifies 'to perfect,' and **स्** is inserted, **संस्कृ**. It is often prefixed without altering the sense; as, **सन्नन्** 'to be produced.'

t. **दुस्** *dus*, 'badly,' and **सु** *su*, 'well,' are also prefixed to verbs or verbal derivatives; see 726. d. f.

u. Also other indeclinable prefixes; thus, **अस्तम्** 'decline' is compounded with **इ** in the sense of 'to go down,' 'to set;' **तिरस्** 'across,' with **धा** in the sense of 'to conceal,' with **गम्** 'to disappear,' with **कृ** 'to revile;' **अत्** with **धा** 'to believe.'

784. Two prepositions are often combined with a root; as, **व्यादा** (**वि** + **आ**) 'to open;' **व्यापद्** (cl. 10) 'to kill;' **उपागम्** (**उप** + **आ**) 'to go under,' 'to undergo,' 'to arrive at;' **समे** (**सम्** + **आ** + rt. ३) 'to assemble;' **प्रणिपत्** (**प्र** + **नि**, 58) 'to prostrate one's self;' **प्रोदृ** (**प्र** + **उद्** + rt. ६) 'to raise up:.' and occasionally three; as, **प्रव्याह** (**प्र** + **वि** + **आ**) 'to predict;' **प्रत्युदाह** (**प्रति** + **उद्** + **आ**) 'to answer.' Other combinations of three prepositions, occasionally prefixed to roots, are **सं** + **उप** + **आ**; **अभि** + **वि** + **आ**; **सं** + **अभि** + **प्र**; **उप** + **सं** + **प्र**; **अनु** + **सं** + **वि**.

a. Observe—Final **अ** *a* and **आ** *ā* of a preposition combine with the initial **ञृ** *ri* of a root into **अर**, and are rejected before initial **ए** *e* and **ओ** *o* (except in forms from the roots **इ** *i*, 'to go,' and **एध्** 'to increase'), see 38. *f. g.*; and see **प्र** and **उप** above; but in other cases prepositions ending in vowels combine with roots beginning with vowels according to the rules of Sandhi; thus, **आ** with **इ** 'to go' becomes **ए** (32), and in pres. **एमि** (**आ** + **एमि** 33), &c.; in impf. **आयम्**, **ऐस्** (645, 33), &c.; in pot. **एयाम्** (**आ** + **इयाम्**), &c.; in impv. **आयानि** (**आ** + **यानि**), &c. Similarly, **अप** with **एमि** becomes **अपेमि** by 33.

b. Observe also, a sibilant is generally inserted between the prepositions **अप**, **उप**, **परि**, **प्रति**, **सम्**, and the roots **कृ** 'to do' and **कृ** 'to scatter'; see above under **परि** and **सम्**. Similarly, from **अव** and **कृ** is formed **अवस्कर** 'excrement.'

c. The final *i* of **अति**, **प्रति**, **परि**, **नि**, is optionally lengthened in forming certain nouns from compound verbs; as, **अतीसार**, **प्रतीकार**, **परीहास**, **नीकार**.

785. In conjugating compound verbs formed with prepositions, neither the augment nor the reduplication change their position, but remain attached to the root*; as, **परिणयम्**, impf. of **नी**, with **परि**; **उपाविशम्**, impf. of **विश**, with **उप**; **अन्वतिष्ठम्**, impf. of **स्था**, with **अनु**; **प्रतिजयान**, perf. of **हन्**, with **प्रति**; **प्रोज्जहार**, perf. of **हृ**, with **प्र** and **उद्**.

a. In the Veda, as in Homer, prepositions may be separated from the root by other words; as, **आ त्वा विशन्तु** 'let them enter thee.'

786. Grammarians restrict certain roots to either Parasmai-pada or Ātmane-pada when in combination with particular prepositions or when peculiar meanings are involved†. Most of the examples specified by Pāṇini (i. 3, 1–93) are here added. The 3rd sing. present will be given, the termination either in *ti* or *te* marking the Pada to which in each case the root is supposed to be limited.

अस् 'to throw' is generally Parasmai, and **ऊह्** 'to reason' is generally Ātmane, but combined with any preposition may take either Pada.—**कृ** 'to do'; *anu-karoti*, 'he imitates'; *adhi-kurute*, 'he overcomes'; *ut-kurute*, 'he informs against'; 'reviles'; *ud-ā-kurute*, 'he reviles'; *upa-kurute*, 'he worships'; *upa-s-kurute* (784. b), 'he prepares'; *upa-s-karoti*, 'he polishes'; *parā-karoti*, 'he rejects'; *pra-kurute*, 'he offers violence,' 'he recites (stories)'.—**कृ** 'to scatter'; *upa-s-kirate* (784. b), 'he (the cock) throws up earth'; but *apa-kirati*, 'he scatters (as flowers)'.—**गम्** 'to go'; *ā-kramate*, 'he (the sun) ascends'; but *ā-kramati* when not in the

* There are a few exceptions to this rule in the Mahā-bhārata; as in **अन्वसञ्चरत्** (Johnson's Selections, p. 33, l. 14).

† In Epic poetry, however, there is much laxity; e. g. **यत्** and **प्राप्य**, which are properly Ātmane-pada verbs, are found in Parasmai. Instances of passive verbs taking Parasmai terminations have been given at 461. c. On the other hand, **नन्द** 'to rejoice,' which is properly Parasmai, is found in Ātmane.

sense of 'the rising of a luminary, &c.:' *vi-kramate*, 'he (the horse) steps out;' but *vi-krāmati*, 'it (the joint) splits in two;' *upa-kramate* or *pra-kramate*, 'he is valiant;' but *upa-krāmati*, 'he approaches;' and *pra-krāmati*, 'he departs.'—**क्रो** 'to buy;' *ava-kriṣṭe*, *pari-kriṣṭe*, 'he buys;' *vi-kriṣṭe*, 'he sells;' but *kri* alone takes either Pada.—**क्रोड्** 'to play;' *á-kriḍate* or *anu-kriḍate*, 'he sports;' *pari-kriḍate*, 'he plays about;' *san-kriḍate*, 'he plays;' but *san-kriḍati*, 'it (the wheel) creaks.'—**क्षिप्** 'to throw;' *ati-kshipati*, 'he throws beyond;' *abhi-kshipati*, 'he throws on;' *prati-kshipati*, 'he throws back or towards.'—**क्षु** 'to sharpen;' *san-kshṇute*, 'he sharpens.'—**गम्** 'to go;' *á-gamayate*, 'he delays or waits patiently;' *vy-ati-gacchanti*, 'they go against each other;' *san-gacchati* when motion towards anything is implied, as 'he goes towards (the village);' but *Átm.* in the sense of 'he goes with' or 'agrees with.'—**गृ** 'to swallow;' *san-girate*, 'he promises;' 'he proclaims;' but *san-girati*, 'he swallows;' *ava-girate*, 'he swallows.'—**घृ** 'to go;' *ud* (for *ud*)-*á-carate*, 'he goes astray;' *ud-carati*, 'it (the tear) overflows;' *san-carate* or *san-ud-á-carate*, 'he goes in a chariot.'—**जि** 'to conquer;' *vi-jayate*, *pará-jayate*, or *san-ud-á-carate*, 'he goes in a chariot.'—**ज्ञा** 'to know;' 'he conquers;' with other prepositions *ji* is generally *Parasmai*.—**ज्ञा** 'to know;' *apa-jánūte*, 'he denies (the debt);' *prati-jánūte* or *san-jánūte*, 'he acknowledges.' Without a prep. this root is restricted to either Pada if certain meanings are involved; as, *sarpisho* (for *sarpishú*) *jánūte*, 'he engages (in sacrifice) by means of ghee;' *gám jánūte*, 'he knows (his own) cow;' *scáṃ gám jánūti* or *jánūte*, 'he knows his own cow.'—**नी** 'to lead;' *an* (for *ud*)-*nayate*, 'he lifts up;' *upa-nayate*, 'he invests (with the sacred thread);' *vi-nayate*, 'he pays,' or 'he grants,' or 'he restrains;' *vi-nayati*, 'he takes away' (the anger of his master); *vi-nayati*, 'he turns away (his cheek).' Without a prep. this root is *Átm.* if it means 'to excel,' or 'to ascertain.'—**नु** 'to praise;' *á-nute*, 'he praises.'—**तप्** 'to burn;' *ut-tapati* or *vi-tapati*, 'he warms;' *ut-tapate* or *vi-tapate*, 'it shines,' 'he warms (his own hand).' Without a prep. this root is *Átm.*, cl. 4, if it means 'to perform penance.'—**दा** 'to give;' *á-datte*, 'he receives;' *vy-á-dadditi*, 'he opens (his mouth);' *vy-á-datte*, 'he opens (the mouth of another);' *saṃ-yačchate*, 'he gives' (as *dásyá*, 'to the female slave,' the instr. being used for the dative).—**दृश्** 'to see;' *saṃ-paśyate*, 'he considers thoroughly.'—**नाष्** 'to ask for;' always *Átm.* if used with gen., as *madhuno náthate*, 'he asks for honey.'—**प्रश्** 'to ask;' *á-pričhate*, 'he bids adieu to;' *saṃ-pričhate*, 'he interrogates.'—**भुञ्** 'to eat' is *Átm.* if it means 'to eat,' 'to possess,' or 'to suffer;' but *Par.* if it means 'to protect.'—**वृष्** 'to bear;' *pari-vṛishyati*, 'he endures or forgives.'—**यम्** 'to restrain;' *á-yačchate*, '(the tree) spreads;' *á-yačchate*, 'he stretches out (his hand);' but *á-yačchati*, 'he draws up' (as a rope from a well); *upa-yučhate*, 'he takes (a woman) to wife;' but *upa-yačchati*, 'he takes the wife (of another);' *á-yačchate*, 'he puts on (clothes);' *ud-yačhate*, 'he takes up (a load);' but *ud-yačchati*, 'he studies vigorously (the Veda, &c.);' *saṃ-yačchate*, 'he collects' (or stacks as rice, &c.)—**युञ्** 'to join;' *ud-yunkte*, 'he makes effort;' *anu-yunkte*, 'he examines;' *ni-yunkte*, 'he appoints;' *pra-yunkte*, 'he applies;' but *pra-yunakti*, 'he sets in order (sacrificial vessels).'—**रम्** 'to sport;' *upa-ramati*, 'he causes to refrain *;' *á-ramati*, 'he rests;' *vi-ramati*, 'he ceases.'—**रु** 'to cut;' *vy-ati-*

* This is an instance of a simple verb involving the sense of a causal.

lunite, 'he performs cutting (of wood) which was the office of another.'—*वद्* 'to speak'; *anu-vadate*, 'he speaks after or like' (with gen.); but *anu-vadati*, 'he imitates' (as *giram*, 'a voice,' acc.); *upa-vadate*, 'he coaxes,' 'he advises'; *vi-pra-vadante* or *vi-pra-vadanti*, 'they dispute'; *sam-pra-vadante*, 'they speak together'; but *sam-pra-vadanti*, 'they (the birds) sing together'; *apa-vadate*, 'he reviles improperly'; but *apa-vadati*, 'he speaks against.' Without prep. *vad* is *Ātmn.*, 'to be learned in interpreting' (the Śāstras), or 'to be earnest in the study of anything' (as agriculture, &c.)—*वह्* 'to carry'; *pra-vahati*, 'it (the river) flows along.'—*विद्* 'to know'; *saṃ-vitte*, 'he is conscious'; *saṃ-vidate* or *saṃ-vidrate*, 'they are conscious' (308).—*विश्* 'to enter'; *ni-viśate*, 'he enters.'—*शप्* 'to swear'; *śapate*, 'he swears at' (with dat.)—*श्रु* 'to hear'; *saṃ-śṛiyoti*, 'he hears (the speech)'; but *saṃ-śṛiyate*, 'he hears well' (intransitively).—*स्था* 'to stand'; *ava-tishṭhate*, 'he waits patiently'; *pra-tishṭhate*, 'he sets out'; *vi-tishṭhate*, 'he stands apart'; *san-tishṭhate*, 'he stays with'; *upa-tishṭhate*, 'he worships,' 'he attends on.' Without prep. *sthā* takes the *Ātmane* when it denotes 'adhering to,' 'giving one's self up to shewing amatory feelings' (Pāṇ. 1. 3. 23), as *tishṭhate gopī Kṛishṇāya*, 'the shepherdess gives herself up to Kṛishṇa'; but *upa-tishṭhati*, 'he waits on' (not in a religious sense, and governing an acc.); *ut-tishṭhate*, 'he aspires' (to salvation); but *ut-tishṭhati*, 'he rises' (from a seat).—*हन्* 'to strike'; *ā-hate* (see 654), 'he or it strikes' ('himself or itself,' the object being omitted); but *ā-hanti vṛishabham*, 'he strikes the bull.'—*सृ* 'to sound'; *saṃ-svarate*, 'it sounds clearly.'—*ह* 'to seize'; *anu-hurate*, 'he takes after' (the disposition of his father or mother), otherwise *anu-harati*.—*ह्वे* 'to call'; *upa-hvayate* or *ni-hvayate* or *vi-hvayate* or *saṃ-hvayate*, 'he calls,' 'he invokes'; *ā-hvayate*, 'he challenges' (an enemy); but *ā-hvayati*, 'he calls' (his son).

a. Some causals are also restricted to either *Parasmai* or *Ātmane*, according to the preposition prefixed or the meaning involved; thus the causal of *मुह्* with *परि*, meaning 'to bewitch,' is limited to *Ātmn.* So also, *गृप्* 'to be greedy,' when its causal means 'to deceive,' is restricted to *Ātmn.*; and the causal of *वञ्च्*, meaning 'to deceive,' takes *Ātmn.*; meaning 'to avoid,' *Par.* Again, *क्व* in the causal, when joined with *mithyā*, and signifying 'to pronounce badly,' takes *Par.*; but only in the sense of doing so *once*. In the sense of 'causing a false alarm' it requires *Ātmn.*; but the above specimens will suffice to shew the little profit likely to be derived from pursuing this part of the subject farther.

Compound Verbs formed by combining Adverbs with कृ and भू.

787. These are of two kinds: 1st, those formed by combining adverbs with *कृ* 'to make' and *भू* 'to become'; 2ndly, those formed by combining nouns used adverbially with these roots.

a. Examples of the first kind are, *अलङ्कृ* 'to adorn'; *आविष्कृ* 'to make manifest' (see 72); *वहिष्कृ* 'to eject'; *पुरस्कृ* 'to place in front,' 'to follow'; *विनाकृ* 'to deprive'; *सक्तृ* 'to entertain as a guest'; *नमस्कृ* 'to revere'; *साक्षाद्भू*, *प्रादुर्भू*, 'to become manifest,' &c.

788. In forming the second kind, the final of a stem, being *a* or *á*, is changed to *i*; as, from सज्ज, सज्जीकृ 'to make ready,' सज्जीभू 'to become ready;' from कृष्ण, कृष्णीकृ 'to blacken;' from परिखा 'a ditch,' परिखीकृ 'to convert into a ditch:' and sometimes *a* becomes *á*; as, प्रियाकृ 'to please,' from प्रिय. A final *i* or *u* is lengthened; as, from शुचि, शुचीभू 'to become pure;' from लघु, लघूकृ 'to lighten.' A final *ri* is changed to *री ri*; as, from मातृ, मात्रीभू 'to become a mother.' A final *as* and *an* become *i*; as, from सुमनस्, सुमनीभू 'to be of good mind;' from राजन्, राजीभू 'to be a king.'

a. But the greater number of compounds of this kind are formed from nominal stems in *a*. The following are other examples: तृणीकृ 'to esteem as a straw;' स्तम्भीकृ 'to stiffen;' एकचिन्तोभू 'to fix the mind on one object;' स्वीकृ 'to make or claim as one's own;' मैत्रीभू 'to become friendly.' Substantives are sometimes formed from these; as, मैत्रीभाव 'the state of being friendly,' 'friendship.'

Obs.—This change of a final to *i* before *kri* and *bhú* is technically said to be caused by the suffix *évi*, and the change to *á* by *áái*.

b. These compounds often occur as passive participles; thus, खलमृत 'adorned;' प्रादुर्भूत 'become manifest;' सज्जीभूत 'made ready;' लघूकृत 'lightened;' स्वीकरीय 'to be agreed to.'

789. Sometimes सात्, placed after a nominal stem, is used to form a compound verb of this kind; as, from जल 'water,' जलसात्कृ 'to reduce to liquid;' from भस्मन् 'ashes,' भस्मसात्कृ (57) 'to reduce to ashes.' Cf. 725. *a.*

SECTION III.

COMPOUND ADVERBS.

790. Compound adverbs are formed, 1st, by combining adverbs, prepositions, and adverbial prefixes, with nouns in the acc. singular neuter; 2ndly, by placing adverbs, or adjectives used as adverbs, after nominal stems.

a. The first kind are identical with indeclinable compounds (760).

791. Most of the adverbs at 731 may be placed after the stems of nouns; thus, बालकसमीपम् 'near the child;' रक्षार्थम् 'for the sake of protection;' प्रजाये 'for the sake of offspring;' किमर्थम् 'on what account?' शब्दोच्चारणानन्तरम् 'after uttering a sound.' See also 777. *d.*

792. The indeclinable participle आरभ्य, 'having begun,' is joined with अद्य, 'to-day' (अद्यारभ्य), in the sense of 'from this time forward;' and with the stems of words to express 'beginning from;' see 925. प्रभृति is used adverbially in the same sense; as, जन्मप्रभृति 'from birth upwards;' तदाप्रभृति 'from that time forward' (see 917).

CHAPTER IX.

SYNTAX.

793. SANSKRIT syntax, unlike that of Greek and Latin, offers fewer difficulties than the other portions of the Grammar. In fact, the writer who has fully explained the formation of compounds has already more than half completed his exposition of the laws which regulate the order, arrangement, and collocation of the words in a sentence (*vākya-vinyāsa, vākya-viveka, padānvaya*).

794. Observe—In the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. When compounds are introduced, a dot will generally be placed underneath, to mark the division of the different members. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanskrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

THE ARTICLE.

795. There is no indefinite article in classical Sanskrit; but कश्चिद् (228) and in modern Sanskrit एक (200) are sometimes used to supply the place of such an article; thus, एकस्मिन् प्रदेशे 'in a certain country;' कश्चित् शूगलः 'a certain jackal.' The definite article may not unfrequently be expressed by the pronoun तद् (220); thus, स पुरुषः may mean simply 'the man,' not necessarily 'that man.' It is, however, more commonly omitted, and तद् when joined to a noun must generally be translated by 'that.'

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

796. The verb must agree with the nominative case in number and person; as, अहं करवाणि 'I must perform.'

a. Other examples are, त्वम् अवधेहि 'do thou attend;' स ददाति 'he gives;' आवां ब्रूवः 'we two say;' कपोता ऊचुः 'the pigeons said;' युवां चिन्तयतम् 'do you two reflect;' यूयम् आयात 'do ye come;' सज्जनाः पूज्यन्ते 'good men are honoured;' वाति पवनः 'the wind blows;' उदेति शशाङ्कः 'the moon rises;' स्फुटति पुष्पम् 'the flower blossoms.'

Obs.—Of course, therefore, two nouns in the singular connected by च require the verb in the dual; as, राजा मन्त्री च जग्मतुः 'the king and minister went;' यावच्च चन्द्राकौ तिष्ठतः 'as long as the moon and sun remain.'

b. The position of the verb is not always the same as in English. It may sometimes come last in the sentence.

797. When a participle takes the place of a finite verb, it must agree with the nominative in number and *gender*; as, स गतः 'he went'; सा गता 'she went'; नारीषु उक्त्वत्यौ 'the two women spoke'; राजा हतः 'the king was killed'; बन्धनानि छिन्नानि 'the bonds were cut.'

a. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, स्ववधूः प्रबोधिता पुत्रश्च 'his wife and son were awakened.'

b. The following is noticeable: राज्यम् आत्मा वयं वधूरं नीतानि पशताम् 'kingdom, self, we, and wife were brought (neut. pl.) to the state of a stake (to be played for),' Kirāt. xi. 47. See also 906.

c. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, धनं दुर्लभम् 'wealth is difficult of attainment'; आवां कृताहारौ 'we two have finished eating.' But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सम्यग् यदम् आपदम् 'successes are the road to misfortune.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

798. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, साधुः पुरुषः 'a good man'; महद् दुःखम् 'great pain'; एतेषु पूर्वोक्तेषु राष्ट्रेषु 'in these before-mentioned countries'; त्रीणि मित्राणि 'three friends.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

799. The relative must agree with the antecedent noun in gender, number, and person; but in Sanskrit the relative pronoun generally precedes the noun to which it refers, this noun being put in the same case with the relative, and the pronoun तद् follows in the latter clause; as, यस्य नरस्य बुद्धिः स बलवान् 'the man who has intellect is strong' (lit. 'of whatever man there is intellect, he is strong').

a. The noun referred to by the relative may also be joined with तद्, as यस्य बुद्धिः स नरो बलवान्; or may be omitted altogether, as यत् प्रतिज्ञातं तत् पालय 'what you have promised, that abide by'; येषाम् क्षपणानि खादितानि तैः (पक्षिभिः understood) निज्ञासा समारम्भा 'by those (birds) whose young ones were devoured an inquiry was set on foot'; यः सर्वान् विषयान् प्राप्नुयाद् यश्च एतान् उपेक्षते तयोर् विषयापेक्षकः श्रेयान् 'he who would obtain all objects of sense, and he who despises them, of the two the despiser is the best.'

800. The relative sometimes stands alone, an antecedent noun or pronoun being

understood, from which it takes its gender and number; as, *श्रुतेन किं यो न धर्मं साधरेत्* 'Of what use is scriptural knowledge (to one) who does not practice virtue?' *धनेन किं यो न ददाति* 'What is the use of wealth (to him) who does not give?'

a. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, *न सा भार्या यस्यां भर्ता न तुष्यति* 'she is not a wife in whom the husband does not take pleasure.'

801. *तावत्* and *यावत्* stand to each other in the relation of demonstrative and relative; as, *यावन्ति तस्य द्वीपस्य वस्तूनि तावन्ति सस्माकम् उपनेतव्यानि* 'as many products as belong to that island, so many are to be brought to us.' See also 876.

a. Similarly, *तादृश* and *यादृश*; as, *यादृशं घृष्टं तादृशं तस्मै कथितवतः* 'as the event occurred, so they related it to him.' Cf. 920. a.

SYNTAX OF SUBSTANTIVES.

802. Under this head it is proposed to explain the construction of substantives, without special reference to the verbs which govern them; and for this purpose it will be desirable to exhibit examples beginning with the nominative case.

Nominative Case.

803. A substantive simply and absolutely expressed must be placed in the nominative case; as, *हितोपदेशः* 'the Hitopadeśa;' *भट्टिकाव्यम्* 'the poem of Bhaṭṭi.'

a. Two nominative cases in different numbers may be placed in apposition to each other; as, *तृणानि शय्या* 'grass as a bed.'

Accusative Case.

804. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing 'duration of time' or 'space.' See 821.

Instrumental Case.

805. This case yields a variety of senses. The most usual is that of 'the agent' and 'the instrument' or 'means' by which anything is done; as, *मया (उक्तम्)* 'by me it was said;' *व्याधेन (पाशो योजितः)* 'by the fowler a snare was laid;' *वेदाध्ययनेन* 'by the study of the Vedas;' *स्वचक्षुषा* 'with one's own eye.'

806. It also has the force of 'with' in expressing other collateral ideas; as, *बलीयसा स्पर्धा* 'vying with the strong;' *मित्रेण सम्भाषः* 'conversation with a friend;' *पशुभिः सामान्यम्* 'equality with beasts;' *पितुः*

गोचरेण 'with the knowledge of (his) father : ' especially when 'accompaniment' is intended ; as, शिष्येण गुरुः 'the master with his pupil ; आत्मनापञ्चमः 'the fifth with myself,' i. e. 'myself and four others.'

807. The other senses yielded by this case are, 'through,' 'by reason of,' 'on account of,' as, कृपया 'through compassion ;' तेन अपराधेन 'on account of that transgression : ' especially in the case of abstract nouns formed with ता (80. LXII) ; as, मूढतया 'through infatuation.'

a. 'According to,' 'by : ' as, विधिना 'according to rule ;' मम सम्मतेन 'according to my opinion ;' जात्या 'by birth.'

b. 'The manner' in which anything is done, as denoted in English by the adverbial affix 'ly,' or by the prepositions 'in,' 'at,' as, बाहुल्येन 'in abundance ;' धर्मेण 'virtuously ;' यथेच्छया or स्वेच्छया 'at pleasure ;' सुखेन 'at ease ;' अनेन विधिना 'in this way ;' सहता चेहेन (निवसतः) 'they both dwell together in great intimacy ;' (नृपः सर्वभूतानि अविभजति) तेजसा 'a king surpasses all beings in glory ;' मनसा (न कर्तव्यम्) 'such a deed must not even be imagined in the mind ;' मानुषरूपेण 'in human form ;' प्रतिबन्धेन 'for a hindrance.'

808. Substantives expressive of 'want,' 'need,' may be joined with the instrumental of the thing wanted ; as, अर्थाय न प्रयोजनम् 'there is no occasion for inquiry ;' मया सेवकेन न प्रयोजनम् 'there is no need of me as a servant ;' तृणेन कार्यम् 'there is use for a straw.'

809. 'The price' for which anything is done may be in the instrumental ; as, पञ्चभिः पुराणैर् (याति दासत्वम्) 'for five Purāṇas he becomes a slave ;' बहुभिर् दत्तैर् (युध्यन्ते) 'they fight for great rewards.' Similarly, प्राणपरित्यागमूल्येन (श्रीर् न लभ्यते) 'fortune is not obtained at the price of the sacrifice of life.'

a. So also 'difference between' two things ; as, त्वया समुद्रेण च महद् अन्तरम् 'there is great difference between you and the ocean.'

b. 'Separation from,' either with or without सह ; as, भर्ता वियोगः 'separation from a husband' (or भर्ता सह वियोगः). Similarly, विच्छेदो हरिणा सह 'separation from Hari.'

c. The English expression 'under the idea that' is expressed by the instrumental case of the substantive बुद्धि ; as, व्याघ्रबुद्ध्या 'under the idea that he was a tiger.'

Double Instrumental.

810. Sometimes when two substantives come together, expressing 'parts' of a common idea, they are both placed in the instrumental, instead of one in the genitive ; as, वकुलेः पुष्पैर् वास्यते 'an odour is emitted by the Vakula-plants by their flowers' (for वकुलानां पुष्पैः). Similarly, ताम् आश्राययामास प्रेषाभिश् चन्दनोदकेः 'he caused her to revive by her attendants by sandal-water.'

Dative Case.

811. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression

of 'the object,' 'motive,' or 'cause' for which anything is done, or 'the result' to which any act tends; as, **आत्मविबुद्धये** 'for self-aggrandizement;'
आपत्प्रतीकाराय 'for the counteraction of calamity;'
शस्त्रं च शास्त्रं च प्रतिपन्नये 'arms and books (lead) to renown.'

a. When, as in the last example, 'the result' or 'end' to which anything leads is denoted by this case, the verb is seldom expressed, but appears to be involved in the case itself. The following are other examples: **यत्र आस्ते विषसंसर्गोऽमृतं तदपि मृतवे** 'where there is admixture of poison, then even nectar (leads) to death;'
उपदेशो मूर्खाणां प्रकोपाय न शान्तये 'advice to fools (leads) to irritation, not to conciliation;'
स वृद्धपतिस् तस्याः सन्तोषाय न अभवत् 'that old husband was not to her liking;'
स राजा तस्या रुचये न बभूव 'that king was not to her liking;'
सिद्धे गच्छ 'go for the accomplishment' (of this matter).

b. It will be seen hereafter that certain verbs of *giving* and *relating* govern the dative. Substantives derived from such verbs exercise a similar influence; as, **अन्यस्मै दानम्** 'the giving to another;'
अन्यस्मै कथनम् 'the telling to another.'

c. Words expressive of 'salutation' or 'reverence' are joined with the dative; as, **गणेशाय नमः** 'reverence to Gaṇeśa;'
कुशलं ते 'health to thee.'

Ablative Case.

812. The proper force of the ablative case is expressed by 'from;'
as, **लोभात् (क्रोधः प्रभवति)** 'from avarice anger arises;'
गिरेः पतनम् 'falling from a mountain;'
चाराणां मुखात् 'from the mouth of the spies.'

813. Hence this case passes to the expression of various correlative ideas; as, **आहारात् किञ्चित्** 'a portion of (from) their food;' and like the instrumental it very commonly signifies 'because,' 'by reason of,' 'in consequence of;'
as, **गोमनुषाणां बधात्** 'on account of the slaughter of cows and men;'
अनवसरप्रवेशात् (पुत्रं निन्दति) 'he blames his son for entering inopportunately;'
दण्डभयात् 'through fear of punishment;'
अस्मत्पुण्योदयात् 'by reason of my good fortune;'
फलतोऽविशेषात् 'because (there is) no difference as to the result.'

a. 'According to;'
as, **मन्त्रिवचनात्** 'according to the advice of the minister.'
Abstract nouns in **त्व** are often found in this case to express some of these ideas; as, **अनवस्थितचित्तत्वात्** 'by reason of the unsteadiness of his mind;' especially in the writings of commentators; as, **वक्ष्यमाणत्वात्** 'according to what will be said hereafter;'
स्पृष्टेयस्स्पृष्टेष्विवृत्तविषुत्तसंवृत्तभेदात् 'according to the division of touched, slightly touched, slightly open, open and contracted.'

814. It also expresses 'through the means' or 'instrumentality of;'
as, **शृगालात् पाशबद्धः** 'caught in the toils through the instrumentality of the jackal;'
न औषधपरिज्ञानाद् (आधेः शान्तिर् भवेत्) 'the alleviation of disease is not effected by the mere knowledge of the medicine.'

a. 'The manner' in which anything is done is often expressed by the ablative; it is then used adverbially (compare 715); as, यत्नात् 'with diligence,' or 'diligently;' बलात् 'forcibly;' कुतूहलात् 'with wonder;' उपचारात् 'figuratively;' मूलाद् उड्डरणम् 'tearing up by the roots;' or by the ablative suffix तस्; as, स्वच्छातः 'at one's own pleasure' (see 719. a. b).

b. This case also denotes 'after;' as, शरीरविगमात् 'after separation from the body;' मुख्यप्रतिबन्धनात् 'after the imprisonment of the chief;' तस्य आगमनात् 'since his arrival.'

c. So also, in native grammars the ablative case is used to express 'after;' thus, रहाभ्याम् 'after the letters *ra* and *ha*;' शात् 'after the letter *śa*;' च्चवर्णाद् नस्य शब्दं वाच्यम् 'it should be stated that after the letters *ṛi* and *ṛi* the cerebral *ṣ* is substituted in place of the dental *n*.'

d. In reference to time, 'within;' as, त्रिपक्षात् 'within three fortnights.'

e. Nouns expressive of 'fear' are joined with the ablative of the thing feared; as, मृत्योर् भयम् 'fear of death;' चौरतो भयम् 'fear of robbers.'

Genitive Case.

815. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

a. The true force of the genitive is equivalent to 'of,' and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, मित्रस्य वचनम् 'the speech of a friend;' भर्ता नारीः परमं भूषणम् 'the best ornament of a woman is her husband;' न नरस्य नरो दासो दासस् तु सचस्य 'man is not the slave of man, but the slave of wealth.'

816. 'Possession' is frequently expressed by the genitive case alone, without a verb; as, सखीः सम्पन्नस्य तस्य सन्तुष्टं यस्य मानसम् 'all riches belong to him who has a contented mind;' धन्योऽहं यस्य ईदृशी भावो 'happy am I in possessing such a wife.'

a. It often, however, has the force of 'to,' and is very generally used to supply the place of the dative; as, प्राणा सात्मनोऽभीष्टाः 'one's own life is dear to one's self;' न योजनशतं दूरं वास्तमानस्य तृष्णाया 'a hundred Yojanas is not far to one borne away by thirst (of gain);' किं प्रज्ञावताम् अविदितम् 'What is unknown to the wise?' किम् अन्धस्य प्रकाशयति प्रदीपः 'What does a lamp (shew) to a blind man?' किं मया अपकृतं राज्ञः 'What offence have I committed towards the king;' किम् अयम् अस्माकं (कर्तुं समर्थः) 'What can this man do to us?'

b. And not unfrequently of 'in' or 'on;' as, स्त्रीणां विश्वासः 'confidence in women;' मम आश्रयत्वम् 'dependence on me.'

c. It is even equivalent occasionally to 'from' or 'by,' as usually expressed by the ablative or instrumental; as, न कस्यापि (उपायनं गृह्णीयात्) 'one ought not to

accept a present from any one;’ अस्माकं (वनं त्याज्यम्) ‘the wood is to be abandoned by us;’ स धन्यो यस्य अर्थिनो न प्रयान्ति विमुखा: ‘he is blessed from whom sup-
pliants do not depart in disappointment;’ नलस्य उपसंस्कृतं मांसम् ‘meat cooked by Nala.’

d. ‘Difference between two things’ is expressed by the genitive; as, सेव्यसेवकयोर्
महद् अन्तरम् ‘there is great difference between the master and the servant’ (cf. 809. a).

e. In native grammars it expresses ‘in place of;’ as, उरण् रपरः ‘an in place of
ri is followed by ra.’

Locative Case.

817. The locative, like the genitive, expresses the most diversified relations, and frequently usurps the functions of the other cases. Properly it has the force of ‘in,’ ‘on,’ or ‘at,’ as expressive of many collateral and analogous ideas; thus, रात्रौ ‘in the night;’ ग्रामे ‘in the village;’ पृष्ठे ‘on the back;’ त्वयि विश्वासः ‘confidence in you;’ मरुत्स्थल्यां वृष्टिः ‘rain on desert ground;’ प्रथमबुभुक्षायाम् ‘at the first desire of eating;’ पृथिव्यां रोपितो वृक्षः ‘a tree planted in the earth.’

818. Hence it passes into the sense ‘towards;’ as, द्यमा शत्रौ च मिते च ‘leniency towards an enemy as well as a friend;’ सर्वभूतेषु दया ‘compassion towards all creatures;’ सुहृत्सु अजिह्वः ‘upright towards friends;’ सुकृतशतम् असत्सु नष्टम् ‘a hundred good offices are thrown away upon the wicked;’ नलेऽनुरागः ‘love for Nala;’ तस्याम् अनुरागः ‘affection for her.’

819. Words signifying ‘cause,’ ‘motive,’ or ‘need’ are joined with the locative; as, सत्त्वपत्वे हेतुः ‘the cause of his modesty;’ भूपालयोर् विग्रहे भवद्वचनं निदानम् ‘your speech was the cause of the war between the two princes;’ प्रार्थकाभावः सतीत्वे कारणं स्त्रियाः ‘the absence of a suitor is the cause of a woman’s chastity;’ नौकायां किं प्रयोजनम् ‘What need of a boat?’ Also words signifying ‘employment’ or ‘occupation;’ as, अर्थार्जने प्रवृत्तिः ‘engaging in the acquisition of wealth.’

a. So words derived from the root *yuj* usually require the locative; as, मम राज्यरक्षायाम् उपयोगः ‘I am of service in preserving the kingdom.’

b. This case may yield other senses equivalent to ‘by reason of,’ ‘for,’ &c.; as, मे छिद्रेषु ‘through my faults;’ चारः परराष्ट्राणाम् अवलोकने ‘a spy is for the sake of examining the territory of one’s enemies;’ युद्धे कालोऽयम् ‘this is the time for battle;’ उपदेशेऽनदादः ‘disregard for advice;’ का चिन्ता मरणे रणे ‘What anxiety about dying in battle!’ कालं मन्ये पलायने ‘I think the time has come for escaping;’ पुत्रस्य अनुमते ‘with the consent of a son.’

c. It is also used in giving the meaning of a root; as, ग्रह् उपादाने ‘the root *grah* is in taking,’ i. e. conveys the idea of ‘taking.’

d. In native grammars it expresses ‘followed by;’ thus किति means ‘when anything having an indicatory *n* follows.’ So again, मानस्य पदस्य अनुस्वारो हलि ‘in the room of *m* final in a word followed by any consonant (*hal*) there is Anusvára.’

e. The locative case is often used absolutely; see 840.

SYNTAX OF NOUNS OF TIME.

820. When reference is made to *any particular division of time*, the instrumental case is usually required; as, त्रिभिर् वर्षैः 'in three years;' द्वादशभिर् मासैः 'in twelve months;' क्षणेन 'in an instant;' क्रियता कालेन 'In how long time?' वर्षेःशतैः 'in hundreds of years;' कालपयौषेण (or simply कालेन) 'in process of time;' मासेन 'in a month;' मासमात्रेण 'in the space of a month;' एतावता कालेन 'in so much time.'

821. When *duration of time* is implied, the accusative case is generally used; as, क्षणम् 'for a moment;' अनेककालम् 'for a long time;' क्रियन्तं कालम् 'for some time;' एकं मासम् 'for one month;' विंशतिं मासान् 'for twenty months;' द्वौ मासौ 'for two months;' वर्षेःशतम् 'for a hundred years;' शास्वतीः समाः 'to all eternity;' शतं वर्षाणि 'for a hundred years;' बहूनि अहानि 'for many days.' The instrumental, however, is sometimes used in this sense, and to express other relations of time; as, द्वादशभिर् वर्षैर् वाणिज्यं कृत्वा 'having traded for twelve years;' कतिपयदिवसैः 'for a few days;' and even the genitive; as, चिरस्य कालस्य (or simply चिरस्य) 'for a long time;' कतिपयाहस्य 'after a few days.'

822. When any *particular day or epoch* is referred to, as the date on which any action has taken place or will take place, the locative may be employed; as, कस्मिंश्चिद् दिवसे 'on a certain day;' तृतीये दिवसे 'on the third day;' द्वादशेऽह्नि 'on the twelfth day;' इतः सप्तदशेऽहनि 'seventeen days from this time.' Or sometimes the accusative; as, यां रात्रिं ते दूताः प्रविशन्ति स्म पुरीं तां रात्रिं भरतेन स्वप्नो दृष्टः 'on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.'

a. The adverbs at 731 may often be found expressing *relations of time*; as, षण्मासाद् ऊर्ध्वम् or परम् 'after six months;' षण्मासेन or षण्मासाभ्यन्तरेण पूर्वम् 'six months ago;' or (employing the locative absolute) पूर्णे वर्षेऽसहस्रे 'after a thousand years.'

NOUNS OF PLACE AND DISTANCE.

823. Nouns expressive of '*distance or space between two places*' (according to Carey) may be in the nominative; as, शतं क्रोशाः सोमनाथात् 'a hundred Kos from Somanáth:' but they are more properly in the accusative; as, योजनम् 'for a Yojana;' क्रोशम् 'for a Kos;' or

in the instrumental; as, क्रोशेन गत्वा 'having gone for a Kos.' 'The place' in which anything is done is expressed by the locative; as, विदर्भेषु 'in Vidarbha.'

SYNTAX OF ADJECTIVES.

Accusative after the Adjective.

824. Adjectives formed from *desiderative* stems will often be found governing an accusative in the same way as the verbs from which they are derived; as, स्वगृहं जिगमिषुः 'desirous of going home;,' पुत्रम् अभीष्टुः 'desirous of obtaining a son;,' राजानं दिदृक्षुः 'desirous of seeing the king.'

Instrumental after the Adjective.

825. Adjectives, or participles used adjectively, expressive of 'want' or 'possession,' require the instrumental case; as, अर्थेन हीनः 'destitute of wealth;,' अर्थैः समायुक्तः 'possessed of riches;,' वारिणा पूर्णो घटः 'a jar full of water.'

826. So also of 'likeness,' 'comparison,' or 'equality;,' as, अनेन सदृशो लोके न भूतो न भविष्यति 'there never has been, nor will there ever be, any one like him in this world;,' ब्राह्मणेन तुल्यम् अधीते 'he reads like a Brāhman;,' प्रारम्भैः सदृश उदयः 'his success was equal to his undertakings;,' प्राणैः समा पत्नी 'a wife as dear as life;,' दाता अभ्यधिको नृपैः 'more liberal than (other) kings;,' आदिद्येन तुल्यः 'equal to the sun.' These are sometimes joined with a genitive; see 827. *b.*

Genitive after the Adjective.

827. Adjectives signifying 'dear to,' or the reverse, are joined with the genitive; as, राज्ञां प्रियः 'dear to kings;,' भर्तारः स्त्रीणां प्रियाः 'husbands are dear to women;,' न कश्चित् स्त्रीणाम् अप्रियः 'women dislike nobody;,' द्वेष्यो भवति मन्त्रिणाम् 'he is detestable to his ministers.'

a. Adjectives expressive of 'fear' may govern the genitive or ablative; as, अघ्रे भोतः 'afraid of the sage.'

b. Adjectives expressive of 'equality,' 'resemblance,' 'similitude,' sometimes require the genitive as well as the instrumental (826); thus, सर्वस्य समः 'equal to all;,' तस्य अनुरूपः 'like him;,' चन्द्रस्य कल्पः 'rather like the moon;,' न तस्य तुल्यः कश्चन 'nobody is equal to him.'

c. So also other adjectives; as, परोपदेशः सर्वेषां सुकरः नृणाम् 'giving advice to others is easy to all men;,' सुखानाम् उचितः 'worthy of happiness;,' उचितः ज्ञेयानाम् 'capable of toil;,' अज्ञातं धृतराष्ट्रस्य 'unknown to Dhṛita-rāshṭra;,' धर्मस्य कल्पः 'competent for duty.'

Locative after the Adjective.

828. Adjectives, or participles used adjectively, expressive of 'power' or 'ability,' are joined with a locative; as, अध्वनि क्षमा सद्याः 'horses able for the journey;,' महति शत्रौ क्षमो राजा 'a king who is a match for a great enemy;,' अशक्ता गृहकरणे शक्ता गृहभग्ने 'unable to build a house, but able to demolish one.'

a. So also other adjectives; as, शस्त्रेषु कुशलः 'skilled in arms;,' अल्पेषु प्राज्ञः 'wise in trifles;,' त्वयि अनुरक्तो विरक्तो वा स्वामी 'Is your master attached or adverse to you?' अनुजीविषु मन्दादरः 'neglectful of his dependants.'

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

829. Adjectives in the comparative degree require the ablative case; as, पत्नी प्राणेष्वपि गरीयसी 'a wife dearer even than one's life;,' पुत्रस्पर्शान् सुखतरः स्पर्शो लोके न विद्यते 'there is no pleasanter touch in this world than the touch of a son;,' वर्धनात् प्रजाख्यं श्रेयः 'the protection of one's subjects is better than aggrandizement;,' न मत्तो (719.a) दुःखिततरः पुमान् अस्ति 'there is not a more wretched man than I;,' मतिर् बलाद् बलीयसी 'mind is more powerful than strength.'

830. Sometimes they govern the instrumental; as, प्राणैः प्रियतरः 'dearer than life;,' न अस्ति मया कश्चिद् अल्पभाग्यतरो भुवि 'there is nobody upon earth more unfortunate than I.'

a. When it is intended to express 'the better of two things' the genitive may be used; as, अनयोर् देशयोः को देशो भद्रतरः 'Of these two countries which is the better?'

831. The comparative in Sanskrit is often expressed by 'better and not' or 'but not;,' as, वरं प्राणपरित्यागो न पुनर् ईदृशे कर्मणि प्रवृत्तिः 'better abandon life than (but not) engage in such an action;,' वरं मौनं कार्यं न च वचनम् उक्तं यद् अनृतम् 'it is better that silence should be kept than a speech uttered which is untrue;,' विद्यया सह वेदाध्यापकेन वरं मर्त्यं न तु अध्यापनयोग्यशिष्याभावे अपात्राय एतां प्रतिपादयेत् 'a teacher of the Veda should rather die with his learning than commit it to an unworthy object, in the absence of a pupil worthy to be instructed in it.'

832. The superlative degree is usually joined with the genitive; as, ब्राह्मणो द्विपदां श्रेष्ठो गौर् वरिष्ठा चतुष्पदाम् । गुरुर् गरीयसां श्रेष्ठः पुनः स्वर्गवतां वरः 'a Brāhman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch : ' but

sometimes with the locative; as, नरेषु बलवत्तमः 'the most powerful of men.' and even with an ablative; as, धान्यानां सङ्ग्रह उन्नतः सर्वैः सङ्ग्रहात् 'a store of grain is the best of all stores.'

a. Rarely with an instrumental; as, नृवीरः कुन्त्याः प्राणैर् इष्टतमः 'a hero dearer than the life of Kuntī.' Hence it appears that comparison may sometimes be expressed by a superlative suffix. Another example is अज्ञेभ्यो ग्रन्थिनः श्रेष्ठाः 'people well-read in books are better than ignorant people.'

b. A superlative degree may even take a comparative suffix, and govern the genitive; as, तेषां ज्येष्ठतरः 'the eldest of them.' See 197. a.

c. A comparative word may have a superlative sense; as, दृढतरः 'very firm.'

833. 'Comparison' is often expressed by an adjective in the *positive* degree, joined with a noun in the ablative or instrumental case; as, नास्ति तस्मात् पुण्यवान् 'there is not a happier than he;' स मत्तो (719. a) महान् 'he is greater than I.' Similarly, अन्यैर् विशेषतः 'more excellently than all.'

a. In more modern Sanskrit 'comparison' is sometimes expressed by the use of अपेक्ष्य 'regarding,' with reference to' (indecl. part. of root ईच्छ् with अप), which may take the place of 'than' in English; thus, दशोपाध्यायान् अपेक्ष्य आचार्य आचार्यशतम् अपेक्ष्य पिता गौरवेण अतिरिक्तो भवति 'an Ācārya ought to be higher in estimation than ten Upādhyāyas, a father than a hundred Ācāryas.'

834. Many words have a kind of comparative influence, and require an ablative case, especially वरम्, अवरम्, अन्य, अन्यदा, अन्यत्र, इतर, पर, पूर्व, अधिक, जन, अवशिष्ट, गुण; as, प्रक्षालनात् पङ्कस्य सम्पर्शनं वरम् 'it is better not to touch mud than to wash it off;' दारिद्र्यम् अवरं मरणात् 'poverty is less desirable than death;' को मां मित्राद् अन्यस् तातुं समर्थः 'Who is able to rescue me, other than a friend?' किन्तु दुःखम् अतः परम् 'What grief is greater than this?' न श्रुताद् अन्यद् विब्रूयात् 'one ought not to speak differently from what one has heard;' तत्कालाद् अन्यदा 'at another time than the present;' नरस्य न अन्यत्र मरणाद् भयम् 'there is no cause of fear to man from any other quarter than from death;' श्राद्धाहात् (731, 778) पूर्वदिने 'on the day before that of the Śrāddha;' योजनशताद् अधिकम् 'more than a hundred Yojanas;' कान्तोदन्तः सङ्गमात् किञ्चिद् जनः 'intelligence of a lover is something less than a meeting;' अन्नाद् अवशिष्टम् 'the remainder of the food;' मूल्यात् पञ्चगुणम् 'five times more than the value.'

NUMERALS.

835. The syntax of numerals is explained at 206, 207. The following examples may be added: नवतेर् नराणाम् 'of ninety men;' षष्टेर् नराणाम् 'of sixty men;' सहस्रस्य नराणाम् 'of a thousand men;' सहस्रं पितरः 'a thousand ancestors;' त्रिभिर् गुणितं शतम् 'one hundred multiplied by three;' फलसहस्रे द्वे 'two thousand fruits;' एषां त्रयाणां मध्याद् अन्यतमः 'one of these three;' अयुतं गा ददौ 'he gave ten thousand cows;' पञ्चशतं मृगान् जघान 'he killed five hundred deer.'

a. Sometimes the plural of the numerals from **ऊनविंशति** upwards may be used; as, **पञ्चाशद्भिर् वाणैः** 'with fifty arrows.'

b. The aggregative numerals may be employed at the end of compounds for the cardinals; thus, **सैन्यद्वयम्** 'two armies;' **विवाहचतुष्टयम्** 'four marriages.' See 214.

c. Numerals from nineteen (*úna-viṅśati*) upwards may take the genitive after them of the things numbered; as, **अश्वानां शतसहस्राणि** 'a hundred thousand of horses;' **पक्षीनां सप्तशतानि** 'seven hundred foot-soldiers;' **शतम् आचार्येणाम्** 'a hundred preceptors;' **गवां पञ्चशतानि पट्टिश्च** 'five hundred and sixty cows;' **सर्गोणां षट् शतानि विंशतिश्च** 'six hundred and twenty chapters;' **नराणां त्रिंशदधिकशतं द्वे सहस्रे च** 'two thousand one hundred and thirty men;' **पञ्च रथसहस्राणि** 'five thousand chariots;' **एकशतं गवाम्** 'a hundred and one cows' (Manu XI. 129). They may be used at the end of genitively dependent compounds; as, **तृचाशीति** 'eighty Trīcas,' i. e. eighty of Trīcas.

Obs.—But the genitive is not admissible after numerals below nineteen; e. g. **दश नराः** 'ten men' (not **दश नराणाम्**).

d. When numerals are used comparatively they may take an ablative; as, **विवादाद् द्विगुणो दमः** 'a fine the double of that in dispute.'

SYNTAX OF PRONOUNS.

836. The chief peculiarities in the syntax of pronouns have already been noticed at 216–240, and at 799–801.

With regard to the alternative of **एनम्**, &c. (see 223), it is properly only allowed in case of the re-employment (*anvādeśa*) of this pronoun in the subsequent part of a sentence in which **इदम्** or **एतद्** has already been used; thus, **अनेन व्याकरणम् अधीतम् एनं छन्दोऽध्यापय** 'the grammar has been studied by him, now set him to study the Veda' (cf. Nala XII. 31, 32). It is an enclitic, and ought not to begin a sentence.

a. In the use of the relative and interrogative pronouns a very peculiar *attraction* is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected, to follow, the relative or interrogative is repeated, as in the following examples: **यो यस्य** (for **कस्यचिद्**) **भावः स्यात्** 'whatever may be the disposition of whom (i. e. any one);' **यद् रोचते यस्यै** 'whatever is pleasing to any one;' **यो यस्य मांसम् अश्नाति** 'whoever eats the flesh of any animal;' **यस्य ये गुणाः सन्ति** 'whatever excellences belong to any one;' **यद् येन युज्यते** 'whatever corresponds with any thing;' **केषां किं शास्त्रम् अध्ययनीयम्** 'What book is to be read by whom?'

837. The relative and interrogative are sometimes used together, in an indefinite distributive sense; as, **यानि कानि मित्राणि** 'any friends whatever;' or more usually with **चिद्** affixed to the interrogative; as, **यस्यै कस्मैचित्** 'to any one whatever.'

a. The neuter of the interrogative (**किम्**) is often joined with the instrumental

to signify 'What is the use of?' 'there is no need of;' as, *श्रुतेन किं यो न धर्मम् आचरेत् । किम् आत्मना यो न जितेन्द्रियो भवेत्* 'Of what use is scriptural knowledge (to one) who does not practice virtue? Of what use is a soul (to one) whose passions are not kept in subjection?' *किं ते अनेन प्रश्नेन* 'What business have you to make this inquiry?' *किं बहुना* 'What need of more!' 'in short.'

b. As already shewn at 761, a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, *नगरी चन्द्रिकाधौतहर्म्या* is equivalent to *नगरी यस्याश्चन्द्रिकाधौतानि हर्म्याणि* 'a city whose palaces were silvered by the moon-beams.'

c. The relative, when followed by a pluperfect tense in English, may be expressed in Sanskrit by the indeclinable participle; thus, *सिंहो व्याधं हत्वा* 'a lion having killed a hunter,' or 'a lion who had killed a hunter.'

838. The following examples will illustrate the use of pronouns of quantity and pronominals: *यावत् (or यत्संख्यकान्) ग्रासान् भुङ्क्ते तावत् (or तत्संख्यकान्) ददाति* 'as many mouthfuls as he eats, so many he gives away;' *यदि एतावन् मम दीयते तदा एतावद् अध्यापयामि* 'if so much is given to me, then I will give so much instruction;' *तेषां सर्वेषां मध्याद् एकतमः* 'one out of all those.' See also 801.

SYNTAX OF VERBS.

839. Nothing is more common in Sanskrit syntax than for the verb to be omitted altogether, or supplied from the context.

a. This is more especially the case with the copula, or substantive verb; thus, *यावन् मेरुस्थिता देवा यावद् गङ्गा महीतले । चन्द्राकौ गगने यावत् तावद् विप्रकुले वयम्* 'as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Brāhmans;' *परिच्छेदः पाण्डित्यम्* 'discrimination (is) wisdom.'

Locative and Genitive absolute.

840. The locative case is very commonly used absolutely with participles; as, *तस्मिन् जीवति जीवामि मृते तस्मिन् श्विये पुनः* 'he living I live, he dying I die;' *अवसन्नायां रात्रौ* 'the night being ended;' *ज्येष्ठे भ्रातरि अनूढे* 'the elder brother being unmarried;' *असति उपायान्तरे* 'there being no other expedient;' *तथा सति* 'it being so.' Sometimes the participle is omitted; as, *दूरे भये* 'the danger (being) distant.' When the past passive participle is thus used absolutely with a noun in the locative, the present participle of *अस्*, 'to be,' is often redundantly added; as, *तथा कृते सति* or *तथा अनुष्ठिते* 'it being so done*.'

* Possibly the object of adding the word *sati* may be to shew that the passive participle is here used as a participle, and not as a past tense. So also in commentaries *सति* is placed after a word like *आगच्छति*, to indicate the loc. sing. of the pres. part., as distinguished from the 3rd sing. of the pres. tense.

- a. The genitive is less commonly used absolutely; as, आपदाम् आपतन्तीनाम् 'calamities impending;' पश्यतां नराणाम् 'the men looking on.'
- b. When the nominative appears to be thus used there are really two sentences; as, सुदृन् मे समायातः पुण्यवान् अस्मि 'my friend having arrived, I am happy.'
- c. It is evident that the locative and genitive absolute may often take the place of the English particles 'when,' 'while,' 'since,' 'although;' and may supply the place of a *pluperfect tense*; thus, तस्मिन् अपक्रान्ते 'when he had departed.'

Nominative Case after the Verb.

841. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' or 'to be esteemed,' and other passive verbs similarly used, may take a nominative after them; as, राजा प्रजापालकः स्यात् 'let a king be the protector of his subjects;' सा निरानन्दा प्रतिभाति 'she appears sorrowful;' ग्रामोऽरव्यं प्रतिभाति 'the village appears like a desert;' राजा धर्मं अभिधीयते 'a king is called Justice.'

Accusative Case after the Verb.

842. Transitive verbs generally govern an accusative; as, विश्वं ससर्ज वेधाः 'Brahmā created the universe;' पुष्पाणि चिनोति नारी 'the woman gathers flowers;' प्राणान् नहौ मुमूर्षुः 'the dying man gave up the ghost;' नधु वर्जयेत् 'one should avoid wine;' तत्त्वं ब्रूहि 'speak the truth.'

a. Verbs of *speaking* to or *addressing* take an accusative; as, तम् अब्रवीत् 'he said to him;' इति उवाच फाल्गुनम् 'he thus addressed Arjuna.'

843. So also verbs of *motion*; as, सरति तीर्थं मुनिः 'the holy man goes to the place of pilgrimage;' नद्यः समुद्रं द्रवन्ति 'rivers run into the ocean;' भ्रमति महीम् 'he wanders over the earth.'

844. Verbs of *motion* are not unfrequently used with substantives, to supply the place of other verbs; as, स्थातिं याति 'he goes to fame,' for 'he becomes famous;' मताम् एति 'he goes to equality,' for 'he becomes equal;' तयोर् मित्रताम् आजगाम 'he came to the friendship of those two,' for 'he became a friend of those two;' श्रुत्वा गतः 'he went to death,' for 'he died;' नृपतिं तुष्टिं नयति 'he leads the king to satisfaction,' for 'he satisfies,' &c.

a. The following are other examples: अन्येषां पीडां परिहरति 'he avoids paining hers;' अप्राप्यम् इच्छति 'he desires what is unattainable;' विद्यां चिन्तयेत् 'he could think on wisdom;' अश्वम् आरोहति 'he mounts his horse;' कर्माणि आरोभिरेह्येयं 'she began the business;' गतान् मा शुचः 'grieve not for the departed;' सर्वलो-धिपत्यम् अर्हति 'he deserves the sovereignty of the universe;' पर्वतकन्दरम् धिशेति 'he lies down in a cave of the mountain;' गां क्षीरं पिबन्तीं न निवारयेत् 'he ought not to prevent a cow from drinking milk.'

845. There are certain verbs which take a redundant accusative case after them of a substantive derived from the same root; as, शपथं शोषे 'he swore an oath;' वसति वासम् 'he dwells;' वर्तते वृत्तिम् 'he conducts himself;' वाक्यं वदति 'he speaks a speech;' जीविकां जीवति 'he lives a life;' नदति नादम् 'he raises a cry' (cf. the Greek expressions λέγω λόγον, χαίρω χαράν, &c.)

Double Accusative after the Verb.

846. Verbs of *asking* govern a double accusative; as, देवं वरं याचते 'he seeks a boon of the god;' धनं राजानं प्रार्थयते 'he begs money from the king;' तं सुखात् पृच्छति 'he asks whether he has had a good ablution.' Of *speaking*; as, राजानं वचनम् अब्रवीत् 'he addressed a speech to the king.' Of *leading*; as, तं गृहं नयति 'he leads him home;' राजसुतां राजान्तरं निनाय 'he led the princess to another king.'

a. Other examples of the use of verbs of this kind are, गां दोग्धि पयः 'he milks milk from the cow;' दुग्दुर् धरित्रीं रत्नानि 'they milked jewels out of the earth' (cf. 895. b); जित्वा नलं राज्यम् 'having won his kingdom from Nala,' i.e. 'having by play deprived Nala of his kingdom' (cf. 895. b); अवचिनोति कुसुमानि वृक्षान् 'she gathers blossoms from the trees;' तान् प्राहिणोद् यम्सादनम् 'he sent them to the abode of Yama;' स्वर्चेष्टितानि नरं गुरुत्वं विपरीततां वा नयति 'his own acts lead a man to eminence or the reverse;' शिष्यामास तान् अस्त्राणि 'he taught them the use of arms;' तं सेनापतिम् अभिषिषिचुः 'they inaugurated him general,' more usually joined with an acc. and loc.; देवं पतिं वरयति 'she chooses a god for her husband.'

Obs.—When verbs which govern a double accusative are used in the passive, one accusative will remain (cf. 895. b); as, अमुनिधिर् अमृतं ममये 'the ocean was churned for nectar' (Kirá. v. 30).

847. Causal verbs; as, अतिथिं भोजयति अन्नम् 'he causes the guest to eat food' (see Pá. 1. 4, 52); त्वां बोधयामि यत् ते हितम् 'I cause you to know what is for your interest;' शिष्यं वेदान् अध्यापयति गुरुः 'the Guru teaches his pupil the Vedas;' तां गृहं प्रवेशयति 'he causes her to enter the house;' फलपुष्पोदकं ग्राहयामास नृपालजम् 'he presented the king's son with fruits, flowers, and water;' पुत्रम् अङ्गम् आरोपयति 'she causes her son to sit on her lap' (literally, 'her hip'); विद्यां नरं नृपं सङ्गमयति 'learning causes a man to have access to a king.'

Instrumental Case after the Verb.

848. Any verb may be joined with the instrumental, to express 'the agent,' 'instrument,' or 'cause,' or 'manner' of the action; as, पुष्पं वातेन ह्रायति 'the flower fades by reason of the wind;' अक्षैः क्रीडति 'he plays with dice;' मेघोऽग्निं वर्षैर् निर्वपयति 'the cloud puts out the fire with its rain;' सुखेन जीवति 'he lives happily.' See 865.

a. In this sense many causals take an instrumental; as, तां मिष्टान्नेर् भोजयामास

'he caused her to eat sweetmeats;' पक्षिभिः पिसडान् खादयति 'he causes the pieces to be eaten by the birds.' Cf. 847.

849. After verbs of *motion* this case is used in reference either to *the vehicle by which, or the place on which*, the motion takes place; as, रथेन प्रयाति 'he goes in a chariot'; अश्वेन सञ्चरति 'he goes on horseback'; मार्गेण गच्छति 'he goes on the road'; शस्यक्षेत्रेण गच्छति 'he goes through a field of corn'; पुष्पवे सागरं नौकया 'he navigated the ocean in a boat.' Similarly, सुस्राव नयनैः मलिलम् 'tears flowed through the eyes.'

a. After verbs of *carrying, placing, &c.*, it is used in reference to 'the place' on which anything is carried; as, वहति मूर्ध्ना इन्धनम् 'he bears fuel on his head'; कुक्कुरः स्कन्धेन उन्नते 'the dog is borne on the shoulders.' कृ is found with this case in the sense of *placing*; as, शिरसा पुत्रम् अकरोत् 'he placed his son on his head.'

The following are other examples: शिष्येण गच्छति गुरुः 'the master goes in company with the pupil'; मन्त्रयामास मन्त्रिभिः 'he consulted with his ministers'; but in this sense सह is usually placed after it. भर्ता भार्यया सङ्गच्छति 'the husband meets the wife'; संयोजयति रथं हयैः 'he harnesses the horses to the chariot'; युध्यते शत्रुभिः 'he fights his enemies,' or शत्रुभिः सह, &c.; वैरे न केनचित् सह कुर्यात् 'one ought not to be at enmity with any one'; मां दोषेण परिशङ्कते 'he suspects me of a crime.'

850. Verbs of *boasting, &c.*; as, विद्यया विक्रयसे 'you boast of your learning'; परेषां यशसा आचसे 'you glory in the fame of others.'

a. Of *swearing*; as, धनुषा शपे 'he swore by his bow.'

b. Of *thinking, reflecting*; as, मनसा विचिन्त्य 'thinking in his mind.'

c. Of *comparing*; as, नलौकया उपमीयते प्रमदा 'a beautiful woman is compared to a leech.'

851. Verbs denoting *liberation, freedom from*, sometimes take an instrumental after them; as, सर्वपापैः प्रमुच्यते 'he is released from all sins'; देहेन विमुच्यते 'he is separated from the body' (more usually with ablative).

852. Verbs of *buying and selling* take the instrumental of the price; as, सहस्रेण अपि मूर्खानाम् एकं क्रीणीष्व पश्चिदत् 'buy one wise man even for thousands of fools'; गवां सहस्रेण गृहं विक्रीणीते 'he sells his house for a thousand cows'; क्रीणीष्व तद् दशभिः सुवर्गैः 'buy that for ten Suvarṅgas.'

Dative after the Verb.

853. All verbs in which a sense of *imparting or communicating* anything is inherent, may take an accusative of the thing imparted, and a dative of the person to whom it is imparted. (Frequently, however, they take a genitive or even a locative of the recipient; see 857.) पुत्राय मोदकान् ददाति 'he gives sweetmeats to his son'; विप्राय गां प्रतिशृणोति 'he promises a cow to the Brāhman'; देवदत्ताय धनं धारयति 'he owes money to Devadatta'; कन्यां तस्मै प्रतिपादय 'consign the maiden to him,' more usually with the locative; see 861.

a. Other examples of the dative are, *तेषां विनाशाय प्रकुरुते मनः* 'he sets his mind on their destruction;' *गमनाय मतिं दधौ* 'he set his mind on departure,' or with the locative. *तन् मह्यं रोचते* 'that is pleasing to me;' *शिष्येभ्यः प्रवक्ष्यामि तत्* 'I will declare this to my pupils;' *सर्वे राज्ञे विज्ञापयति* 'he makes known all to the king,' these are also joined with the genitive of the person. *अमृतत्वाय कल्पते* 'he is rendered fit for immortality;' *प्रभवति मम वधाय* 'he has the power to kill me;' *तान् मातुर् वधाय असौदयत्* 'he incited them to the murder of their mother;' *पुत्राय क्रुध्यति* 'he is angry with his son;' *इयं मांसपेशी जाता पुत्रशताय* 'this lump of flesh is produced for a hundred sons;' *नाशंसे विजयाय* 'I had no hopes of success.'

Ablative after the Verb.

854. All verbs may take an ablative of the object from which anything proceeds, or arises, or is produced; as, *ध्रुवयति वृक्षात् पत्रम्* 'the leaf falls from the tree;' *रुधिरं स्रवति गात्रात्* 'blood flows from the body;' *आसनाद् उज्जिष्ठति* 'he rises from his seat;' *मृत्पिण्डतः (719) कर्ता कुरुते यद्यद् इच्छति* 'from the lump of clay the artist makes whatever he wishes;' *विनयाद् याति पात्रताम्* 'from education a person attains capacity;' *निर्जगाम नगरात्* 'he went out from the city.'

855. Verbs of *fearing* are joined with the ablative, and sometimes with the genitive; as, *साधुर् न तया मृत्योर् विभेति यथा अनृतात्* 'a good man does not fear death so much as falsehood;' *मा शब्दाद् विभीत* 'be not afraid of a noise;' *दण्डाद् उड्विजते जगत्* 'the whole world stands in awe of punishment;' *दक्षिणस्य ते कृतपञ्चाज्ञापस्य विभेमि* 'I fear thee, a cunning penitent;' see 859.

856. Verbs which express *superiority* or *comparison* govern an ablative; as, *प्रापणात् कामानां परित्यागो विशिष्यते* 'the abandonment of pleasure is superior to (better than) the possession.'

a. Other examples of verbs followed by ablative cases are, *प्रासादाद् अवरोहति* 'he descends from the palace;' *विष्णुः स्वर्गाद् अवततार* 'Vishnu descended from heaven;' *कनकसूत्रम् अङ्गाद् अवतारयति* 'he takes off (causes to descend) the golden bracelet from his body;' *निवर्तते पापात्* 'he ceases from wickedness;' *वचनाद् विरराम* 'he left off speaking;' *नरकात् पितरे द्रायते पुत्रो धार्मिकः* 'a virtuous son saves his father from hell;' *अश्वमेधसहस्रात् सत्यम् अतिरिच्यते* 'truth is superior to a thousand sacrifices;' *स्वहितात् प्रमाद्यति* 'he neglects his own interest;' *मित्रम् अकुशुलाद् निवारयति* 'a friend guards one from evil.'

Genitive after the Verb.

857. The genitive in Sanskrit is constantly interchangeable with the dative, locative, or even instrumental and accusative *. It is

* This vague use of the genitive to express 'various relations' prevails also in early Greek.

more especially, however, used to supply the place of the first of these cases, so that almost all verbs may take a genitive as well as dative of 'the recipient;' e. g. दरिद्रस्य धनं ददाति 'he gives money to the poor;' उपकुरुते परेषाम् 'he benefits others.'

858. It may be used for the locative after verbs of consigning, as निक्षेपं मम समर्पयति 'he deposits a pledge with me;' or of trusting, as न कश्चित् स्त्रीणां अद्धाति 'nobody puts trust in women;' and for the accusative in examples such as अचिन्तितानि दुःखानि आयान्ति देहिनाम् 'unexpected ills come upon corporeal beings.'

859. It is sometimes used after verbs of fearing; as, तस्य किं न भेष्यसि 'Why wilt thou not be afraid of him?' see 855. Also after verbs of longing for, desiring, envying; as, अवमानस्य आकांक्षेत् 'he should desire contempt;' स्पृहयामि पुरुषाणां सचक्षुषाम् 'I envy men who possess eyes.' After verbs of remembering; as, दिवो न स्मरन्ति 'they do not remember heaven' (Kīrat. v. 28).

a. Other examples of verbs followed by genitive cases are, अज्ञानताम् अस्माकं ख्यापय कस्य अस्मि भार्या 'tell us, who are ignorant of it, whose wife you are;' कस्य (for कस्मात्) विभ्यति धर्मिकाः 'Of whom are the righteous afraid?' यद् अन्यस्य प्रतिजानीते न तद् अन्यस्य दद्यात् 'one should not give to one what one promises to another;' मम न शृणोति 'he does not hear me' (cf. the Greek usage); मम स्मरे: 'remember me,' or with an accusative. अस्माकं मृत्युः प्रभवति 'death overcomes us;' अग्निर् न तृप्यति काष्ठानाम् 'fire is not satisfied with fuel;' तेषां क्षमेयाः 'forgive them;' किं मया तस्य अपराद्धम् 'What offence have I given him?'

Locative after the Verb.

860. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs in reference only to 'the place' or 'time' in which anything is done; as, पङ्के मज्जति 'he sinks in the mud;' पुरे वसति 'he dwells in the city;' रणमूर्ध्नि तिष्ठति 'he stands in the front of the fight;' सूर्योदये प्रबुध्यते 'at sunrise he awakes.'

861. The transition from 'the place' to 'the object' or 'recipient' of any action is natural; and hence it is that verbs are found with the locative of 'the object' to which anything is imparted or communicated, as in the following examples: मा प्रयच्छ ईश्वरे धनम् 'bestow not money on the mighty;' तस्मिन् कार्यणि निक्षिपामि 'I entrust my affairs to him;' पुत्रे अङ्गुरीयकं समर्पयति 'he consigns a ring to his son;' योग्ये सचिवे न्यस्यति राज्यभारम् 'he entrusts the burden of the kingdom to a capable minister;' रात्रि or राजकुले निवेदयति 'he informs the king;' नले वद 'say to Nala.'

a. प्रेतं भूमौ निदध्यात् 'one should place (bury) a dead man in the ground;' धर्मे मनो दधाति 'he applies his mind to virtue.' In this sense कृ may be used; as,

पृष्ठे इन्धनम् अकरोत् 'he placed the wood on his back;,' मतिं पापे करोति 'he applies his mind to sin.'

862. When दा, 'to give,' is used for 'to put,' it follows the same analogy; as, तस्य पुच्छाग्रे हस्तं देहि 'put your hand on the end of its tail;,' भस्मचये पदं ददौ 'he placed his foot on a heap of ashes.' Similarly, वस्त्राच्चले धृतोऽस्ति 'he was held by the skirt of his garment.' So also verbs of *seizing, striking*; as, केशेषु गृह्णाति or आकृषति 'he seizes or drags him by the hair;,' सुमे प्रहरति 'he strikes a sleeping man;,' गृहीत्वा तं दक्षिणे पाणौ 'having taken hold of him by the right hand.'

863. The locative is often put for the dative in sentences where the latter case stands for the infinitive; thus, भर्तुर् अन्वेषणे त्वरस्व 'hasten to seek thy spouse;,' नलस्य आनयने यतस्व 'strive to bring Nala hither;,' न शेकुस् तस्य धनुषो ग्रहणे 'they could not hold that bow;,' न शक्नोऽभवन् निवारणे 'he was not able to prevent it.'

a. Other examples are, उग्रं तपसि वर्तते 'he is engaged in a very severe penance;,' परकार्येषु मा व्यापृतो भूः 'do not busy yourself about other people's affairs;,' विषयेषु सन्त्यते 'he is addicted to objects of sense;,' सर्वलोकहिते रमते 'he delights in the good of all the world;,' दुर्गाधिकारे नियुज्यते 'he is appointed to the command of the fort;,' द्वौ वृषभौ धुरि नियोजयति 'he yokes two bulls to the pole;,' सैनापत्ये अभिषिञ्च माम् 'anoint me to the generalship;,' यतते पापनिग्रहे 'he strives to suppress evil-doers;,' कोपस् तेषाम् आसीन् नृपे 'they had anger against the king;,' परीक्षां कुरु वाहुके 'make trial of Vāhuka;,' आप्तस्य त्वयि दोषम् 'I will lay the blame on you;,' वरयस्व तं पतित्वे 'choose him for thy husband;,' देवा अमृते यत्नवन्तो बभूवुः 'the gods exerted themselves for the nectar.'

b. न मङ्गिषे युज्यते वाक्यम् ईदृशम् 'such language is not suited to a person like me;,' प्रभुत्वं त्वयि प्रयुज्यते 'sovereignty is suited to you;,' आसने उपाविशत् 'he reclined on a seat;,' वृष्याम् आसस्व* 'sit thou on a cushion;,' शत्रुषु विश्रंसति 'he confides in his enemies;,' चरणयोः पतति 'it falls at his feet;,' लुठति पादेषु 'it rolls at the feet.'

Change of Case after the same Verb.

864. This sometimes occurs; as, विधुरो धृतराष्ट्राय कुन्ती च गान्धारीः सर्वं न्यवेदयेताम् 'Vidhura and Kuntī announced everything, the one to Dhṛita-rāshṭra, the other to Gāndhārī' (Astraśikshā 34), where the same verb governs a dative and genitive. Similarly, in the Hitopadeśa, शृङ्गिणां विश्वासो न कतिथः स्त्रीषु च 'confidence is not to be placed in horned animals or women.'

INSTRUMENTAL CASE AFTER PASSIVE VERBS.

865. The prevalence of a passive construction is the most remarkable feature in the syntax of this language. Passive verbs are joined

* आसस्व Epic form for आसस् or आस.

with 'the agent, instrument, or cause,' in the instrumental case *, and agree with 'the object' in number and person; as, **वातेन रज उड्डयते** 'the dust is raised by the wind;' **तेन सर्वेद्रव्याणि सज्जीक्रियन्ताम्** 'let all things be prepared by him;' **इषुभिर् आदिहोऽनुरधीयत** 'the sun was concealed by arrows.'

866. But the past passive participle usually takes the place of the *past tenses* of the passive verb, and agrees with 'the object' in *gender* and *case* as well as number; as, **नेत्राणि समाप्नुतानि वारिणा** '(their) eyes were suffused with tears;' **तेन उक्तम्** (**इदम्** being understood) 'it was said by him.' Cf. 895.

a. This instrumental construction after passive verbs is a favourite idiom in Sanskrit prose composition, and the love for it is remarkably displayed in such phrases as the following: **दुःखेन गम्यते**, 'he is gone to by misery,' for **दुःखे गच्छति**; and **आगम्यतां देवेन**, 'let it be come by your majesty,' for **आगच्छतु देवः**; and again, **अस्माभिर् एकत्र स्थीयताम्**, 'let it be remained by us in one spot,' for 'let us remain in one spot;' **येन मार्गेण इष्टं तेन गम्यताम्** 'by whatever road it is desired, by that let it be gone.'

b. Active or causal verbs, which take a double accusative, will retain one accusative when constructed passively; but the other accusative passes into a nominative case; thus, instead of **स मां परुषाणि उवाच**, 'he addressed me in harsh words,' may be written **तेन अहं परुषाणि उक्तः**, 'by him I was addressed in harsh words.'

SYNTAX OF THE INFINITIVE.

867. The infinitive (formed with **तुम् tum**) in Sanskrit cannot be employed with the same latitude as in other languages. Its use is very limited, corresponding to that of the Latin Supines, as its termination *tum* indicates.

a. Let the student, therefore, distinguish between the infinitive of Sanskrit and that of Latin and Greek. In these latter languages we have the infinitive made the subject of a proposition; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanskrit infinitive, on the other hand, can never be made the subject of a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must be considered as the object, and never the subject, of some verb expressed or understood. As the object of the verb, it may be regarded as equivalent to a verbal substantive, in which the force of two cases, an accusative and dative, is inherent, and which differs from other substantives in its power of

* There are a few instances of the agent in the genitive case; as, **मम कृतं पापम्**, 'a crime committed by me,' for **मया**.

governing a case. Its use as a substantive, with the force of the accusative case, corresponds to one use of the Latin infinitive; thus, तत् सर्वं श्रोतुम् इच्छामि 'I desire to hear all that,' 'id audire cupio,' where श्रोतुम् and audire are both equivalent to accusative cases, themselves also governing an accusative. Similarly, रोदितुं प्रवृत्ता 'she began to weep;' and महर्षे जेतुम् अरेभे 'he began to conquer the earth,' where महर्षेजयम् अरेभे, 'he began the conquest of the earth,' would be equally correct.

b. Bopp considers the termination of the infinitive to be the accusative of the suffix *tu* (458. Obs.), and it is certain that in the Veda other cases of nouns formed with this suffix in the sense of infinitives occur; e. g. a dative in *tave* or *tavai*, as from *han* comes *hantave*, 'to kill;' fr. *anu-i*, *anvetave*, 'to follow;' fr. *man*, *mantavai*, 'to think;' there is also a form in *tos*, generally in the sense of an ablative; e. g. fr. *i* comes *etos*, 'from going;' fr. *han*, *hantos*, as in *purá hantos*, 'before killing;' and a form in *trí* corresponding to the indeclinable participle in *tvá* of the classical language; e. g. fr. *han*, *hutrí*, 'killing;' fr. *bhú*, *bhútrí*, 'being.' Infinitives may also be formed in the Veda by simply adding the usual case-terminations to the root; e. g. in the sense of an accusative, fr. *á-ruh* may come *áruham*, 'to ascend;' fr. *á-sad*, *ásadam*, 'to sit down:' of a dative, fr. *á-dhrish*, *ádhrishe*, 'to get at,' 'subdue;' fr. *sañ-áksh*, *sañ/akshe*, 'to survey:' of an ablative, fr. *ava-pad*, *avapadas*, 'from falling down.' Infinitives are also formed by changing the final *á* of roots ending in this letter to *ai*; e. g. fr. *pra-yá*, *prayai*, 'to approach:' or by adding *se* (liable to be changed to *she*) to a root, as fr. *ji* comes *jise*, 'to conquer:' or by adding *ase*; e. g. fr. *jív*, *jívase*, 'to live:' or *adhyaí*; e. g. fr. *bhri*, *bharadhyai*, 'to bear;' fr. *yaj*, *yajadhyai*, 'to sacrifice,' &c.

868. But the Sanskrit infinitive most commonly involves a sense which belongs especially to the Sanskrit dative, viz. that of 'the end' or 'purpose' for which anything is done; thus, शावकान् भक्षितुम् आगच्छति 'he comes to devour the young ones;' शत्रून् योद्धुं सैन्यं प्राहिणोत् 'he sent an army to fight the enemy.'

a. In these cases it would be equally correct in Sanskrit to substitute for the infinitive the dative of the verbal noun, formed with the suffix *ana*; thus, भक्षणाय, 'for the eating,' for भक्षितुम्; योधनाय, 'for the fighting,' for योद्धुम्; and in Latin the infinitive could not be used at all, but either the supine, *devoratum*, *pugnatum*, or, still more properly, the conjunction *ut* with the subjunctive mood, 'ut devoret,' 'ut pugnarent.' The following are other examples in which the infinitive has a dative force in expressing 'the purpose' of the action: पानीयं पातुं नदीम् अगमत् 'he went to the river to drink water;' मम बन्धनं छेत्तुम् उपसर्पति 'he comes to cut asunder my bonds;' मां त्रातुं समर्थः 'he is able to rescue me;' पाशान् संवरितुं सयत्नो बभूव 'he busied himself about collecting together the snares.'

b. The best Paṇḍits think that the infinitive ought not to be used when the verb which is connected with it refers to a different person, or is not समानाधिकरणे; thus तं गन्तुम् आज्ञापय, 'command him to go,' would be better expressed by तं गमनाय आज्ञापय.

c. The infinitive cannot be used after an accusative to express 'that,' as in Latin; thus, 'having heard that Duryodhana was killed' would be expressed by हतं दुर्योधनं श्रुत्वा.

869. The Sanskrit infinitive, therefore, has the character of a Supine, and in this character is susceptible of either an active or passive signification. In its passive character, however, like the Latin Supine in *u*, it is joined with certain words only, the most usual being the passive verbs शक् 'to be able' and युज् 'to be fitting,' and their derivatives; thus, त्यक्तुं न शक्यते 'it cannot be abandoned;,' पाशो न छेदुं शक्यते 'the snare cannot be cut;,' न शक्याः समाधातुं ते दोषाः 'those evils cannot be remedied;,' श्रोतुं न युज्यते 'it is not fitting to be heard;,' छेदुम् अयोग्यः 'unfit to be cut;,' त्वया न युक्तम् अवमानम् अस्य कर्तुम् 'contempt is not proper to be shewn by thee for him;,' कर्तयितुम् योग्यः 'worthy to be celebrated.'

a. The following are other instances: मण्डपः कारयितुम् आरब्धः 'the shed was begun to be built;,' राज्ये अभिषेक्तुं भवान् निरूपितः 'your Honour has been selected to be inaugurated to the kingdom;,' अर्हति कर्तुम् 'it deserves to be done;,' कर्तुम् अनुचितम् 'improper to be done' (cf. *factu indignum* and *τοιεὶν αἰσχροῦ*); सा मोचयितुं न्याय्या 'she ought to be released;,' किम् इदं प्रार्थितं कर्तुम् 'what is sought to be done.' The infinitive of neuter verbs, which have a passive sense, will of course be passive; as, क्रोधुं न अर्हसि 'deign not to be angry.'

870. The root अर्ह 'to deserve,' when used in combination with an infinitive, is usually equivalent to 'an entreaty' or 'respectful imperative;,' as, धर्मेन नो वक्तुम् अर्हसि 'deign (or simply 'be pleased') to tell us our duties.' It sometimes has the force of the Latin *debet*; as, न मादृशी त्वाम् अभिभाषुम् अर्हति 'such a person as I ought not to address you;,' न तं शोचितुम् अर्हसि 'you ought not to bewail him.'

871. The infinitive is sometimes joined with the noun काम, 'desire,' to form a kind of compound adjective, expressive of wishing to do anything, but the final *m* is then rejected; thus, द्रष्टुकामः, -मा, -मम्, 'desirous of seeing;,' जेतुकामः, -मा, -मम्, 'wishing to conquer.'

a. Sometimes the infinitive is joined in the same way with मनस्; thus, स. द्रष्टुमनाः 'he has a mind to see.'

872. When *kim* follows the infinitive a peculiar transposition sometimes takes place, of which the 1st Act of Sakuntalā furnishes an example; thus, सखीं ते ज्ञातुम् इच्छामि किम् अनया वैखानसं व्रतं निषेवितव्यम्, 'I wish to know thy friend, whether this monastic vow is to be observed by her,' for ज्ञातुम् इच्छामि किं सस्या ते &c. 'I wish to know whether this vow is to be observed by thy friend.'

USE AND CONNEXION OF THE TENSES.

873. PRESENT TENSE.—This tense, besides its proper use, is often used for the future; as, क्व गच्छामि 'Whither shall I go?' कदा त्वं

पश्यामि 'When shall I see thee?' किं करोमि 'What shall I do?' and sometimes for the imperative; as, तत् कुर्मः 'let us do that.'

874. In *narration* it is commonly used for the past tense; as, स भूमिं स्पृष्ट्वा कर्णौ स्पृशति घ्नते च 'he, having touched the ground, touches his ears, and says.'

875. It may denote '*habitual*' or '*repeated*' action; as, मृगः प्रत्यहं तत्र गत्वा शस्यं खादति 'the deer going there every day was in the habit of eating the corn;' यदा स मूषिकश्चन्दं शृणोति तदा विडालं संवर्धयति 'whenever he heard the noise of the mouse, then he would feed the cat.'

876. It is usually found after यावत् and तावत्; as, यावत् मे दन्ता न लुप्यन्ति तावत् तव पाशं छिनत्ति 'as long as my teeth do not break, so long will I gnaw asunder your fetters.' (Compare the use of the Latin *dum*.)

877. The present tense of the root आस्, 'to sit,' 'to remain,' is used with the present participle of another verb, to denote '*continuous*' or '*simultaneous*' action; as, पशूनां वधं कुर्वन् आस्ते 'he keeps making a slaughter of the beasts;' मम पश्चाद् आगच्छन् आस्ते 'he is in the act of coming after me.'

878. The particle स्म, when used with the present, gives it the force of a perfect; as, प्रविशन्ति स्म पुरीम् 'they entered the city;' निवसन्ति स्म 'they dwelt.' See 251. Obs.

879. **POTENTIAL.**—The name of this tense is no guide to its numerous uses. Perhaps its most common force is that of '*fitness*' in phrases, where in Latin we should expect to find *oportet* with the infinitive; as, आगतं भयं वीक्ष्य नरः कुर्याद् यथोचितम् 'having beheld danger actually present, a man should act in a becoming manner.'

880. It is also employed, as might be expected, in *indefinite general expressions*; as, यस्य यो भावः स्यात् 'whatever may be the disposition of any one;' यदा राजा स्वयं न कुर्यात् कार्यदर्शनम् 'when the king may not himself make investigation of the case;' अप्राप्तकालवचनं ब्रुवन् प्राप्नुयाद् अपमानम् 'by uttering unseasonable words one may meet with dishonour.'

a. Especially in *conditional* sentences and suppositions; as, यदि राजा दण्डं न प्रणयेत् स्वाम्यं कस्मिंश्चिन् न स्यात् सर्वसेतवश्च भिद्येरन् 'if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken down.' Sometimes the conjunction is omitted; as, न भवेत् 'should it not be so;' न स्यात् पराधीनः 'were he not subject to another.'

881. The potential often occurs as a *softened imperative*, the Sanskrit language, in common with others in the East, being averse to the more abrupt form; thus, गच्छेः, 'do thou go,' for गच्छ; and अद्यात् फलानि, 'let him eat fruits,' for अनु; स्यात्, 'let there be,' for 'there must be' (in comment. to Pāṇ.).

882. **IMPERATIVE.**—This tense yields the usual force of '*command*' or '*entreaty*;' as, आश्वसिहि 'take courage;' माम् अनुस्मर 'remember me.'

मा, and not न, must be used in prohibition; as, अनुतं मा ब्रूहि 'do

not tell a falsehood;’ मा लज्जस्व ‘be not ashamed;’ see 889. The first person is used to express ‘*necessity*,’ see example at 796.

a. The 3rd pers. singular is sometimes used interjectionally; thus, भवतु ‘Be it so!’ ‘Well!’ यातु ‘Let it go!’ ‘Come along!’ ‘Come!’

883. The imperative is sometimes used in conditional phrases to express ‘*contingency*;’ as, अनुजानीहि मां गच्छामि ‘permit me, (and) I will go,’ i.e. ‘if you will permit me, I will go;’ आज्ञापय हन्मि दुष्टजनम् ‘if you command me, I will kill the villain;’ अभयवाचं मे यच्छ गच्छामि ‘if you give me a promise of security, I will go.’

884. IMPERFECT.—Although this tense (see 242) properly has reference to ‘*past incomplete action*,’ and has been so rendered in the paradigms of verbs, yet it is commonly used to denote ‘*indefinite past time*,’ without any necessary connexion with another action; as, अर्थं ग्रहीतुं यत्नम् अकरवम् ‘I made an effort to collect wealth,’ not necessarily ‘I was making.’

Obs.—The augment may be cut off after मा, as in the aorist; thus, मा स्म भवत् ‘May he not become?’ See 242. Obs.; Pāṇ. vi. 4, 74.

885. PERFECT.—As explained at 242, this tense is properly used to express ‘*an action done at some definite period of past time*;’ as, कौशल्यादयो नृपतिं दशरथं चक्रन्तुः ‘Kauśalyā and the others bewailed king Daśaratha.’ It is frequently, however, employed indeterminately.

886. FIRST FUTURE.—This tense (see 242) expresses ‘*definite but not immediate futurity*;’ as, तसु दिक्षु कामस्य फलं लभ्यसि ‘in those regions thou shalt (one day) obtain the fruit of thy desire.’

887. SECOND FUTURE.—This tense, although properly indefinite, is employed to express ‘*all degrees and kinds of futurity*,’ immediate or remote, definite or indefinite; as, स्वादु पयः पाम्यसि ‘thou shalt drink sweet water;’ तत्र अवश्यं पत्नीं द्रक्ष्यति ‘there certainly he will see his wife;’ अद्य गमिष्यसि ‘this very day thou shalt go.’

a. It is sometimes used for the imperative; as, यद् देयं तद् दास्यसि ‘whatever is to be given, that you will give,’ (do thou give.)

888. AORIST.—This tense (see 242) properly expresses ‘*time indefinitely past*;’ as, अभूत् नृपः ‘there lived (in former times) a king.’

889. It is also employed to supply the place of the imperative, after the prohibitive particle मा or मा स्म, the augment being omitted (see 242. Obs.); as, मा कृषाः ‘do not make;’ मा त्याक्षीः समयम् ‘do not lose the opportunity;’ मा स्म अनृतं वादीः ‘do not tell an untruth;’ मा क्रुधः ‘do not be angry;’ मा शुचः ‘do not grieve;’ मा हिंसाः ‘do not injure;’ मा नीनशः ‘do not destroy;’ मैवं वाचः ‘do not speak so;’ मा भैषीः ‘be not afraid’ (contracted into मा भैः in Nāla xiv. 3).

890. PRECATIVE.—Only one example of this tense occurs in the Hitopadesa: **नित्यं भूयात् सकलसुखवसतिः** 'May he constantly be the abode of all happiness!' It is chiefly used in pronouncing benedictions. Also in imprecations.

a. In the latter case a noun formed with a suffix *ani* is frequently used; thus, **अजीवनिस् ते भूयात्** 'May there be loss of life to thee!' 'Mayst thou perish!'

891. CONDITIONAL.—This tense (see 242) is even less frequent than the last. The following are examples: **यदि राजा दण्डं न प्रणयेत् तदा शूले मत्स्यान् इव अपक्ष्यन् दुर्बलान् बलवन्तराः** 'if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit;' or, according to the Scholiast, **हिंसाम् अकरिष्यन्** 'would cause injury;' **सुवृष्टिश्चेद् अभविष्यत् तदा सुभिक्षम् अभविष्यत्** 'if there should be abundant rain, then there would be abundance of food.' According to Pāṇini (III. 3, 139) it is used **क्रियातिपन्नौ** 'when the action is supposed to pass by unaccomplished' (**क्रियाया अनिष्यन्नौ** Schol.)

a. **LET.**—The Vedic mood, called *Let* by native grammarians, corresponds to the subjunctive of the Greek language. In forming it a short *a* is inserted between the conjugational stem and the termination, or if the conjugational stem ends in *a*, this letter is lengthened; at the same time the augment of the imperfect and aorist is dropped, e.g. from *han* comes pres. ind. *han-ti*; but subj. *han-a-ti*: from *pat*, pres. ind. *pata-ti*; subj. *patá-ti*: from *aś*, impf. ind. *dśno-t*; subj. *áśnava-t*, i.e. *aśno + a + t*. So also, from *pat*, impf. ind. *apata-t*; subj. *patá-t*: from *trí*, aor. ind. *atárit* (for *atárish-t*, cf. du. *atárish-va*, &c.); subj. *tárish-a-t*. It may also be mentioned that in the *Ātmane* the final *e* may optionally be changed to *ai*, e.g. *mádayádhvai*; and that the subjunctive of the aorist sometimes takes the terminations of the present tense without lengthening *a*, e.g. from *vac* comes aor. ind. *avoát*, subj. *voátai*.

Observe—The characteristic of *Let* is the insertion of *a*.

SYNTAX OF PARTICIPLES.

892. Participles in Sanskrit often discharge the functions of the tenses of verbs. They are constantly found occupying the place of past and future tenses, and more especially of passive verbs.

893. Participles govern the cases of the verbs whence they are derived; as, **स्वार्थं पश्यन्** 'seeing the fowler;' **सरस्ये चरन्** 'walking in the forest;' **तत् कृतवान्** 'he did that;' **शब्दम् आकलयै** 'having heard a noise;' **पानीयम् अपीत्वा गतः** 'he went away without drinking water.'

a. In the case of passive participles, as will presently appear, the agent is put in the instrumental case; and the participle agrees with the object, like an adjective.

Present Participles.

894. These are not so commonly used in Sanskrit composition as past and future participles, but they are often idiomatically employed,

especially where in English the word 'while' or 'whilst' is introduced; thus, **अहं दक्षिणारण्ये चरन् अपश्यम्** 'whilst walking in the southern forest, I beheld,' &c.

Past Passive Participle.

895. This most useful participle is constantly used to supply the place of a *perfect tense passive*, sometimes in conjunction with the auxiliary verbs *as* and *bhū*, 'to be;' thus, **आदिष्टोऽस्मि** 'I have been commanded;' **वयं विस्मिताः स्मः** 'we were astonished;' **उषितोऽस्मि** 'I have dwelt' (cf. 866). Of course the participle is made to agree adjectively with the object in gender, number, and case, as in Latin; and the agent, which in English would probably be in the nominative, and in Latin in the ablative, becomes in Sanskrit instrumental. Thus, in Sanskrit, the phrase 'I wrote a letter' would not be so idiomatically expressed by **अहं पत्रं लिलेख**, as by **मया पत्रं लिखितम्** 'by me a letter was written,' '*a me epistola scripta.*' So again, **तेन बन्धनानि छिन्नानि** 'by him the bonds were cut' is more idiomatic than **स बन्धनानि छिच्छेद्** 'he cut the bonds;' and **तेन उक्तम्** 'by him it was said' is more usual than **स उवाच** 'he said *.'

a. This participle may often be used impersonally, when, if the verb belong to the first group of classes, it may optionally be gunated; as, **द्युतितम्** or **द्योतितं सूर्येण** 'it is shone by the sun.' The same holds good if the beginning of an action is denoted; as, **सूर्यः प्रद्युतितः** or **प्रद्योतितः** 'the sun has begun to shine.'

b. When a verb governs a double accusative case (see 846), one accusative will be preserved after the past passive participle; as, **विश्वामित्रेण दशरथो रामं याचितः** 'Daśaratha was asked for Rāma by Viśvāmitra;' **मनीषितं द्यौर् दुग्धा** 'the sky has been milked of your wish,' i. e. 'your wish has been milked out of the sky;' **जितो राज्यं वसूनि च** 'deprived by defeat in play of his kingdom and property' (cf. 846. Obs.)

896. But frequently the past passive participle is used for the active past participle; in which case it may sometimes govern the accusative case, like a perfect tense active; thus, **स वृक्षम् आरोहः** 'he ascended the tree;' **स गृहं गतः** or **आगतः** 'he went home;' **वल्गुं तीर्थीः** 'having crossed the road;' **अहं पदवीम्**

* This instrumental or passive construction, which is so prevalent in Sanskrit, has been transferred from it to Hindī, Marāthī, Gujarāthī, and other dialects of India. The particle *ne* in Hindī and Hindūstānī corresponds to the Sanskrit *n na*, the final letter of the commonest termination for the instrumental case, and can never occasion any difficulty if so regarded.

अवतीर्णोऽस्मि 'I have descended to the road;,' सहं नगरीम् अनुग्राहः 'I reached the city;,' आवाम् आश्रमं प्रविष्टौ स्मः 'we two have entered the hermitage.' But observe, that its use for the active participle is generally, though not invariably, restricted to intransitive verbs which involve the idea of 'motion,' and to a few other neuter verbs. The following are other examples: पक्षिण उत्पतिताः 'the birds flew away;,' स मृतः 'he died;,' व्याधो निवृत्तः 'the fowler returned;,' स भक्षयितुं प्रवृत्तः 'he proceeded to eat;,' स आश्रितः 'he had recourse to;,' स प्रसुप्तः 'he fell asleep;,' ते स्थिताः 'they stood;,' उपितः 'he lodged.'

a. This participle has sometimes a *present signification*; thus, स्थित 'stood' may occasionally be translated 'standing,' भीत 'fearing,' स्मित 'smiling,' आस्रिष्ट 'embracing;,' and all verbs characterized by the Anubandha चि may optionally use this participle in the sense of the present. See 75. e.

b. The neuter of the passive participle is sometimes used as a substantive; thus, दत्तम् 'a gift;,' खातम् 'an excavation;,' अन्नम् 'food;,' दुग्धम् 'milk.'

Active Past Participle.

897. This participle is much used (especially in modern Sanskrit and the writings of commentators) to supply the place of a *perfect tense active*. It may govern the case of the verb; as, सर्वं श्रुतवान् 'he heard everything;,' पत्नी पतिम् आलिङ्गितवती 'the wife embraced her husband;,' राज्ञो हस्ते फलं दत्तवान् 'he gave the fruit into the hand of the king;,' तत् कृतवती 'she did that.' This participle may also be used with the auxiliaries *as* and *bhū*, 'to be,' to form a compound perfect tense; thus, तत् कृतवान् अस्ति 'he has done that;,' तत् कृतवान् भविष्यति 'he will have done that.'

Indeclinable Past Participles.

898. The sparing use made in Sanskrit composition of relative pronouns, conjunctions, and connective particles, is mainly to be attributed to these participles or gerunds, by means of which the action of the verb is carried on, and sentence after sentence strung together without the aid of a single copulative. They occur in narration more commonly than any other kind of participle; and some of the chief peculiarities of Sanskrit syntax are to be traced to the frequency of their occurrence.

899. They are generally used for the *past tense*, as united with a copulative conjunction, and are usually translatable by the English 'having,' 'when,' 'after,' 'by,' see 555; thus, तद् आकर्ष्य निश्चितम् एव अयं कुक्कुर इति मत्वा ज्ञायं त्वज्जा सात्वा स्वगृहं गम्य 'having heard this, having thought to himself "this is certainly a dog," having left the goat,

having bathed, he went to his own house.' In all these cases we should use in English the past tense with a conjunction; thus, 'When he had heard this, he thought to himself that it must certainly be a dog. He then left the goat, and, when he had bathed, went to his own house.'

a. It is evident from the above example that the indeclinable participles often stand in the place of a *pluperfect* tense, a tense which does not really exist in Sanskrit.

b. But although they always refer to something past, it should be observed that they are frequently rendered in English by the present participle, as in the fifth sentence of the story at 930.

900. Another, though less frequent use of them is as *gerunds* in *do*; thus, नराः शास्त्राण्य् अधीत्य* भवन्ति पण्डिताः 'men become wise *by* reading the Śāstras;,' भार्या अपि सकार्यैः शतं कृत्वा भर्तृणा 'a wife is to be supported even *by* [or *in*] doing a hundred wrong things;,' किं पौरुषं हत्वा सुप्तम् 'What bravery is there *in* killing a sleeping man?'

Observe—This participle is occasionally capable of a passive sense.

901. Note—The termination *त्वा* *tvā* is probably an instrumental case, and bears much of the character of an instrumental, as it is constantly found in grammatical connexion with the agent in this case; thus, सर्वैः पशुभिर् मिलित्वा सिंहो विव्रतः 'by all the beasts having met together the lion was informed;,' सर्वैर् जालम् आदाय उड्डीयताम् 'by all having taken up the net let it be flown away.'

a. Another and stronger proof of its instrumental character is, that the particle *सलम्*, which governs an instrumental, is not unfrequently joined with the indeclinable participle; thus, *सलं भोजनेन*, 'enough of eating,' is with equal correctness of idiom expressed by *सलं भुक्त्वा*; see 918. a.

Future Passive Participles.

902. The usual sense yielded by this gerundive participle is that of '*fitness*,' '*obligation*,' '*necessity*' (see 568); and the usual construction required is, that the agent on whom the duty or necessity rests be in the instrumental, and the participle agree with the object; as, त्वया प्रवृत्तिर् न विधेया 'by you the attempt is not to be made.'

a. Sometimes, however, the agent is in the genitive case; thus, द्विजातीनां भक्ष्यम् सन्नम् 'boiled rice is to be eaten by Brāhmins.' Compare 865, note.

903. Occasionally the future passive participle may yield a sense equivalent to '*worthy of*,' '*deserving*;' as, कश्य 'deserving a whipping;,' ताडनीय 'worthy of being beaten;,' मुसत्य 'deserving death by pounding;,' बध्य 'worthy of death.'

904. If the verb govern two accusatives, one may be retained after the future

* As the Latin gerund is connected with the future part. in *du*, so the Sanskrit indeclinable part. in *ya* is probably connected with the future passive part. in *ya*.

passive participle; as, नयनसलिलं त्वया शान्तिं नेयम् 'the tear of the eye is to be brought to assuagement by thee.'

905. Occasionally the neuter of this participle is used impersonally; in which case it does not agree with the object, but may govern it in the manner of the verb; thus, मया ग्रामं गन्तव्यम्, 'it is to be gone by me to the village,' for मया ग्रामो गन्तव्यः. So also, त्वया सर्भां प्रवेष्टव्यम् 'by you it is to be entered into the assembly.'

a. The neuter भवितव्यम् (from भू) is thus used, and, in accordance with 841, requires the instrumental after it, as well as before; thus, केनापि कारणेन भवितव्यम् 'by something it must become the cause,' i.e. 'there must be some cause;' स्वामिना सविशेषेण भवितव्यम् 'a ruler ought to be possessed of discrimination;' मया तव अनुचरेण भवितव्यम् 'I must become your companion;' सार्वथा प्रवहणादद्या भवितव्यम् 'the lady must be seated in the carriage.'

906. Similarly, the neuter of शक्त्वं may be adverbially used, and impart at the same time a passive sense to the infinitive; thus, पवनः शक्त्वं आलिङ्गितुम् अङ्गैः for पवनः शक्त्वं &c. 'the breeze is able to be embraced by the limbs' (Śakuntalā, verse 60). Again, शक्त्वं अस्त्रलिभिः पातुं वाताः 'the breezes are able to be drunk by the hollowed palms;' विभूतयः शक्त्वं स्वामुम् 'great successes are able to be obtained.' Observe a similar use of युक्तम् in न युक्तं भवान् वक्तुम् 'his Highness is not proper to be addressed' (Mahā-bh. Ādi-p. 27).

907. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied, just as the past passive participle stands in the place of a past tense; thus, नूनम् अनेन लुब्धकेन मृगमांसाधिना गन्तव्यम् 'in all probability this hunter will go in quest of the deer's flesh,' where गन्तव्यम् is used impersonally; त्वां दृष्ट्वा लोकैः किञ्चिद् वक्तव्यम् 'when the people see you, they will utter some exclamation;' यदि पक्षी पतति तदा मया खादितव्यः 'if the bird falls, then it shall be eaten by me.' See 930. xi.

908. The neuter of this participle is sometimes used infinitively or substantively, as expressive merely of 'the indeterminate action' of the verb, without implying 'necessity' or 'fitness.' In such cases इति may be added; thus, वञ्चितव्यम् इति 'the being about to deceive,' 'deception' (Hitop. line 416); मर्तव्यम् इति 'the being about to die,' 'dying;' but not always; as, जीवितव्यम् 'life.'

Participial Nouns of Agency.

909. The first of these nouns of agency (580) is constantly used in poetry as a substitute for the present participle; implying, however, 'habitual action,' and therefore something more than present time. It is sometimes found governing the same case as the present participle, but united with the word which it governs in one compound; thus, पुरजय 'city-conquering;' प्रियंवद 'speaking kind words;' जलेष्वर 'going in the water;' सरसिज 'lake-born.' But the word governed is often in the stem; thus, तेजस्कर, 'light-making' (see 69), from *tejas* and *kṛi*; मनोहर, 'mind-captivating,' from *manas* and *kṛi* (64); बहुद, 'giving much,' from *bahu* and *dā*; आत्मज्ञ, 'self-knowing,' from *ātman* and *jñā* (57. b).

910. The second (581) is sometimes, but rarely, found as a participle governing the case of the verb; thus, **वाक् वक्ता** 'speaking a speech;' **बहुसागैर्गा वोदा** 'bearing the Ganges.'

911. The first and second species of the third (582. a. b), like the first, have often the sense of present participles, and are then always united with the stem of the word which they govern in one compound; thus, **मनोहारिन्**, 'mind-captivating,' from *manas* and *hri*; **कार्यसाधक**, 'effective of the business,' from *kārya* and *sidh*. They may sometimes govern the case of the verb whence they are derived, and may then be compounded, or not, with the word which they govern; thus, **ग्रामवासिन्** or **ग्रामे वासिन्** 'dwelling in a village;' **मुकुलानि चुसकः** 'kisser of the buds' (Ratnāvalī, p. 7).

SYNTAX OF CONJUNCTIONS, PREPOSITIONS, ADVERBS, &c.

Conjunctions.

912. **च** 'and' (727) is always placed after the word which it connects with another, like *que* in Latin, and can never stand first in a sentence, or in the same place as 'and' in English; thus, **परिक्रम्य अवलोक्य च** 'walking round and looking.' Unlike *que*, however, which must always follow the word of which it is the copulative, it may be admitted to any other part of the sentence, being only excluded from the first place; thus, **तनयम् अचिरात् प्राचो इव सखी प्रसूय च पावनम्** 'and having after a short time given birth to a pure son, as the eastern quarter (gives birth to) the sun.'

a. Sometimes two *cha*'s are used, when one may be redundant or equivalent to the English 'both;' or the two *cha*'s may be employed antithetically or disjunctively, or to express the contemporaneousness of two events; thus, **सहस्र रात्रिश्च** 'both day and night;' **क ह्रिणकानां जीवितं च अतिलोलं क्व च शरास्ते** 'Where on the one hand is the frail existence of fawns? Where on the other are thy arrows?' **क्रन्दितुं च प्रवृत्ता स्त्री संस्थानं च ज्योतिर् उन्मिष्य एनां जगाम** 'no sooner had she begun to weep, than a shining apparition in female shape, having snatched her up, departed' (Sakuntalā, verse 131); **ते च प्रापुर् उदन्यनं बुबुधे च आदिपुरुषः** 'they reached the ocean and the Supreme Being awoke' (from his sleep), Raghu-v. x. 6.

b. Observe—When **क्व**, 'where?' is used as in the above example, it implies 'excessive incompatibility,' or 'incongruity.'

c. Sometimes **च** is used as an emphatic particle, and not as a copulative; thus, **किं च मया परिणीतपूर्वा** 'Was she indeed married by me formerly?'

913. **तथा** 'so,' 'likewise' (727. b), frequently supplies the place of **च**; thus, **अनागतविधाता च प्रत्युत्पन्नमतिस् तथा** 'both Anāgata-vidhātṛi and Pratyutpannamati' (names of the two fish in Hitop. Book IV).

914. **हि** 'for,' **तु** 'but,' **वा** 'or' (727. d, 728. a), like **च**, are excluded from the first place in a sentence; thus, **पूर्वावधोरितं श्रेयो दुःखं हि परिवर्तते** 'for happiness formerly scorned turns to misery;' **विपर्यये तु** 'but on the contrary;' **एनां त्यज वा गृहाण वा** 'either abandon her or take her.'

915. **यदि** 'if' and **चेद्** 'if' (727. e) may govern the potential or conditional (see

591), but are also used with the indicative; thus, यदि जीवति भद्राणि पश्यति 'if he live, he will behold prosperity'; यदि मया प्रयोजनम् अस्ति 'if there is need of me'; तृष्णा चेत् परित्यक्ता को दरिद्रः 'If avarice were abandoned, who would be poor?'

Prepositions and Adverbs.

916. Prepositions often govern cases of nouns. See 729, 730.

917. The following examples illustrate the use of adverbs in construction with cases of nouns, as explained at 731.

मांसं शुनोऽग्रे निक्षिप्य 'flesh thrown *before* the dog'; तरुणाम् अधः 'under the trees'; नाभेर् अधस्तात् 'below the navel'; वृक्षस्य अधस्तात् 'beneath the tree'; भोजनानन्तरम् 'after eating'; फलम् अन्तरेण 'without fruit'; भर्तुर् अनुमतिम् अन्तरेण 'without the consent of her husband'; धनस्य अर्थम्, or more usually धनार्थम्, 'for the sake of wealth'; विवाहाद् अर्वाक् 'after marriage'; अर्वाक् सञ्चयनाद् अस्याम् 'after collecting the bones'; उपरि, with genitive, occurs rather frequently, and with some latitude of meaning; thus, नाभेर् उपरि 'above the navel'; सिंहस् तस्य उपरि पपात 'the lion fell upon him'; मम उपरि विकारितः 'changed in his feelings towards me'; तव उपरि असदृशव्यवहारी 'not behaving properly towards thee'; पुत्रस्य उपरि क्रुद्धः 'angry with his son'; नाभेर् ऊर्ध्वम् 'above the navel'; तदवधेर् ऊर्ध्वम् 'after that period'; संवत्सराद् ऊर्ध्वम् 'after a year,' i. e. 'above a year having expired'; न दण्डाद् च्युते शक्यः कर्तुं पापविनिग्रहः 'the restraint of crime cannot be made without punishment'; तव कारणात् 'on thy account'; तस्याः कृते or तत्कृते 'for her sake'; वाटिकाया दक्षिणेन 'to the right of the garden'; तन्निमित्ते 'on that account'; अभिवादानात् परम् 'after saluting'; अस्माकं पश्चात् 'after us'; स्नानात् पूर्वम् 'before bathing'; विवाहात् पूर्वम् 'before marriage'; अवलोकनक्षणात् प्रभृति 'from the moment of seeing (him)'; जन्मप्रभृति 'from birth'; ततः प्रभृति 'from that time forward'; उपनयनात् प्रभृति 'from the time of investiture'; प्राङ् निवेदनात् 'before telling'; प्राग् उपनयनात् 'before investiture'; भोजनात् प्राक् 'before eating'; प्राक् may take an accusative; as, प्राग् द्वादशसमाः 'before twelve years are over'; शतं जन्मानि यावत् 'for a hundred births'; सर्पे विवरं यावत् 'up to the serpent's hole'; विवराद् वहिर् निःसृत्य 'creeping out of the hole'; हेतुं विना 'without cause'; अपराधेन विना 'without fault'; प्राणिर्हिंसाव्यतिरेकेण 'without injury to living beings'; पितुः सकाशाद् धनम् आदत्ते 'he receives money from his father'; मम समक्षम् 'in my presence'; राज्ञः समीपम् 'near the king'; पुत्रेण सह 'along with his son'; साक्षात् may take an instrumental; as, अन्यैः साक्षात् 'before others'; पुत्रहेतोः 'for the sake of a son.'

918. अलम्, 'enough,' is used with the instrumental, with the force of a prohibitive particle; as, अलं शङ्कया 'away with fear,' 'do not fear.'

a. It is also used with the indeclinable participle; as, अलं रुदिता 'enough of weeping' 'अलं विचार्य' 'enough of consideration!' see also 901. a.

Obs.—अलु is used in the same way; e. g. अलु कृत्वा = अलं कृत्वा (Pāṇ. III. 4, 18).

b. It is sometimes followed by an infinitive; as, न अलम् अस्मि हृदयं निवर्तयितुम् 'I am not able to turn back my heart.'

919. मात्रम् 'even,' 'merely,' at the end of a compound is declinable; as, उत्तरमात्रं न ददाति 'he does not even give an answer; ' न शब्दमात्राद् भेतव्यम् 'one ought not to be afraid of mere noise; ' शब्दमात्रेण 'by mere sound; ' वचनमात्रेण 'by mere words; ' उक्तमात्रे वचने 'immediately on the mere utterance of the speech.'

920. तथा and यथा, when used as correlatives, are equivalent to the English 'so that,' and the Latin *ita ut*; thus, यथा स्वामी जागर्ति तथा मया कर्तव्यम् 'I must so act that my master awake,' i. e. 'I must do something to make my master awake.'

So also, त्वं न जानासि यथा गृहस्थां करोमि 'Do not you know that I keep watch in the house?'

a. ईदृशम्, तादृशम्, and यादृशम् may be used in the same way; thus, तादृशम् अनायुष्यं न किञ्चिद् विद्यते यादृशं परदारगमनम् 'nothing is so opposed to length of life as intercourse with the wife of another.'

b. यत्, as well as यथा, is used for 'that; ' thus, अयं नूतनो व्याधो यद् अरातिं हत्वा सन्नापः क्रियते 'this is a new doctrine, that having killed an enemy remorse should be felt.'

921. किम्, 'why?' may often be regarded as a mark of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, जातिमात्रेण किं कश्चित् पूज्यते 'Is any one honoured for mere birth?' (Cf. 837. a.)

a. It sometimes has the force of 'whether; ' as, ज्ञायतां किम् उपयुक्त एतावद् वर्तनं गृह्णाति अनुपयुक्तो वा 'let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy; ' मन्त्री वेत्ति किं गुणयुक्तो राजा न वा 'the minister knows whether the king is meritorious or not.'

922. वत् (technically *vati*) as a suffix of comparison or similitude (724) may be compounded with a nominal stem, which if uncompounded would be in the accusative case; thus, आत्मानं मृतवत् सन्दर्श्य 'shewing himself as if dead; ' आश्चर्यवद् इदं पश्यति 'he regards it as a wonder.' Also in the locative or genitive case; thus, मधुरावत् सुमे प्राकारः 'a wall in Srughna like that in Mathurá.' According to Pāṇini v. 1, 115, it is used for the instrumental after adjectives of comparison, when some action is expressed; thus, ब्राह्मणेन तुल्यम् अधीते (see 826) may be rendered ब्राह्मणवद् अधीते, but it would not be correct to say पुत्रवत् स्थूलः for पुत्रेण तुल्यः स्थूलः.

923. The negative न is sometimes repeated to give intensity to an affirmation; thus, न न वक्ष्यति 'he will not not say' = वक्ष्यति एव 'he will certainly say.'

924. The indeclinable participle उद्दिश्य, 'having pointed out,' is sometimes used adverbially to express 'on account of,' 'with reference to,' 'towards,' and governs an accusative; thus, किम् उद्दिश्य 'On account of what?' तम् उद्दिश्य 'with reference to him.'

925. The indeclinable participle आरभ्य, 'having begun,' is used adverbially to express 'from,' 'beginning with,' and may either govern an ablative or be placed

after a nominal stem; thus, निमन्त्रणाद् आरभ्य आहं यावत् 'from the time of invitation to the time of the Śrāddha.' निमन्त्रणात् would be equally correct.

926. The interjections धिक् and हा require the accusative; as, धिक् पापिष्ठम् 'Woe to the wretch!' and the vocative interjections the vocative case; as, भोः पान्य 'O traveller!'

a. Adverbs are sometimes used for adjectives in connexion with substantives; as, तत्र शालायाम् for तस्यां शालायाम् 'in that hall;' अमात्येषु मुख्यैः for अमात्येषु मुख्येषु 'among the principal ministers.'

ON THE USE OF THE PARTICLE इति.

927. In Sanskrit the *obliqua oratio* is rarely admitted; and when any one relates the words or describes the sentiments or thoughts of another, the relator generally represents him as speaking the actual words, or thinking the thoughts, in his own person.

a. In such cases the particle इति (properly meaning 'so,' 'thus') is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिष्या ऊचुः कृतकृत्या वयम् इति 'the pupils said, "We have accomplished our object;"' not, according to the English or Latin idiom, 'the pupils said that they had accomplished their object.' So also, कलहकारी इति ब्रूते भर्ता 'your husband calls you "quarrelsome,"' where कलहकारी is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again, युष्मान् विश्वासभूमय इति सर्वे पक्षिणो मम अग्रे प्रस्तुवन्ति 'all the birds praise you in my presence, saying, "He is an object of confidence,"' where the particle इति is equivalent to 'saying,' and the word विश्वासभूमयः is not in the accusative, to agree with युष्मान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति, as in the following example (Manu II. 153): अज्ञं बालम् इति आहुः 'they call an ignorant man "child."' But in the latter part of the same line it passes into a nominative; as, पिता इति श्व तु मन्त्रदम् 'but (they call) a teacher of scripture "father."'

928. In narratives and dialogues इति is often placed redundantly at the end of a speech. Again, it may have reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb signifying 'to think,' 'to suppose,' &c., and may be translated by the English conjunction 'that,' to which, in fact, it may be regarded as equivalent; thus, मकैटो घण्टां वादयति इति परिज्ञाय 'having ascertained that it is a monkey who rings the bell;' पुनर् अर्थवृद्धिः करणीया इति मतिर् बभूव 'his idea was that an increase of wealth ought again to be made;' धनोऽहं यस्य यत्तादृशी भार्या इति मनसि निधाय 'reflecting in his mind that I am happy in possessing such a wife.' The accusative is also

retained before इति in this sense; as, मृतम् इति मत्वा 'thinking that he was dead.' In all these examples the use of इति indicates that a quotation is made of the thoughts of the person at the time when the event took place.

929. Not unfrequently the participle 'saying,' 'thinking,' 'supposing,' &c., is omitted altogether, and इति itself involves the sense of such a participle; as, बालोऽपि न अवमन्यो मनुष्य इति भूमिपः 'a king, even though a child, is not to be despised, saying to one's self, "He is a mortal;"' सौहार्दाद् वा विभुर इति वा मयि अनुक्रोशात् 'either through affection or through compassion towards me, saying to yourself, "What a wretched man he is!"' अयं वराहः । अयं शार्दूल इति वनराजिषु आहिरव्यते 'There's a boar! Yonder's a tiger! so crying out, it is wandered about (by us) in the paths of the woods.'

CHAPTER X.

EXERCISES IN TRANSLATION AND PARSING.

930. STORY OF THE SAGE AND THE MOUSE, FROM THE HITOPADEŚA,
TRANSLATED AND PARSED.

i. अस्ति गौतमस्य मुनेस् तपोवने महातपा नाम मुनिः ।
'There is in the sacred grove of the sage Gautama a sage named Mahātapa (Great-devotion).'

ii. तेनाश्रमसन्निधाने मूषिकशवकः काकमुखाद् भ्रष्टो दृष्टः । 'By him, in the neighbourhood of his hermitage, a young mouse, fallen from the beak of a crow, was seen.'

iii. ततो दयायुक्तेन तेन मुनिना नीवारकणैः संवर्धितः ।
'Then by that sage, touched with compassion, with grains of wild rice it was reared.'

iv. तदनन्तरं मूषिकं खादितुम् अनुधावन् विडालो मुनिना दृष्टः । 'Soon after this, a cat was observed by the sage running after the mouse to devour it.'

v. तं मूषिकं भीतम् आलोक्य तपःप्रभावात् तेन मुनिना मूषिको बलिष्ठो विडालः कृतः । 'Perceiving the mouse terrified, by that sage, through the efficacy of his devotion, the mouse was changed into a very strong cat.'

vi. स विडालः कुकुराद् बिभेति । ततः कुक्कुरः कृतः ।
 कुक्कुरस्य व्याघ्रान् महद् भयम् । तदनन्तरं स व्याघ्रः कृतः ।
 'The cat fears the dog : upon that it was changed into a dog. Great
 is the dread of the dog for a tiger : then it was changed into a tiger.'

vii. अथ व्याघ्रम् अपि मूषिकनिर्विशेषं पश्यति मुनिः ।
 'Now the sage regards even the tiger as not differing at all from
 the mouse.'

viii. अतः सर्वे तत्रस्था जनास् तं व्याघ्रं दृष्ट्वा वदन्ति ।
 'Then all the persons residing in the neighbourhood, seeing the
 tiger, say.'

ix. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः । 'By this
 sage this mouse has been brought to the condition of a tiger.'

x. एतच् छुत्वा स व्याघ्रः सव्यथोऽचिन्तयत् । 'The tiger
 overhearing this, being uneasy, reflected.'

xi. यावद् अनेन मुनिना जीवितव्यं तावद् इदं मम
 स्वरूपाख्यानम् अकीर्तिकरं न पलायिष्यते । 'As long as it
 shall be lived by this sage, so long this disgraceful story of my
 original condition will not die away.'

xii. इति समालोच्य मुनिं हन्तुं समुद्यतः । 'Thus reflecting,
 he prepared (was about) to kill the sage.'

xiii. मुनिस् तस्य चिकीर्षितं ज्ञात्वा पुनर् मूषिको भव
 इत्य उक्त्वा मूषिक एव कृतः । 'The sage discovering his intention,
 saying, "Again become a mouse," he was reduced to (his former
 state of) a mouse.'

931. Observe in this story: 1st, the simplicity of the style; 2ndly,
 the prevalence of compound words; 3rdly, the scarcity of verbs;
 4thly, the prevalence of the past passive participle with the agent
 in the instrumental case for expressing indefinite past time, in lieu
 of the past tense active with the nominative: see 895, with note.

932. i.—*Asti*, 'there is,' 3rd sing. pres. of *rt. as*, cl. 2 (584). *Gautamasya*, 'of
 Gautama,' gen. m. (103). *Munes*, 'of the sage,' gen. m. (110): final *s* remains by

2. *Tapo-vane*, 'in the sacred grove' (lit. 'in the penance-grove'), genitively dependent comp. (743); the first member formed by the stem *tapas*, 'penance,' *as* becoming *o* by 64; the last member, by the loc. case of *vana*, 'grove,' neut. (104). *Mahá-tapá*, 'having great devotion' (164. a), relative form of descriptive comp. (766); the first member formed by *mahá* (substituted for *mahat*, 778), 'great,' the last member, by the nom. case masc. of the neuter noun *tapas*, 'devotion' (164. a): final *s* dropped by 66. a. *Náma*, 'by name,' an adverb (713. b). *Munih*, 'a sage,' nom. masc. (110): final *s* passes into Visarga by 63. a.

ii.—*Tena*, 'by him,' instr. of pron. *tad* (220). *Ásrama-sannidhāne*, 'in the neighbourhood of his hermitage,' genitively dependent comp. (743); the first member formed by the nominal stem *ásrama*, 'hermitage,' the last member, by the loc. case of *sannidhāna*, 'neighbourhood,' neut. (104). The final *a* of *tena* blends with the initial *á* of *ásrama* by 31. *Múshika-sāvakah*, 'a young mouse,' or 'the young of a mouse,' genitively dependent comp. (743); formed from the nominal stem *múshika*, 'a mouse,' and the nom. of *sāvaka*, 'the young of an animal' (103): final *s* becomes Visarga by 63. *Káka-mukhád*, 'from the beak (or mouth) of a crow,' genitively dependent comp.; formed from the nominal stem *káka*, 'a crow,' and the abl. of *mukha*, 'mouth,' neut. (104); *t* being changed to *d* by 45. *Bhrashtó*, 'fallen,' nom. sing. masc. of the past pass. part. of rt. *bhras* (544. a): *as* changed to *o* by 64. *Dṛishtāh*, 'seen,' nom. sing. masc. of the past pass. part. of rt. *dṛś*: final *s* becomes Visarga by 63. a.

iii.—*Tato*, 'then,' adv. (719): *as* changed to *o* by 64. *Dayá-yuktena*, 'touched with compassion,' instrumentally dependent comp. (740); formed from the nominal stem *dayá*, 'compassion,' and the instr. of *yukta*, 'endowed with,' past pass. part. of rt. *yuj* (670). *Tena*, see ii. above. *Muniná*, 'by the sage,' instr. m. (110). *Nivára-kaṇaiḥ*, 'with grains of wild rice,' genitively dependent comp. (743); formed from the nominal stem *nivára*, 'wild rice,' and the instr. pl. of *kaṇa*: final *s* becomes Visarga by 63. *Saṃveardhitah*, 'reared,' nom. sing. of past pass. part. of causal of *vr̥dh* with *sam* (549): final *s* becomes Visarga by 63. a.

iv.—*Tad-anantaram*, 'soon after this,' compound adverb; formed with the nominal stem *tad*, 'this' (220), and the adverb *anantaram*, 'after' (731, 917). *Múshikaṃ*, acc. m. (103). *Khádítum*, 'to eat,' infinitive of rt. *khád* (458, 868). *Anudhāvan*, 'pursuing after,' 'running after,' nom. sing. masc. of the pres. part. Par. of rt. *dhá*, 'to run,' with *anu*, 'after' (524). *Vidálo*, 'a cat,' nom. case masc. (103): *as* changed to *o* by 64. *Muniná*, see iii. above. *Dṛishtāh*, see ii.

v.—*Tap*, acc. case masc. of pron. *tad* (220), used as a definite article, see 795. *Múshikaṃ*, see iv. *Bhítam*, 'terrified,' acc. sing. masc. of the past pass. part. of rt. *bhí* (532). *Álokyā*, 'perceiving,' indec. part. of rt. *lok*, with prep. *á* (559). *Tapābhá* (532). *Álokyā*, 'perceiving,' indec. part. of rt. *lok*, with prep. *á* (559). *Tapābhá* (532). *prabhávat*, 'through the efficacy of his devotion' (814), genitively dependent comp. (743); formed by the nominal stem *tapas*, 'devotion,' *s* being changed to Visarga by 63, and the abl. case of *prabháva*, noun of the first class, masc. (103). *Tena*, see ii. *Muniná*, see iii. *Múshiko*, nom. m. (103): *as* changed to *o* by 64. *Balishtho*, 'very strong,' nom. masc. of the superlative of *balin*, 'strong' (see 193): *as* changed to *o* by 64. *Vidálah*, see iv: final *s* becomes Visarga by 63. *Kṛitah*,

'changed,' 'made,' nom. sing. masc. of past pass. part. of rt. *kṛi* (682): final *s* becomes Visarga by 63. *a*.

vi.—*Sa*, nom. case of *tad* (220), used as a definite article (795): final *s* dropped by 67. *Vṛḍāḥ*, see iv. *Kukkurād*, 'the dog' (103), abl. after a verb of 'fearing' (855): *t* changed to *d* by 45. *Bibheti*, 'fears,' 3rd sing. pres. of rt. *bhī*, cl. 3 (666). *Tataḥ*, 'upon that,' adv. (719): *as* changed to *aḥ* by 63. *Kukkuraḥ*, 'the dog,' nom. m. (103): final *s* becomes Visarga by 63. *Kṛitah*, see v. *Kukkurasya*, 'of the dog,' gen. masc. (103). *Vyāghrān*, 'for the tiger' (103), abl. after a noun of 'fear' (814. e): *t* changed to *n* by 47. *Mahad*, 'great' (142), nom. case, sing. neut.: *t* changed to *d* by 45. *Bhayam*, 'fear,' nom. neut. (104). *Tad-anantaram*, see iv. *Vyāghraḥ*, nom. case: final *s* becomes Visarga by 63. *Kṛitah*, see v.

vii.—*Atha*, 'now,' inceptive particle (727. c). *Vyāghram*, acc. case. *Api*, 'even,' adv. *Mūshika-nirviśeṣaṃ*, 'as not differing at all from the mouse,' relative form of dependent comp. (762); formed from the nominal stem *mūshika*, and the acc. of *viśeṣa*, 'difference,' with *nir* prefixed: or it may be here taken adverbially, see 776. *Paśyati*, 3rd sing. pres. of rt. *dṛś*, cl. 1 (604). *Muniḥ*, see i.

viii.—*Ataḥ*, 'then,' adv. (719). *Sarve*, 'all,' pronominal adj., nom. plur. masc. (237). *Tatra-sthā*, 'residing in the neighbourhood,' comp. resembling a locatively dependent; formed from the adverb *tatra* (720), 'there,' 'in that place,' and the nom. plur. masc. of the participial noun of agency of rt. *sthā*, 'to remain' (587): final *s* dropped by 66. *a*. *Jandās*, 'persons,' nom. pl. masc. (103): final *s* remains by 62. *Tam*, acc. of pron. *tad* (220), used as a definite article (795). *Vyāghram*, 'tiger,' acc. masc. (103). *Dṛishṭvā*, 'having seen,' indec. past part. of rt. *dṛś* (556). *Vadanti*, 'they say,' 3rd pl. pres. of rt. *vad*, cl. 1 (599).

ix.—*Anena*, 'by this,' instr. of pron. *idam* (224). *Munindā*, see iii. *Mūshiko*, nom. masc.: *as* changed to *o* by 64. *a*. *Ayaṃ*, 'this,' nom. masc. (224): the initial *a* cut off by 64. *a*. *Vyāghratām*, 'the condition of a tiger,' fem. abstract noun (105), acc. case, formed from *vyāghra*, 'a tiger,' by the suffix *tā* (80. LXII). *Nītaḥ*, 'brought,' nom. sing. masc. of past pass. part. of rt. *nī* (532).

x.—*Etaḥ*, 'this,' acc. neut. of *etad* (223): *t* changed to *ṣ* by 49. *Āhrutaḥ*, 'overhearing,' indec. part. of rt. *śru* (676, 556); see 49. *Vyāghraḥ*, nom. case: final *s* becomes Visarga by 63. *Sa-vyatho*, 'uneasy,' relative form of indeclinable comp., formed by prefixing *sa* to the fem. substantive *vyathā* (769): *as* changed to *o* by 64. *a*. *Ācintayat*, 'reflected,' 3rd sing. impf. of *cint*, cl. 10 (641): the initial *a* cut off by 64. *a*.

xi.—*Yāvad*, 'as long as,' adv. (713. a): *t* changed to *d* by 45. *Anena*, see ix. *Jīvitavyaṃ*, 'to be lived,' nom. neut. of the fut. pass. part. of rt. *jīv* (569, 905. a, 907). *Tāvad*, 'so long,' adv. correlative to *yāvat* (713. a). *Idaṃ*, 'this,' nom. neut. of the demonstrative pron. at 224. *Mama*, 'of me,' gen. of pron. *aḥam*, 'I' (218). *Svarūpākhyānam*, 'story of my original condition,' genitively dependent comp. (743); formed from the nominal stem *svarūpa*, 'natural form' (see 232. b), and the nom. of *ākhyāna*, neut. (104): *m* retained by 60. *Akīrtti-karaṃ*, 'disgraceful,' accusatively dependent comp. (739); formed from the nominal stem *akīrtti*, 'disgrace,' and the nom. neut. of the participial noun of agency *kara*, 'causing,' from *kṛi*, 'to

do' (580). *Na*, 'not,' adv. (717. a). *Palāyishyate*, 'will die away,' 3rd sing. 2nd fut. *Ātm.* of the compound verb *palāy*, formed by combining *rt. i* or *ay* with prep. *parā* (783. n).

xii.—*Iti*, 'thus,' adv. (717. e; see also 928). *Samāloçya*, 'reflecting,' indec. part. of the verb *sam-ā-loç* (559), formed by combining *rt. loç* with the preps. *sam* and *ā* (784). *Muniṇ*, acc. case. *Hantum*, 'to kill,' infinitive of *rt. han* (458, 868, 654). *Samudyataḥ*, 'prepared,' nom. sing. masc. of past pass. part. of *sam-ud-yam*, formed by combining *rt. yam* with the preps. *sam* and *ud* (545).

xiii.—*Munis*, nom. case: final *s* remains by 62. *Tasya*, 'of him,' gen. of *tad* (220). *Ātīrshitam*, 'intention,' acc. neut. of past pass. part. of desid. of *rt. kṛi*, 'to do' (550, 502), used as a substantive (896. b). *Jñātvā*, 'discovering,' indec. part. of *rt. jñā* (556, 688). *Punar*, 'again,' adv. (717. e): *r* remains by 71. d. *Mūshiko*, nom. case: *as* changed to *o* by 64. *Bhava*, 'become,' 2nd sing. impv. of *rt. bhū* (585). *Ity* answers to inverted commas, see 927. a: the final *i* changed to *y* by 34. *Uktvā*, 'saying,' indec. part. of *rt. vac* (556, 650). *Mūshika*, nom. case: final *s* dropped by 66. *Eva*, 'indeed,' adv. (717).

SENTENCES TO BE TRANSLATED AND PARSED.

933. Note—The numbers over the words in the following sentences refer to the rules of the foregoing grammar.

स आगच्छतु। तौ आगच्छताम्। आवाम् आगच्छाव।
त उपविशन्तु। तौ शृणुताम्। ते शृण्वन्तु। अहं तिष्ठानि।
युवां तिष्ठतम्। वयम् उत्तिष्ठाम। स करोतु। त्वं कुरु। वयं
करवामहे। स चिन्तयतु। त्वम् अवधेहि। ते ददतु। यूयं
दत्ते। भवान् एतु। कुच भवान् वसति। यूयं कुच वसथ।
भवान् शेताम्। ते शेरताम्। नरः स्वपितु। ते सर्वे सुषुपुः।
नरो गृहं याति। युष्माभिः किञ्चिद् भोक्तव्यम्। वयं शास्त्रम्
अध्ययामहे। अस्माभिः शास्त्राण्यध्येतव्यानि। त्वम् अन्नं
भुंक्ष्व। मया न्नं भुज्यताम्। त्वया दुग्धं पीयताम्। यूयं जलं
पिवत। यद् अहं जानामि तद् युष्मान् अध्यापयिष्यामि।
मां दिवा स्वाप्सीः। नदीं मा गाः। मां शब्दाद् बिभीत।
मां निरपराधं बधान ॥

राचिशेषे विद्यार्थी शयनाद् उत्तिष्ठेत् ॥
 मातापित्रीषु तृष्ट्या सर्वस्य तपसः फलं प्राप्यते ॥
 ईरिणे वोजम् उप्वा कर्षकः फलं न प्राप्नोति ॥
 राचिर्भूतानां स्वप्नार्थं भवति दिनं च कर्मानुष्ठानार्थम् ॥
 वहिःशौचं मृद्वारिभ्याम् अन्तःशौचं रागद्वेषादित्यागेन
 क्रियते ॥
 न जातु कामः कामानाम् उपभोगेन शाम्यति ॥
 व्यसनस्य च मृत्योश्च व्यसनं कष्टम् उच्यते ॥
 आ मृत्योः श्रीसिद्धयर्थम् उद्यमं कुर्यात् ॥
 अङ्गिर्गात्राणि शुध्यन्ति मनस् तु निषिद्धचिन्तादिना
 दूषितं सत्याभिधानेन ॥

SCHEME OF THE MORE COMMON SANSKRIT METRES.

934. Metres are divided into two grand classes : 1. *Varna-vṛitta*,
 2. *Mātrā-vṛitta*. The first has two subdivisions, A and B.

CLASS I.—*Varna-vṛitta*.

- A. *Metres, consisting of two half-verses, determined by the number of SYLLABLES in the Páda or quarter-verse.*

Note—It may be useful to prefix to the following schemes of metres a list of technical prosodial terms : पाद = the fourth part of a verse ; माता = an instant or prosodial unit = a short syllable ; गण = four Mátrás ; यति = a pause ; गुरु or ग = a long syllable (—) ; लघु or ल = a short syllable (◡) ; गग = a spondee (— ◡) ; लल = a pyrrhic (◡ ◡) ; गल = a trochee (— ◡) ; लग = an iambus (◡ —) ; म = a molossus (— — —) ; भ = a dactyl (— ◡ ◡) ; न = a tribrach (◡ ◡ ◡) ; ष = a bacchic (◡ — —) ; र = a cretic (— ◡ —) ; स = an anapaest (◡ ◡ —) ; त = an anti-bacchic (— — ◡) ; ज = an amphibrach (◡ — ◡).

Śloka or *Anuṣṭubh* (8 syllables to the Páda or quarter-verse).

935. The commonest of all the infinite variety of Sanskrit metres is the *Śloka* or *Anuṣṭubh*. This is the metre which chiefly prevails in the great epic poems.

It consists of four quarter-verses of 8 syllables each or two lines of 16 syllables,

but the rules which regulate one line apply equally to the other; so that it is only necessary to give the scheme of one line, as follows:—

1 2 3 4 5 6 7 8 || 9 10 11 12 13 14 15 16 ||
 • • • • ∪ ∪ ∪ • || • • • • ∪ — ∪ • ||

Note—The mark • denotes either long or short.

The 1st, 2nd, 3rd, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 8th, as ending the Páda, and the 16th, as ending the half-verse, are also common. Since the half-verse is considered as divided into two parts at the 8th syllable, it is an almost universal rule that this syllable must end a word, whether simple or compound*.

The 5th syllable ought always to be short. The 6th and 7th should be long; but instances are not unusual in the Mahá-bhārata of the 6th being short, in which case the 7th should be short also. But occasional variations from these last rules occur.

The last 4 syllables form two iambs; the 13th being always short, the 14th always long, and the 15th always short.

Every Śloka, or couplet of two lines, ought to form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the Rámáyana and Mahá-bhārata, three lines are united to form a triplet.

936. In the remaining metres determined by the number of syllables in the Páda, each Páda is exactly alike (*sama*); so that it is only necessary to give the scheme of one Páda or quarter-verse.

In printed books each Páda, if it consist of more than 8 syllables, is often made to occupy a line.

937. *Trishtubh* (11 syllables to the Páda or quarter-verse).

Of this there are 22 varieties. The commonest are—

938. *Indra-vajrá*, — — ∪ — — ∪ ∪ — ∪ — • ||

939. *Upendra-vajrá*, ∪ — ∪ — — ∪ ∪ — ∪ — • ||

There is generally a cæsura at the 5th syllable.

Note—The above 2 varieties are sometimes mixed in the same stanza; in which case the metre is called *Upajāti* or *Ákhyáuakí*.

940. *Rathoddhatá*, — ∪ — ∪ ∪ ∪ — ∪ — ∪ — • ||

941. *Jagatí* (12 syllables to the Páda or quarter-verse).

Of this there are 30 varieties. The commonest are—

* There are, however, rare examples of compound words running through a whole line.

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942. *Vagśa-sthavila*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 \\ \cup & - & \cup & - & - & \cup & \cup & - & \cup & - & \cup & \text{—}^* \end{matrix} \parallel$

943. *Druta-vilambita*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 \\ \cup & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \text{—} \end{matrix} \parallel$

944. *Atijagatī* (13 syllables to the Páda or quarter-verse).

Of this there are 16 varieties. The commonest are—

945. *Mañju-bhāṣiṇī*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ \cup & \cup & - & \cup & - & \cup & \cup & - & \cup & - & \cup & - & \text{—} \end{matrix} \parallel$

946. *Praharṣiṇī*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ - & - & - & \cup & \cup & \cup & \cup & - & \cup & - & \cup & - & \text{—} \end{matrix} \parallel$

947. *Ruċīrā* or *Prabhāvatī*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ \cup & - & \cup & - & \cup & \cup & \cup & \cup & - & \cup & - & \cup & \text{—} \end{matrix} \parallel$

948. *Śakvarī* or *Śakkarī* or *Śarkarī* (14 syllables to the Páda).

Of this there are 20 varieties. The commonest is—

949. *Vasanta-tilakā*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 \\ - & - & \cup & - & \cup & \cup & \cup & - & \cup & \cup & - & \cup & - & \text{—} \end{matrix} \parallel$

950. *Atiśakvarī* or *Atiśakkarī* (15 syllables to the Páda).

Of this there are 18 varieties. The commonest is—

951. *Mālinī* or *Mānini*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 \\ \cup & \cup & \cup & \cup & \cup & \cup & - & - & | & \cup & - & - & \cup & - & \text{—} \end{matrix} \parallel$

There is a cæsure at the 8th syllable.

952. *Ashṭi* (16 syllables to the Páda or quarter-verse).

Of this there are 12 varieties; none of which are common.

953. *Atyashṭi* (17 syllables to the Páda or quarter-verse).

Of this there are 17 varieties. The commonest are—

954. *Sikhariṇī*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \\ \cup & - & - & - & - & - & | & \cup & \cup & \cup & \cup & - & - & \cup & \cup & \cup & \text{—} \end{matrix} \parallel$

Cæsure at the 6th syllable.

955. *Mandākrántā*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \\ - & - & - & - & - & - & | & \cup & \cup & \cup & \cup & - & | & - & \cup & - & \cup & \text{—} \end{matrix} \parallel$

Cæsure at the 4th and 10th syllables.

956. *Hariṇī*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \\ \cup & \cup & \cup & \cup & \cup & - & | & - & - & - & - & | & \cup & - & \cup & \cup & - & \cup & \text{—} \end{matrix} \parallel$

Cæsure at the 6th and 10th syllables.

957. *Dhṛitī* (18 syllables to the Páda or quarter-verse).

Of this there are 17 varieties, one of which is found in the *Raghu-vaṅśa*—

958. *Mahā-mālikā*, $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 & 18 \\ \cup & \cup & \cup & \cup & \cup & \cup & - & \cup & - & - & \cup & - & - & \cup & - & - & \cup & \text{—} \end{matrix} \parallel$

* The mark — is meant to shew that the last syllable is long at the end of the Páda or quarter-verse, but long or short at the end of the half-verse.

959. *Atidhṛiti* (19 syllables to the Páda or quarter-verse).

Of this there are 13 varieties. The commonest is—

960. *Sárdūla-vikrūṭita*, $\overset{1}{-} \overset{2}{-} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{-} \overset{6}{\cup} \overset{7}{\cup} \overset{8}{-} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{-} \mid \overset{13}{-} \overset{14}{\cup} \overset{15}{\cup} \overset{16}{\cup} \overset{17}{\cup} \overset{18}{\cup} \overset{19}{\cup} \parallel$
Cæsura at the 12th syllable.

961. *Kṛiti* (20 syllables to the Páda or quarter-verse).

Of these there are 4 varieties; none of which are common.

962. *Prakṛiti* (21 syllables to the Páda or quarter-verse).

963. *Sragdhará*, $\overset{1}{-} \overset{2}{-} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{-} \overset{6}{-} \overset{7}{-} \mid \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{\cup} \overset{13}{\cup} \overset{14}{-} \mid \overset{15}{\cup} \overset{16}{\cup} \overset{17}{\cup} \overset{18}{\cup} \overset{19}{\cup} \overset{20}{\cup} \overset{21}{\cup} \parallel$
Cæsura at the 7th and 14th syllables.

964. Of the remaining metres determined by the number of syllables in the Páda, *Ākṛiti* has 22 syllables, and includes 3 varieties; *Vikṛiti* 23 syllables, 6 varieties; *Sankṛiti* 24 syllables, 5 varieties; *Atikṛiti* 25 syllables, 2 varieties; *Utkṛiti* 26 syllables, 3 varieties; and *Daṇḍaka* is the name given to all metres which exceed *Utkṛiti* in the number of syllables.

965. There are two metres, called *Gáyatrī* and *Ushṇh*, of which the first has only 6 syllables to the quarter-verse, and includes 11 varieties; the second has 7 syllables to the quarter-verse, and includes 8 varieties.

a. When the Páda is so short, the whole verse is sometimes written in one line.

b. Observe, that great license is allowed in metres peculiar to the Vedas; thus in the

966. *Gáyatrī*,

which may be regarded as consisting of a triplet of 3 divisions of 8 syllables each, or of 6 feet of 4 syllables each, generally printed in one line, the quantity of each syllable is very irregular. The following verse exhibits the most usual quantities:

$\overset{1}{a} \overset{2}{b} \overset{3}{a} \overset{4}{b} \overset{5}{a} \overset{6}{b}$
• • • • • | ∪ — ∪ • • • • • | ∪ — ∪ • • • • • | ∪ — ∪ • • • • •

but even in the *b* verse of each division the quantity may vary.

B. Metres, consisting of two half-verses, determined by the number of SYLLABLES* in the HALF-VERSE (each half-verse being alike, *ardha-sama*).

967. This class contains 7 genera, but no varieties under each genus. Of these the commonest are—

* This class of metres is said to be regulated by the number of feet or Mátrás in the half-verse, in the same way as class II. But as each half-verse is generally distributed into fixed long or short syllables, and no option is allowed for each foot between a spondee, anapaest, dactyl, proceleusmaticus, and amphibrach, it will obviate confusion to regard this class as determined by syllables, like class I. A.

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968. *Vaitāḷīya* (21 syllables to the half-verse).

1 2 3 4 5 6 7 8 9 10 | 11 12 13 14 15 16 17 18 19 20 21 ||
 ∪ ∪ — ∪ ∪ — ∪ ∪ — | ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ . ||

There is a cæsura at the 10th syllable.

969. *Aupaśāṇḍasika* (23 syllables to the half-verse).

The scheme of this metre is the same as the last, with a long syllable added after the 10th and last syllable in the line; the cæsura being at the 11th syllable.

970. *Pushpitāgrā* (25 syllables to the half-verse).

1 2 3 4 5 6 7 8 9 10 11 12 | 13 14 15 16 17 18 19 20 21 22 23 24 25 ||
 ∪ ∪ ∪ ∪ ∪ ∪ — ∪ — ∪ — — | ∪ ∪ ∪ ∪ — ∪ ∪ — ∪ — ∪ — . ||

There is a cæsura at the 12th syllable.

CLASS II.—*Mātrā-vṛitta*, consisting of two half-verses, determined by the number of FEET in the whole verse (each foot containing generally four *Mātrās*).

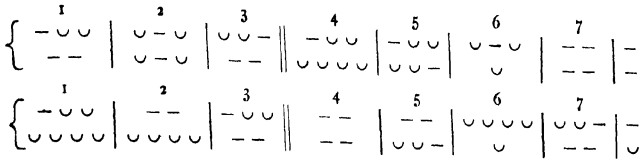
971. Note—Each foot is supposed to consist of four *Mātrās* or instants, and a short syllable is equivalent to one instant, a long syllable to two. Hence only such feet can be used as are equivalent to four *Mātrās*; and of this kind are the dactyl (— ∪ ∪), the spondee (— —), the anapaest (∪ ∪ —), the amphibrach (∪ — ∪), and the proceleusmaticus (∪ ∪ ∪ ∪); any one of which may be employed.

Of this class of metres the commonest is the

972. *Āryā* or *Gāthā*.

Each half-verse consists of seven and a half feet; and each foot contains four *Mātrās*, excepting the 6th of the second half-verse, which contains only one, and is therefore a single short syllable. Hence there are 30 *Mātrās* in the first half-verse, and 27 in the second. The half-foot at the end of each half-verse is generally, but not always, a long syllable; the 6th foot of the first half-verse must be either an amphibrach or proceleusmaticus; and the 1st, 3rd, 5th, and 7th feet must not be amphibrachs. The cæsura commonly takes place at the end of the 3rd foot in each half-verse, and the measure is then sometimes called *Paṭhyā*. The following are a few examples:

{ 1 — — | 2 ∪ — ∪ | 3 ∪ ∪ — || 4 — — ∪ | 5 — ∪ ∪ | 6 ∪ — ∪ | 7 — — | —
 { 1 — — | 2 ∪ — ∪ | 3 ∪ ∪ — || 4 — — ∪ | 5 — — | 6 ∪ — ∪ | 7 — ∪ ∪ | —
 { 1 ∪ ∪ — | 2 — ∪ ∪ | 3 — — || 4 ∪ ∪ — | 5 — ∪ ∪ | 6 ∪ — ∪ | 7 — — | ∪



973. The *Udḡiti* metre only differs from the *Āryā* in inverting the half-verses, and placing the short half-verse, with 27 Mātrās, first in order.

974. There are three other varieties:—In the *Upagṛīti*, both half-verses consist of 27 Mātrās; in the *Gṛīti*, both consist of 30 Mātrās; and in the *Āryagṛīti*, of 32.

ACCENTUATION.

975. Accentuation (*svara*, 'tone') in Sanskrit is only marked in the Vedas. Probably the original object of the marks used was to denote that peculiar change in the ordinary intonation practised in reciting the hymns, which consisted in the occasional raising of the voice to a higher pitch than the usual monotone. Only three names for different kinds of accent or tone are generally recognized by grammarians; viz. 1. *Uddāta*, 'raised,' i.e. the elevated tone or high pitch, marked in Roman writing by the acute accent; 2. *An-udāta*, 'not raised,' i.e. the accentless tone; 3. *Svarita*, 'sounded,' i.e. the moderate tone, neither high nor low, but a combination of the two (*samādhāra*, Pāṇ. 1. 2, 32), which is produced in the following manner: In pronouncing the syllable immediately following the high-toned syllable, the voice unable to lower itself abruptly to the level of the low intonation, is sustained in a tone not as high as the *udāta*, and yet not so low as the *an-udāta*. A syllable uttered with this mixed intonation is said to be *svarita*, 'sounded.' These three accents, according to native grammarians, are severally produced, through intensifying (*āyāma*), relaxing (*viśrambha*), and throwing out the voice (*ākshepa*); and these operations are said to be connected with an upward, downward, and horizontal motion (*tiryag-gamana*) of the organs of utterance, which may be illustrated by the movements of the hand in conducting a musical performance*.

976. But although there are only three general names for the accents, it is clear that there are only two positive tones, viz. the *udāta* or high tone, and *svarita* or mixed tone, the *an-udāta* representing the neutral, monotonous, accentless sound, which lies like a flat horizontal line below the two positive sounds. There remains

* In native grammars the *udāta* sound of a vowel is said to result from employing the upper half of the organs of utterance, and the *an-udāta* from employing the lower half. In my recent travels in India I frequently heard the Vedas recited and intoned by Pandits at Benares, Calcutta, Bombay, Poona, &c., and found to my surprise that the voice is not now raised in pronouncing the *udāta* syllable. Great stress is laid on the *an-udāta* and *svarita*, but none upon the *udāta*; and I was told that the absence of all mark on this latter syllable is an indication of the absence of accent in intoning.

no designation for the low tone, properly so called, i. e. the tone which immediately precedes the high and is lower than the flat horizontal line taken to represent the general accentless sound. The fact is that the exertion required to produce the high tone (*udatta*) is so great that in order to obtain the proper pitch, the voice is obliged to lower the tone of the preceding syllable as much below this flat line as the syllable that bears the *udatta* is raised above it; and Pāṇini himself explains this lower tone by the term *sannatara* (compar. of *sanna*, 'sunk,' for which the commentators have substituted the expression *anudattatara*), while he explains the neutral, accentless tone by the term *eka-śruti*, i. e. the one accentless sound in which the ear can perceive no variation.

977. The expression *anudattatara*, then, is now adopted to designate the lowest sound of all, or that immediately preceding the *udatta* or high tone. But no special mark distinguishes this sound from the *an-udatta*. It must be borne in mind that no simple uncompound word, whatever the number of its syllables, has properly more than one syllable accented. This syllable is called either *udatta* or *svarita*, according as it is pronounced with a high or mixed tone. But if a word have only a *svarita* accent, then this *svarita* must be of the kind called independent, although it may have arisen from the blending of two syllables, one of which was originally *udatta*, as in तन्वा (for *tanu-ā*, where the middle syllable was *udatta*). A word having either the *udatta* or the *svarita* accent on the first syllable is called in the one case *ādy-udatta*, in the other *ādi-svarita*; having either the one or other accent on the middle is in the one case *madhyodatta*, in the other *madhya-svarita*; having either the one or other accent at the end is in the one case *antodatta*, in the other *anta-svarita*. All the syllables of a word except the one which is either an *udatta* or independent *svarita* are *an-udatta*. Although, however, no one word can have both an *udatta* and an independent *svarita*, yet, if a word having an *udatta* is followed by an *an-udatta*, this *an-udatta* becomes a dependent *svarita*, which is really the commonest form of *svarita* accent.

978. As to the method of marking the tones, the *udatta* or high tone is never marked at all, so that if a word of one syllable is *udatta* it remains simply unmarked, as पू; if a monosyllable is *an-udatta* it has a horizontal stroke underneath, as नो; if *svarita*, it has an upright mark above, as क्क. A word of two syllables, both of which are *an-udatta*, has two horizontal marks below, thus सम; and if the first syllable is *udatta* it is marked thus, इन्द; if the last is *udatta*, thus अग्नि. A word of more than two syllables being entirely *an-udatta* (*sarvānudatta*) has horizontal marks under all the syllables, thus अवर्धन; but if one of the syllables is *udatta*, the horizontal stroke immediately preceding it marks the *anudattatara*, as in अमुवानः, where the first and second syllables are *an-udatta* and the third *anudattatara*, the fourth being *udatta*; and if the *udatta* syllable is followed by another *an-udatta*, this becomes a dependent *svarita*, and is marked by an upright stroke, as in वैश्वानराय (Rig-veda III. 3, 1). Similarly, in a word of three syllables like चकार, the syllable च is *anudattatara*, का is *udatta*, and र is *svarita*.

It should be noted that in Romanized Sanskrit printing and writing it is usual instead of leaving the *udatta* unmarked to treat that as the only accent to be marked, and to treat both *anudattatara* and dependent *svarita* as *an-udatta* or without any accent at all.

979. The foregoing explanations will make clear how it is that in the *Samhitā* of the *Rig-veda* an *anudattatara* mark is generally the beginning of a series of three accents, of which the dependent *svarita* is the end; the appearance of this *anudattatara* mark preparing the reader for an *udatta* immediately following, as well as for a dependent *svarita*. This last, however, may sometimes be retarded by a new *udatta* syllable, as in *दिवा पतयन्म*, where the syllable *प*, which would otherwise be a dependent *svarita*, becomes changed to an *anudattatara* because of the *udatta* syllable *त* following.

980. But if an independent *svarita* is immediately followed by an *udatta* or by another independent *svarita*, a curious contrivance is adopted. Should the syllable bearing the independent *svarita* end in a short vowel, the numeral १ is used to carry the *svarita* with an *anudattatara* under it, e. g. *सपस्य१न* (*Rig-veda* x. 89, 2), *सुभ१ः पर्वतात्* (iv. 17, 2); and should the syllable end in a long vowel, the numeral ३ is employed in the same way, but the *anudattatara* mark is placed both under the long vowel and the numeral, e. g. *विभो३विभृतयो* (i. 166, 11), *नद्यो३षप* (iv. 55, 6), *सा३पि* (vi. 21, 8).

981. It should also be pointed out that the absence of mark is employed in a sentence to denote *an-udatta* as well as *udatta*; thus, in the *Samhitā* of the *Veda*, at the commencement of a sentence a horizontal stroke underneath marks the first *anudattatara* syllable of the sentence as well as all such *an-udatta* syllables as precede; the next syllable, if without mark, is *udatta*; and the next, if it has an upright mark, is *svarita*; but the next, if it has no mark, is *an-udatta*; and the absence of all mark after the upright mark, continues to denote *an-udatta* until the appearance of the next horizontal mark, which is *anudattatara*. In fact, all the syllables, both in words and sentences, which follow the *svarita* are supposed to be pronounced in the accentless tone until the voice has to be depressed for the utterance of another *udatta* syllable.

With regard to the absence of accentuation, we may note that in direct sentences a verb (unless it is the first word) is regarded as an enclitic and loses its accent. The same rule applies to Vocative cases, which are accented only when they begin a sentence, and then on the first syllable. Verbs preserve their accent in conditional sentences and in a few exceptional cases.

982. The system of accentuation in the *Prātisākhya*s often differs from that of *Pāṇini*. The rules given by these treatises for determining the accent when two vowels (each bearing an accent) blend into one are very precise, but are liable to exceptions. The following are some of those most usually given: *udatta + udatta = udatta*; *udatta + anudatta = udatta*; *anudatta + anudatta = anudatta*; *anudatta + udatta = udatta*; *udatta + anudatta = udatta*; *svarita + anudatta = svarita*.

When *anudatta* vowels are pronounced with the *udatta* tone, this is called in the

Prātisākhyaś *prācāya*. When the accent of two vowels is blended into one, this is called *praśliṣṭa*, *samāveśa*, *ekibhāva*. The expressions *tairovyañjana* and *vairiṭta* are used to denote forms of the dependent *svārīta*; while *kṣaipra* and *jātya* apply to the independent *svārītas* caused by the blending of the accents of two vowels, the first of which has passed into the semivowel *y* or *v*.

983. A few compound words (generally names of Vedic deities) have two accents, and are therefore called *dvir-udātta*, e. g. *वृहस्पतिः*, *तनूनपात्*, where the first syllable being *udātta* remains unmarked, and the second being *an-udātta* ought to become a dependent *svārīta*, but the third being *udātta* again the second becomes *anudātātara* and is so marked. In *मित्रावरुणौ* both the second and third syllables are *udātta*. A compound (called *trir-udātta*) may even have three *udātta* syllables, as in *इन्द्रावृहस्पती*.

984. In the Pada text where compounds are divided, if the first half of the compound ends in a *svārīta* coming after an *udātta*, and the second begins with an *udātta*, the *svārīta* accent at the end of the first member of the compound is called *tāthābhāva*.

985. Observe—The accent in Sanskrit is not confined to the last three syllables of a word, as in Greek and Latin.

Observe also—Although the Sanskrit independent *svārīta* is in some respects similar to the Greek circumflex, it should be borne in mind, that the latter is confined to long, whereas the *svārīta* may also be applied to short syllables*.

* See on the subject of Vedic accentuation, Roth's preface to the *Nirukta*: two treatises by Whitney in the *Journal of the American Oriental Society*, vol. IV. p. 195 &c., and vol. V. p. 387 &c.: *Aufrecht*, de accentu compositorum Sanscriticorum, Bonnæ, 1847; reviewed by *Benfey*, *Gottinger Gelehrte Anzeigen*, 1848, pp. 1995-2010.

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LIST OF CONJUNCT CONSONANTS.

CONJUNCTIONS OF TWO CONSONANTS.

क्क *kka*, कख *kkha*, कण *kṇa*, क्त *kta*, कथ *ktha*, क्क *kna*, क्क *kma*,
क्य *kya*, क्र or क्रा *kra*, क्ल *kla*, क्व *kva*, क्श् *ksha*. ख्य *khyā*, ख्व *khva*.
ग्घ *ggha*, ग्ध *gdha*, ग्न *gna*, ग्भ *gbha*, ग्म *gma*, ग्य *gya*, ग्र *gra*,
ग्ल *gla*, ग्व *gva*. घ्न *ghna*, घ्य *ghya*, ग्र *ghra*, घृ *ghva*. ङ्क *ṅka*,
ङ्ख *ṅkha*, ङ्ग *ṅga*, ङ्घ *ṅgha*, ङ्ब *ṅbha*, ङ्म *ṅma*.

च्च *čča*, च्छ *ččha*, च्च *čča*, च्म *čma*, च्य *čya*. छ्य *čhya*,
छ्र *čhra*. ज्ञ *jña*, ज्ञ्र *jñha*, ज्ञ *jña*, ज्ञ्म *jñma*, ज्य *jya*, ज्र *jra*,
ज्व *jva*. ञ्च *ñča*, ञ्छ *ñčha*, ञ्ज *ñja*.

ट्ट *ṭṭa*, ट्ट *ṭṭha*. ट्य *ṭya*, ट्य *ṭhya*. ड्ड *ḍḍa*, ड्ड *ḍḍa*, ड्ड *ḍḍa*,
ड्ड *ḍḍha*, ड्ड *ḍḍha*, ड्ड *ḍḍa*, ड्ड *ḍḍa*. ढ्य *ḍhya*, ढ्र *ḍhra*. णट् *ṇṭa*,
णट् *ṇṭha*, णट् *ṇṭha*, ण्ण *ṇṇa*, णम् *ṇma*, ण्य *ṇya*, ण्व *ṇva*.

त्त *tta*, त्त *ttha*, त्त्य *ttha*, त्त *tta*, त्त *tta*, त्त *tta*, त्र *tra*, त्र *tva*,
त्त *tta*. थ्य *thya*, थ्य *thya*, थ्य *thya*. द्ड *ḍḍa*, द्ड *ḍḍha*, द्ड *ḍḍa*, द्ड *ḍḍa*,
द्ड *ḍḍa*, द्ड *ḍḍa*, द्ड *ḍḍa*, द्ड *ḍḍa*. ध्य *dha*, ध्य *dha*, ध्य *dha*, ध्य *dha*. भ्म *bhma*,
ध्म *dhma*, ध्य *dhya*, ध्र *dhra*, ध्व *dhva*. न्त *nta*, न्य *nta*, न्द *nda*,
न्य *ndha*, न्न *nnā*, न्म *mma*, न्य *nya*, न्र *nra*, न्व *nva*, न्स *nsa*.

प्प *pta*, प्य *ptha*, प्प *pna*, प्प *ppa*, प्फ *ppha*, प्म *pma*, प्य *pya*,
प्र *pra*, प्र *pla*, प्र *pva*, प्र *psa*. ज्ञ *jña*, ज्ञ *bda*, ज्ञ *bdha*,
ब्र *bba*, भ्र *bbha*, ब्य *bya*, ब्र *bra*. भ्य *bhya*, भ्र *bhra*, भ्र *bhra*.
म्ण *mṇa*, म्ण *mna*, म्प *mpa*, म्फ *mpa*, म्व *mba*, म्भ *mbha*, म्म *mma*,
म्य *mya*, म्र *mra*, मु *ma*.

य्य *yya*, य्र *yra*, यृ *yra*.

र्क *rka*, र्ख *rkha*, र्ग *rga*, र्घ *rga*, र्च *rta*, र्छ *rtha*, र्ज *rja*, र्ण *rṇa*,
र्त *rta*, र्थ *rtha*, र्द *rda*, र्ध *rdha*, र्प *rpa*, र्ब *rba*, र्भ *rbha*, र्म *rma*,
र्य *rya*, र्व *rva*, र्श *rśa*, र्ष *rsha*, र्ह *rha*.

ल्क lka, ल्ग lga, ल्द lda, ल्प lpa, ल्ब lba, ल्भ lbha, ल्म lma,
 ल्य lya, ल्ल lla, ल्व lva, ल्ष lsha, ल्ह lha.

व् वna, व्य vya, व्र vra, वृ vṛa, व्व vva.

श्च śca, श्न śna, श्य śya, श्र śra, श्ल śla, श्व śva. श्क śka,
 श्च śhka, श्ल śhla, श्न śhna, श्ष śhpa, श्म śhma, श्य śhya, श्व śhva.
 स्क ska, स्ष skha, स्त sta, स्थ stha, स्न sna, स्प spa, स्फ spha,
 स्म sma, स्य sya, स्र sra, स्व sva, सस् ssa. ह्ल hṛa, ह् हna,
 ह्ल hma, ह्य hya, ह्र hra, ह्ल hla, ह्व hva.

CONJUNCTIONS OF THREE CONSONANTS.

क्वण or क्कण kṛṇa*, क्क्य kṛya, क्क्य kṛhya, क्त्य kṛya,
 क्त्र kṛta, क्त्वा kṛta, क्थ kṛtha, क्थ्य kṛhya, क्श्च kṛshna, क्श्म kṛshma,
 क्श्य kṛshya, क्श्च kṛshva. ग्घ gṛghya, ग्घ gṛghya, ग्ध gṛdhya, ग्ध gṛdhva, ग्न gṛnya,
 ग्भ gṛbhya, ग्य gṛya. क्क kṛkta, क्क kṛkya, क्क kṛksha, क्क kṛkhyā,
 क्क kṛngya, क्क kṛngya.

ह्य ḥya, छ्य ḥya, छ्य ḥhva, छ्य ḥhva. ज्ञ jṇa,
 ज्ज jṇva. ज्य ṇya, ज्य ṇva, ज्य ṇhya, ज्य ṇva.

ट्य ṭya. ड्य ḍya, ड्य ḍhya. एय ṇya, एय ṇhya,
 राय ṇya, राय ṇra.

क्त्र kṛta, त्र ṭya, त्र ṭra, त्र ṭva, त्र ṭhya, त्र ṭya, त्र ṭra,
 त्र ṭya, त्र ṭya, त्र ṭra, त्र ṭna, त्र ṭya, त्र ṭva. द्य ḍya,
 द्य ḍhya, द्य ḍhva, द्य ḍhya, द्य ḍya, द्य ḍya. ध्य ḍhva,
 ध्य ḍhva. न्म ṇma, न्य ṇya, न्म ṇra, न्म ṇva, न्म ṇsa,
 न्य ṇhya, न्म ḍdhya, न्म ḍhma, न्म ḍhya, न्म ḍra, न्म ḍva,
 न्म ḍhma, न्म ḍhva, न्म ḍhva, न्म ṇya, न्म ṇya.

प्प pṛva, प्प pṛya, प्प pṛra, प्प pṛva, प्प pṛva, प्प pṛna, प्प pṛya,
 प्प pṛva. ब्य ḅya, ब्य ḅhya, ब्य ḅhva, ब्य ḅhya,

* As in मृच्छिका from मृच्छन्.

† सकृपा from सकृप at 122.

‡ साध्योः from साधी at 187.

§ प्रेक्षोः from प्रेक्षु.

भ्र bbhra. भ्र्य bhrya. म्य mpya, म्र mpra, म्य mbya, म्ल mbla,
भ्य mbhya, भ्र mbhra.

क्ष rksha, र्य rgya, र्घ rghya, र्य र्या, र्ण rṇa, र्य र्या,
र्त्त rttā, र्य र्या, र्द्ध rddha, र्य rpya, र्ब्ब rbbā, र्य ryya, र्श् rshā,
र्श rshā, र्ह rhma.

ल्क lkyā, ल्य lgya, लप् lptā, ल्य lpya.

श्च ścya, श्र्य śrya. श्य shāya, श्र shāra, श्व shāva, शय shāya.
स्य styā, स्र strā, स्व stva, स्थ sthā, स्थ्य sthya, स्न snva,
स्य smya, स्र्य srya, सर्व sva. ह्य hnyā, ह्य hnyā, ह्य hvyā.

CONJUNCTIONS OF FOUR CONSONANTS.

क्य ktrya, क्ष्य kshmya. क्त्य kṭya, क्त kṭra, क्त्य kṭhya,
क्ष्म nkshma*, क्ष्य nkshya, क्ष्वा nkshva. ण्य ṇrya. त्र्य ttrya,
त्स्य tsnyā, त्स्य tsmya. द्य ddhya. न्य ntrya, न्स्य ntsya,
न्त्स्व ntsva, न्द्य ndhya. प्य ptrya. र्ष्य rkshya, र्य र्या,
र्य rtrya, र्य र्या, र्द्ध rddha. ल्य lptya, लप् लप्त्वा lpsma,
ल्प्त्वा lpsya. श्र्य shārya.

CONJUNCTIONS OF FIVE CONSONANTS.

क्ष्य nktrya†, क्ष्वा nkshva‡. र्ष्म rkshma§, र्ष्वा rkshva§,
त्स्य rtsnyā||, र्द्ध rddhya.

* चाकाङ्क्षि Intens. of काङ्क्ष्.

† मङ्गल्योः from मङ्गल्यी.

‡ दङ्गल्योः from दङ्गल्यी.

§ As in सताङ्गम्, सताङ्ग्य, from root तृङ्.

|| As in कात्स्न्यम्.

ADDITIONS AND CORRECTIONS.

Page 29, line 27, for '260. *a*' read '251. *a*'

.. 40, last line, dele note †

.. 43, line 19, for '304. *a*' read '304. *b*'

.. 81, .. 15, for '257. *a*' read '257'

.. 118, .. 4, for **उत्** read **उद्**

.. 151, .. 33, for 'bases' read 'stems'

.. 158, .. 27, for 'by 51' read 'by 50. *a*'

.. 177, .. 5, for 'bases' read 'stems'

.. 268, .. 2 from below, for '667' read '666. *b*'